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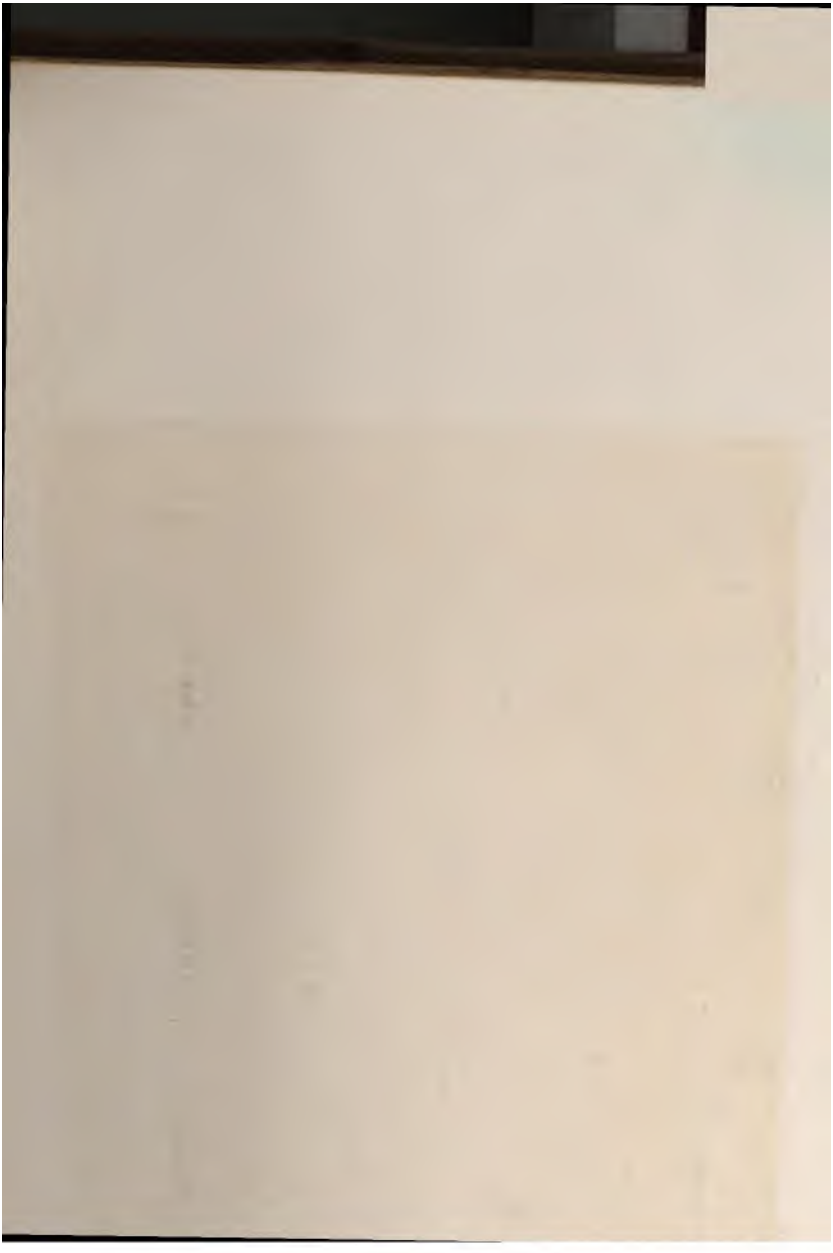

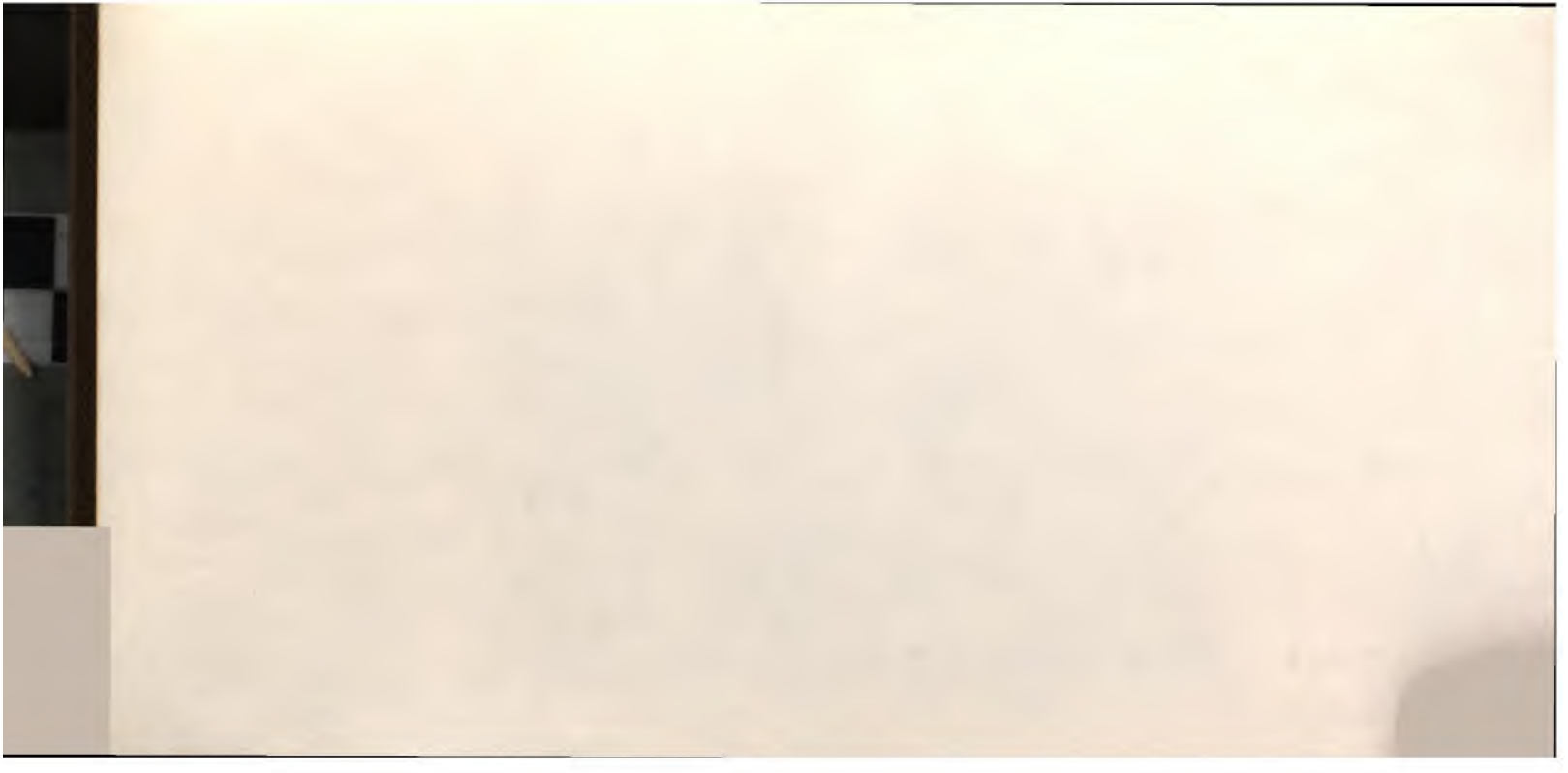

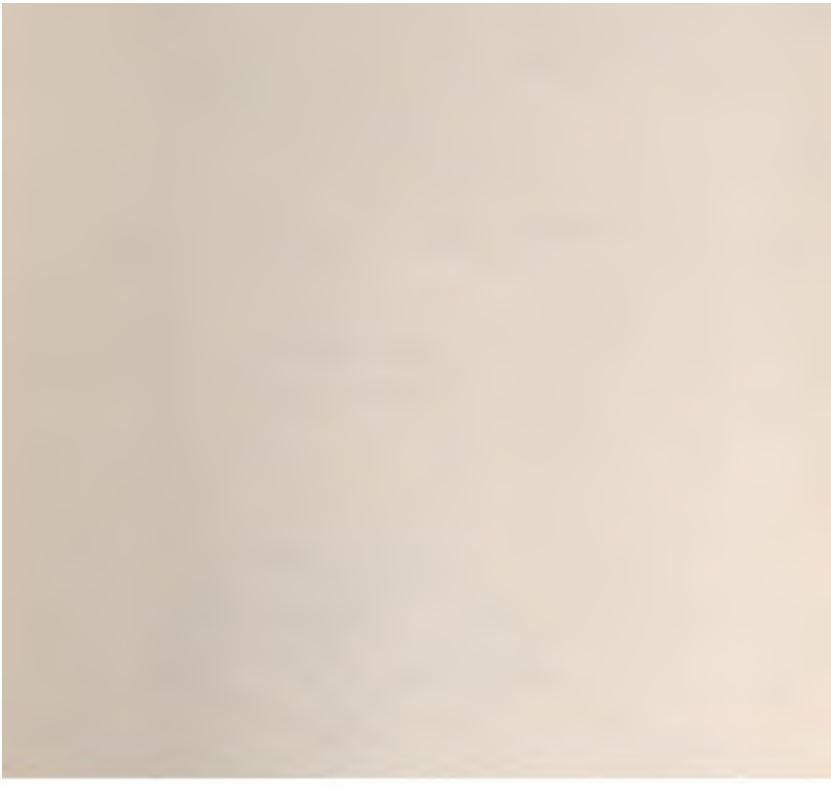

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THE

THE MONTHLY REVIEW,

For JULY, 1776.

ART. I. *An Eſſay towards eſtabliſhing the Melody and Meaſure of Speech to be expreſſed and perpetuated by peculiar Symbols.* 4to. 10 s. 6 d. Almon. 1775.

CICERO, Quintilian, and other ancient writers might be cited, as hath been very lately obſerved by Dr. Burney, in his *Hiſtory of Muſic* *, to prove that 'not only muſicians and actors, but even orators, had a *notation*, by which the inflexions of voice peculiar to their ſeveral profeſſions of ſinging, declaiming, and haranguing in public, were aſcertained.' Mr. Duclos †, he afterwards adds, denies the poſſibility of ſuch a notation; as the intervals are too minute to be aſcertained; or, even granting the practicability of ſuch a ſcheme, this French writer thinks that "it would ſerve no other purpoſe than to render actors cold and inſipid; for by a ſervile imitation they would deſtroy the natural expreſſion which the ſentiments inſpire; and ſuch notes would give neither the refinement, delicacy, grace, nor paſſion, which conſtitute the merit of an actor, and the pleaſure of an audience."

After having made ſome pertinent reflections relating to this ſubject, Dr. Burney remarks, in oppoſition to this laſt obſervation of Mr. Duclos, that 'a well written, and well-ſet ſcene of *recitative*, from the mouth of a great ſinger, and good actor, overſets all his reaſoning; for though confined to muſical notes, it has frequently great power over the paſſions of that part of an audience who underſtand the language.' He afterwards obſerves that 'he cannot help giving a place to the *invention of characters* for theatrical declamation, among muſical *deſiderata*;—and that 'the *notation* of the *tones*, in which a favourite and

* See *General Hiſtory of Muſic*, page 170, &c.

† *Encyclopedie*. Art. *Declamat. des Anciens.*

affecting ſpeech was ſpoken by a Garrick, or a Cibber, would not only be an excellent leſſon to inferior actors; but would be a means of conveying it to poſterity; who will ſo frequently meet with their names and elogiums, in the hiſtory of the ſtage, and be curious to know in what manner they acquired ſuch univerſal admiration.'

The ſpeculations of the excellent judge above quoted, on this curious ſubject, appear to be realiſed, or at leaſt a laudable attempt is here made for that purpoſe, by Mr. Steele, the Author of the preſent performance; in which he has endeavoured to arreſt the fleeting ſounds in human ſpeech, and to aſcertain them, as far as is practicable, by certain marks or ſymbols denoting their gravity or acuteneſs, meaſure, and other modifications: ſo that, for inſtance, a paſſage excellently ſpoken by an orator or actor, accompanied with the Author's marks or notation, may be repeated, or tranſmitted to poſterity on paper, as nearly as poſſible, with the ſame *accent* (uſing this term excluſively to expreſs melody of *grave* and *acute*, or diverſity of tone) *quantity*, *emphaſis*, *pauſe*, and *force*, as were uſed by the original ſpeaker, whoſe tones and elocution are thus attempted to be conveyed by writing. In ſhort, it is the Author's intention, in this performance, to ſhew how, by means of certain characters, 'all the varieties of enunciation may be committed to paper, and read off as eaſily as the air of a ſong tune.'

The principal difficulty attending the practice of this art appears to us to ariſe from the great difference with reſpect to the particular article of *melody*; conſidered as employed in *ſinging*, and *recitative*; or as uſed in *common ſpeech*. In the two former, every tone or ſound is preciſely aſcertained, with reſpect to its gravity or acuteneſs, and is ſeparated from the preceding and ſubſequent tone, by a *void*, diſtinct, and aſſignable interval; or, the melody *ſkips*, by abrupt bounds or leaps, never ſmaller than the interval of a *quarter tone*. Hence, the facility of a notation for *muſical* melody is apparent: whereas, in *ſpeech*, the voice *ſlides*, or *flows*, from grave to acute, and from acute to grave, without any intervals, or diſtinct ſeparation of the tones; and without continuing a ſingle inſtant on the level, or dwelling any perceptible time on any one tone, except perhaps the laſt. The melody of diſcourſe, and its various inflections or turns, may, as the Author remarks, be pretty well imitated by drawing the bow over a ſtring of a violoncello; and ſliding the finger alternately up and down the finger-board.

After having exemplified his rules, by *ſetting* ſeveral paſſages in different Authors, according to his new notation, the Author adds, that 'when this ſyſtem was explained to Mr. Garrick,

rick, among many judicious remarks and queries, he aſked this queſtion:

'Suppoſing a ſpeech was noted, according to theſe rules, in the manner he ſpoke it, whether any other perſon, by the help of theſe notes, could pronounce his words in the ſame *tone* and manner exactly as he did?

'To which he was anſwered thus:

'Suppoſe a firſt-rate muſician had written down a piece of muſic, which he had played exquiſitely well on an *exceeding fine toned violin*; another performer with an *ordinary fiddle* might undoubtedly play every note the ſame as the great maſter, though perhaps with leſs eaſe and elegance of expreſſion; but, notwithſtanding his correctneſs in the tune and manner, nothing could prevent the audience from perceiving that the natural *tone* of his inſtrument was execrable: ſo, though theſe rules may enable a maſter to teach a juſt application of accent, emphaſis, and all the other proper expreſſions of the voice in ſpeaking, which will go a great way in the improvement of elocution, yet they cannot give a ſweet voice where nature has denied it.'

We do not think that the Author has, in the preceding paragraph, given a perfectly ſatisfactory anſwer to Mr. Garrick's queſtion; with reſpect at leaſt to the objection which we have made above, and which we ſuppoſe to have been implied in it *. For though his anſwer is juſt, ſo far as it goes it does not reach what we conceive to be the principal difficulty attending the attempt to put his ſcheme in execution. Mr. Steele has indeed contrived a good ſet of ſymbols, accompanied with ingenious remarks on their uſe, in which the *rhythmus*, the reſts or pauſes, the *forte* and *piano*, &c. are ſufficiently marked: but how, we would aſk, is the juſt *intonation* to be known, and written down, from the mouth of a ſpeaker, or to be executed on the view of his notes?—Or what ear can be ſo quick, nice, and diſcerning, as to keep pace with, diſcriminate, and aſcertain the rapid and evaneſcent muſical *ſlides* of the human voice, up and down the ſcale, in common ſpeech, or even in theatrical declamation; ſo as to enable a perſon to mark the limits of each ſyllable, with regard to gravity and acuteneſs, and to expreſs them on paper? The Author indeed allows a latitude in

* By *tone* we ſhould imagine Mr. Garrick to have meant—at leaſt, ſuch would be our meaning in ſtating the ſame queſtion—the *elevations*, or *depreſſions*, of the voice, as regulated, and limited, within certain determinate bounds, with reſpect to acuteneſs or gravity, by the Author's notes, or ſymbols:—whereas Mr. Steele, in his anſwer, conſiders the phraſe as denoting nothing more than the *ſweetneſs of tone*, or other excellence of the vocal organ, or *pipe* of the ſpeaker; in the ſame ſenſe in which the French uſe the term *l'ymbre d'un violon, ou d'un voix.*

this matter; but this allowance, in our apprehenſion, though it leſſens, does not by any means remove the difficulty; as we have found when we have attempted, *vivâ voce*, to reduce this part of his ſcheme to practice—even with a violoncello under our hands, as a guide and prompter.

Let us, for inſtance, by way of *praxis* in this particular branch of this new art, take only the ſingle monoſyllable, and interjection, *Oh!*—which the Author has *ſet to muſic* as an example to illuſtrate his method of delineating notes or characters to repreſent the melody of the *ſlides* made by the voice in common ſpeech.—The performer, that is, the ſpeaker, begins, according to the Author's diagram, at *B* natural, and is directed to ſlide up to *E* ×, that is, to *E dieſis*, or *E* + ¼ tone: having arrived there, he is inſtantly to ſlide down to *C* ♯♯; the whole flight, up and down, being equal to *eighteen* enharmonic intervals, or quarter tones.—Now thoſe who can execute this ſingle *Oh! accurately*,—or even within an intire tone or more;—or who can judge when another has done ſo;—or can even tell at what quarter tone, half tone, or tone, the ſpeaker who ſhould execute it, began and ended, ſo as to be able to ſound the initial and final element of the rapid modulation, in uniſon, on a violoncello,—muſt have more attentive ears, a quicker apprehenſion, and much more flexibility of throat, and command of his vocal organ, than we are poſſeſſed of; though we do not rank ourſelves among the Αμουσοι.

By offering the preceding objections or doubts with reſpect to a part of the Author's ſcheme, we do not mean to depreciate his attempt to reduce to rule the art of ſpeaking, by means of appropriate ſymbols. He has clearly ſhewn that there is a muſical melody in common ſpeech, and that it is formed by ſlides, or fluxions: though we diſpute the practicability of aſcertaining or even eſtimating the *pitch*, or extent, of theſe ſlides in practice. The characters which he has invented to expreſs the quantity, or time to be allowed to each note or ſyllable, the reſts or pauſes, the *forte* and *piano*, and the other modifications of ſpeech, and his rules relative to the uſe of them, ſeem well adapted to the purpoſe of greatly improving thoſe who will attentively ſtudy them, in the practice of a proper and graceful elocution. His diſſertation likewiſe contains many ingenious obſervations on language, both made by himſelf, and by the learned Author of the philoſophical treatiſe *On the Origin and Progreſs of Language*; whoſe correſpondence with the Author relative to his ſyſtem, and the Author's anſwers to his queries and obſervations, throw much new light upon the ſubject.

ART.

ART. II. *The Luſiad*, concluded: ſee Review for May.

THE truly claſſical Camoëns has, in imitation of his great predeceſſors in the Epic, indulged his genius in palatial deſcription. Soon after we enter upon the ſixth book, we find the following animated and picturesque view of the palace of Neptune:

'Deep where the baſes of the hills extend,
And earth's huge ribs of rock enormous bend,
Where roaring through the caverns rowl the waves
Reſponſive as the aërial tempeſt raves,
The Ocean's Monarch, by the Nereid train,
And watery Gods encircled, holds his reign.
Wide o'er the deep, which line could ne'er explore,
Shining with hoary ſands of ſilver ore,
Extends the level, where the palace rears
Its chryſtal towers, and emulates the ſpheres;
So ſtarry bright the lofty turrets blaze,
And vie in luſtre with the diamond's rays.
Adorn'd with pillars and with roofs of gold,
The golden gates their maſſy leaves unfold:
Inwrought with pearl the lordly pillars ſhine,
The ſculptured walls confeſs an hand divine.
Here various colours in confuſion loſt,
Old Chaos' face and troubled image boaſt.
Here riſing from the maſs diſtinct and clear
Apart the four fair Elements appear.
High o'er the reſt aſcends the blaze of fire,
Nor fed by matter did the rays aſpire,
But glow'd ætherial, as the living flame,
Which, ſtolen from heaven, inſpired the vital frame.
Next, all-embracing Air was ſpread around,
Thin as the light, incapable of wound;
The ſubtle power the burning ſouth pervades,
And penetrates the depth of polar ſhades.
Here mother Earth, with mountains crown'd, is ſeen,
Her trees in bloſſom, and her lawns in green;
The lowing beeves adorn the clover vales,
The fleecy dams beſpread the ſloping dales;
Here land from land the ſilver ſtreams divide;
The ſportive fiſhes through the chryſtal tide,
Bedropt with gold their ſhining ſides diſplay:
And here old Ocean rolls his billows gray;
Beneath the moon's pale orb his current flows,
And round the earth his giant arms he throws.
Another ſcene diſplay'd the dread alarms
Of war in heaven, and mighty Jove in arms;
Here Titan's race their ſwelling nerves diſtend
Like knotted oaks, and from their baſes rend
And tower the mountains to the thundering ſky,
While round their heads the *forky lightnings* fly;

Beneath huge Etna vanquiſh'd Typhon lies,
And vomits ſmoke and fire againſt the darken'd ſkies.
Here ſeems the pictur'd wall poſſeſs'd of * life;
Two Gods contending in the noble ſtrife,
The choiceſt boon to human kind to give,
Their toils to lighten, or their wants relieve:
While Pallas here appears to wave her † hand,
The peaceful olive's golden boughs expand:
Here, while the Ocean's God indignant frown'd,
And raiſed his trident from the wounded ground,
As yet intangled in the earth appears
The warrior horſe, his ample cheſt he rears,
His wide red noſtrils ſmoke, his eye-balls glare,
And his fore-hoofs, high pawing, laſh the air.'

Then follows a droll deſcription of one of the lords of the bedchamber:

'Triton, who boaſts his high Neptunian race,
Sprung from the God by Salace's embrace,
Attendant on his ſire the trumpet ſounds,
Or through the yielding waves, his herald, bounds:
Huge is his bulk deform'd, and dark his hue;
His buſhy beard and hairs that never knew
The ſmoothing comb, of ſee-weed rank and long,
Around his breaſt and ſhoulders dangling hung,
And on the matted locks black muſſels clung;
A ‡ ſhell of purple on his head he bore,
Around his loins no tangling garb he wore,

But

* 'Two Gods contending——According to fable, Neptune and Minerva diſputed the honour of giving a name to the city of Athens. They agreed to determine the conteſt by a diſplay of their wiſdom and power, in conferring the moſt beneficial gift on mankind. Neptune ſtruck the earth with his trident and produced the horſe, whoſe bounding motions are emblematical of the agitation of the ſea. Minerva commanded the olive tree, the ſymbol of peace and of riches, to ſpring forth. The victory was adjudged to the goddeſs, from whom the city was named Athens. As the Egyptians and Mexicans wrote their hiſtory in hieroglyphics, the taſte of the ancient Grecians cloathed almoſt every occurrence in mythological allegory. The founders of Athens, it is moſt probable, diſputed whether their new city ſhould be named from the fertility of the ſoil or from the marine ſituation of Attica. The former opinion prevailed, and the town received its name in honour of the goddeſs of the olive tree.'

† 'While Pallas here appears to wave her hand——As Neptune ſtruck the earth with his trident, Minerva, ſays the fable, ſtruck the earth with her lance. That ſhe waved her hand while the olive boughs ſpread, is a fine poetical attitude, and varies the picture from that of Neptune, which follows.'

‡ 'A ſhell of purple on his head he bore——In the Portugueſe,

Na caleça por garra tinha poſta
Huma mui grande caſca de lagoſta.

Thus rendered by Fanſhaw,

He had (for a ‖ Montera) on his crown
The ſhell of a red lobſter overgrown.

The deſcription of Triton, who, as Fanſhaw ſays,

Was a great naſty clown——

is in the ſtyle of the claſſics. His parentage is differently related. Heſiod makes

‖ 'Montera, *the Spaniſh word for a huntſman's cap.*'

him

But all was cover'd with the ſlimy brood,
The ſnaily offſpring of the unctuous flood.'

This book affords us a pleaſing and gallant account of a piece of chivalry between twelve Portugueſe and twelve Engliſh knights, for the honour of as many Engliſh ladies. The apparatus is nobly exhibited, and the intereſt of ſuch an affair ſtrongly ſuſtained.

The deſcription of a dreadful ſtorm, a buſineſs that had been ſettled in the palace of Neptune, ſucceeds. It is, indeed, horribly ſublime. The following lines are a part of it:

' The ſhriek ſhrill rolling on the tempeſt's wings;
Dire as the bird of death at midnight ſings
His dreary howlings in the ſick man's ear,
The anſwering ſhriek from ſhip to ſhip they hear.
Now on the mountain-billows upward driven,
The navy mingles with the clouds of heaven;
Now ruſhing downward with the ſinking waves,
Bare they behold old Ocean's vaulty caves.
The eaſtern blaſt againſt the weſtern pours,
Againſt the ſouthern ſtorm the northern roars:
From pole to pole the flaſhy lightnings glare,
One pale blue twinkling ſheet enwraps the air,
In ſwift ſucceſſion now the volleys fly
Darted in pointed curvings o'er the ſky;
And through the horrors of the dreadful night,
O'er the torn waves they ſhed a ghaſtly light;
The breaking ſurges flame with burning red,
Wider and louder ſtill the thunders ſpread,
As if the ſolid heavens together cruſh'd,
Expiring worlds on worlds expiring ruſh'd,
And dim brow'd Chaos ſtruggled to regain
The wild confuſion of his ancient reign.
Not ſuch the volley when the arm of Jove
From heaven's high gates the rebel Titans drove;
Not ſuch fierce lightnings blazed athwart the flood,
When, ſaved by heaven, Deucalion's veſſel rode

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him the ſon of Neptune and Amphitrité. By Triton, in the phyſical ſenſe of the fable, is meant the noiſe, and by Salacé, the mother by ſome aſcribed to him, the ſalt of the ocean. The origin of the fable of Triton, it is probable, was founded on the appearance of a ſea animal, which, according to ſome ancient and modern naturaliſts, in the upward parts reſembles the human figure. Pauſanias relates a wonderful ſtory of a monſtrouſly large one, which often came aſhore on the meadows of Boeotia. Over his head was a kind of finny cartilage, which, at a diſtance, appeared like hair, the body covered with brown ſcales; the noſe and ears like the human, the mouth of a dreadful width, jagged with the teeth of a panther; the eyes of a greeniſh hue; the hands divided into fingers, the nails of which were crooked, and of a ſhelly ſubſtance. This monſter, whoſe extremities ended in a tail like a dolphin's, devoured both men and beaſts as they chanced in his way. The citizens of Tanagra, at laſt, contrived his deſtruction. They ſet a large veſſel full of wine on the ſea ſhore. Triton got drunk with it, and fell into a profound ſleep, in which condition the Tanagrians beheaded him, and afterwards, with great propriety, hung up his body in the temple of Bacchus; where, ſays Pauſanias, it continued a long time.'

High o'er the deluged hills. Along the ſhore
The Halcyons, mindful of their fate, deplore;
As beating round on trembling wings they fly,
Shrill through the ſtorm their woeful clamours die.
So from the tomb, when midnight veils the plains,
With ſhrill, faint voice, th' untimely ghoſt complains.
The amorous dolphins to their deepeſt caves
In vain retreat to fly the furious waves;
High o'er the mountain-capes the ocean flows,
And tears the aged foreſts from their brows:
The pine and oak's huge ſinewy roots uptorn,
And from the beds the duſky ſands, upborne
On the rude whirlings of the billowy ſweep,
Imbrown the ſurface of the boiling deep.
High to the poop the valiant GAMA ſprings,
And all the rage of grief his boſom wrings,
Grief to behold, the while fond hope enjoy'd
The meed of all his toils, that hope deſtroy'd.
In awful horror loſt the hero ſtands,
And rowls his eyes to heaven, and ſpreads his hands,
While to the clouds his veſſel rides the ſwell,
And now her black keel ſtrikes the gates of hell;
Oh thou, he cries, whom trembling heaven obeys,
Whoſe will the tempeſt's furious madneſs ſways,
Who, through the wild waves, led'ſt thy choſen race,
While the high billows flood like walls of braſs:
Oh thou, while ocean burſting o'er the world
Roar'd o'er the hills, and from the ſky down hurl'd
Ruſh'd other headlong oceans; oh, as then
The ſecond father of the race of men
Safe in thy care the dreadful billows rode,
Oh! ſave us now, be now the ſaviour God!
Safe in thy care, what dangers have we paſt!
And ſhalt thou leave us, leave us now at laſt
To periſh here—our dangers and our toils
To ſpread thy laws unworthy of thy ſmiles;
Our vows unheard—Heavy with all thy weight,
Oh horror, come! and come, eternal night!'

This noble prayer was heard, and 'the ſilver ſtar of Love' appeared in the ſtorm and ſhewed them the coaſt of India.

The ſeventh book celebrates the arrival of Gama in India, and here Camoëns appears to have followed Virgil more cloſely than in any other part of his work. In the eighth book he purſues his original purpoſe of interweaving the hiſtory of Portugal in his poem; and for this end the paintings on the naval enſigns are ſubſtituted in imitation of the hiſtoric ſhields of Achilles and Eneas, whilſt one of the heroes of the expedition explains them to the Indian king. In this book, though in general leſs intereſting than the reſt, we meet with many beau- deſcriptions from the original, and many ſtrokes of genius the hand of the Tranſlator. Nothing can be more ele-

gant

gant than the following ſimile repreſenting the probable growth and effects of the Portugueſe power in India:

'When ſoftly uſhered by the milky * dawn
The ſun firſt riſes o'er the daiſied lawn
His ſilver luſtre, as the ſhining dew
Of radiance mild, unhurt the eye may view:
But when on high the noon-tide flaming rays
Give all the force of living fire to blaze,
A giddy darkneſs ſtrikes the conquer'd ſight,
That dares in all his glow the Lord of light.
Such, if on India's ſoil the tender ſhoot
Of theſe proud cedars fix the ſtubborn root,
Such ſhall your power before them ſink decay'd,
And India's ſtrength ſhall wither in their ſhade.'

In the ninth book we are preſented with a moſt intereſting engagement between the Indian fleet and the Europeans, during which Gama was treacherouſly detained a priſoner at the Indian court. The true hero, is, on this awful occaſion, depictured in his conduct, and the ſtupendous effect of fire arms on a people unaccuſtomed to them is again powerfully deſcribed.

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* '*When ſoftly uſher'd by the milky dawn*
The ſun firſt riſes.——" I deceive myſelf greatly, ſays Caſtera, if this ſimile is not the moſt noble and the moſt natural that can be found in any poem. It has been imitated by the Spaniſh comedian, the illuſtrious Lopez de Vega, in his comedy of Orpheus and Eurydice, Act I. Scene I.

Como mirar puede ſer
El ſol al amanecer,
I quando ſe enciende, no."

Caſtera adds a very looſe tranſlation of theſe Spaniſh lines in French verſe. The literal Engliſh is, *As the ſun may be beheld at its riſing, but when illuſtriouſly kindled, cannot.* Naked however as this is, the imitation of Camoëns is evident. As Caſtera is ſo very bold in his encomium of this fine ſimile of the ſun, it is but juſtice to add his tranſlation of it, together with the original Portugueſe, and the tranſlation of Fanſhaw. Thus the French tranſlator:

Les yeux peuvent ſoûtenir la clarté du ſoliel naiſſant, mais lorſqu'il s'eſt avancé dans ſa carriere lumineuſe, & que ſes rayons répandent les ardeurs du midi, on tacheroit en vain de l'enviſager; un prompt aveuglement ſeroit le prix de cette audace.

Thus elegantly in the original;

Em quanto he fraca a força deſta gente,
Ordena como em tudo ſe reſiſta,
Porque quando o Sol ſae, facilmente
Se póde nelle por á aguda viſta:
Porem dupois que ſobe claro, & ardante,
Se a agudeza dos olhos o conquiſta
Tao cega fica, quando ficareis,
Se raizes criar lhe nao tolheis.

And thus humbled by Fanſhaw;

Now whilſt this people's ſtrength is not yet knit,
Think how ye may reſiſt them by all ways.
For when the *Sun* is in his *nonage* yit,
Upon his *morning beauty* Men may gaze;
But let him once up to his *zenith* git,
He ſtrikes them *blind* with his *meridian rays*;
So *blind* will ye be, if ye look not too't,
If ye permit theſe *cedars* to take root.

After

After this the Poet, as if he wiſhed at once to give ſome relaxation to his hero, his readers, and himſelf, ſets ſail for the luxurious regions of love. Whether he has not here, in ſome ſmall degree, deviated from the LAWS of the Epic, we ſhall not ſtop to inquire. It is a ſufficient ſatisfaction to us, that, if he goes out of his way, he goes—to give us pleaſure:

'Give way, ye lofty billows, low ſubſide,
Smooth as the level plain, your ſwelling pride,
Lo, Venus comes! Oh, ſoft, ye ſurges, ſleep,
Smooth be the boſom of the azure deep,
Lo, Venus comes! and in her vigorous train
She brings the healing balm of love-ſick pain.
White as her ſwans *, and ſtately as they rear
Their ſnowy creſts when o'er the lake they ſteer,
Slow moving on, behold, the fleet appears,
And o'er the diſtant billow onward ſteers.
The beauteous Nereids flush'd in all their charms
Surround the Goddeſs of the ſoft alarms:
Right to the iſle ſhe leads the ſmiling train,
And all her arts her balmy lips explain;
The fearful languor of the aſking eye,
The lovely bluſh of yielding modeſty,
The grieving look, the ſigh, the favouring ſmile,
And all th' endearments of the open wile,
She taught the nymphs——in willing breaſts that heaved
To hear her lore, her lore the nymphs received.
'As now triumphant to their native ſhore
Through the wide deep the joyful navy bore,
Earneſt the pilot's eyes ſought cape or bay,
For long was yet the various watery way;
Sought cape or iſle from whence their boats might bring
The healthful bounty of the chryſtal ſpring:
When ſudden, all in nature's pride array'd,
The Iſle of Love its glowing breaſt diſplay'd.
O'er the green boſom of the dewy lawn
Soft blazing flow'd the ſilver of the dawn,
The gentle waves the glowing luſtre ſhare,
Arabia's balm was ſprinkled o'er the air.
Before the fleet, to catch the heroes' view,
The floating iſle fair Acidalia drew:
Soon as the floating verdure caught their † ſight,
She fixt, unmov'd, the iſland of delight.

So

* 'White as her ſwans——A diſtant fleet compared to ſwans on a lake is certainly an happy thought. The alluſion to the pomp of Venus, whoſe agency is immediately concerned, gives it beſides a peculiar propriety. This ſimilie however is not in the original. It is adopted from an uncommon liberty taken by Fanſhaw;

The pregnant *ſayles* on Neptune's ſurface creep,
Like her own *Swans*, in *gate*, *out-cheſt*, and *feather*.

† 'Soon as the floating verdure caught their ſight——As the departure of Gama from India was abrupt (ſee his life) he put into one of the beautiful iſlands of Anchediva

So when in child-birth of her Jove-ſprung load,
The ſylvan goddeſs and the bowyer god,
In friendly pity of Latona's woes †,
Amid the waves the Delian iſle aroſe.
And now led ſmoothly o'er the furrow'd tide,
Right to the iſle of joy the veſſels glide:
The bay they enter, where on every hand,
Around them claſps the flower-enamell'd land;
A ſafe retreat, where not a blaſt may ſhake
Its fluttering pinions o'er the ſtilly lake.
With purple ſhells, transfus'd as marble veins,
The yellow ſands celeſtial Venus ſtains,
With graceful pride three hills of ſofteſt green
Rear their fair boſoms o er the ſylvan ſcene;
Their ſides embroider'd boaſt the rich array
Of flowery ſhrubs in all the pride of May;
The purple lotos and the ſnowy thorn,
And yellow pod-flowers every ſlope adorn.
From the green ſummits of the leafy hills
Deſcend with murmuring lapſe three limpid rills;
Beneath the roſe-trees loitering ſlow they glide,
Now tumbles o'er ſome rock their chryſtal pride;
Sonorous now they roll adown the glade,
Now plaintive tinkle in the ſecret ſhade,
Now from the darkling grove, beneath the beam
Of ruddy morn, like melted ſilver ſtream,
Edging the painted margins of the bowers,
And breathing liquid freſhneſs on the flowers.
Where bright reflected in the pool below
The vermil apples tremble on the bough;
Where o'er the yellow ſands the waters ſleep
The primroſed banks, inverted, dew drops weep;
Where murmuring o'er the pebbles purls the ſtream
The ſilver trouts in playful curvings gleam.
Long thus and various every riv'let ſtrays,
Till cloſing now their long meandring maze,
Where in a ſmiling vale the mountains end,
Form'd in a chryſtal lake the waters blend *:

Fring'd

chediva for freſh water. While he was here careening his ſhips, ſays Faria, a pirate named Timoja, attacked him with eight ſmall veſſels, ſo linked together and covered with boughs, that they formed the appearance of a floating iſland. This, ſays Caſtera, afforded the fiction of the floating iſland of Venus. "The fictions of Camoëns, ſays he, *ſont d'autant plus merveilleuſes, qu'elles ont toutes leur fondement dans l'hiſtoire*, are the more marvellous, becauſe they are all founded in hiſtory. It is not difficult to find why he makes his iſland of Anchediva to wander on the waves; it is in alluſion to a ſingular event related by Barros." He then proceeds to the hiſtory of Timoja, as if the genius of Camoëns ſtood in need of ſo weak an aſſiſtance."

† *In friendly pity of Latona's woes* ——Latona, in pregnancy by Jupiter, was perſecuted by Juno, who ſent the ſerpent Python in purſuit of her. Neptune, in pity of her diſtreſs, raiſed the iſland of Delos for her refuge, where ſhe was delivered of Apollo and Diana.'——OVID. MET.

* *Form'd in a chryſtal lake the waters blend.*——Caſtera alſo attributes this to fiction. "*The Portugueſe actually found in this* iſland, ſays he, a fine piece of water

Fring'd was the border with a woodland ſhade,
In every leaf of various green array'd,
Each yellow-ting'd, each mingling tint between
The dark aſh-verdure and the ſilvery green.
The trees now bending forward ſlowly ſhake
Their lofty honours o'er the chryſtal lake;
Now from the flood the graceful boughs retire
With coy reſerve, and now again admire
Their various liveries by the ſummer dreſt,
Smooth gloſs'd and ſoften'd in the mirror's breaſt.
So by her glaſs the wiſhful virgin ſtays,
And oft retiring ſteals the lingering gaze.
A thouſand boughs aloft to heaven diſplay
Their fragrant apples ſhining to the day;
The orange here perfumes the buxom † air,
And boaſts the golden hue of Daphne's hair.
Near to the ground each ſpreading bough deſcends,
Beneath her yellow load the citron bends;
The fragrant lemon ſcents the cooly grove;
Fair as when ripening for the days of love
The virgin's breaſts the gentle ſwell avow,
So the twin fruitage ſwell on every bough.
Wild foreſt trees the mountains ſides array'd
With curling foliage and romantic ſhade:
Here ſpreads the poplar, to Alcides dear;
And dear to Phœbus, ever verdant here,

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water ornamented with hewn ſtones and magnificent aqueducts; an ancient and ſuperb work, of which nobody knew the author."

' In 1505 Don Franciſco Almeyda built a fort in this iſland. In digging among ſome ancient ruins he found many crucifixes of black and red colour, from whence the Portugueſe conjectured, ſays Oſorius, that the Anchedivian iſlands had in former ages been inhabited by Chriſtians.' Vid. Oſor. L. iv.

† ' *The orange here perfumes the buxom air,*
And boaſts the golden hue of Daphne's hair.——Frequent alluſions to the fables of the ancients form a characteriſtical feature of the poetry of the 16th and 17th centuries. A profuſion of it is pedantry; a moderate uſe of it however in a poem of theſe times pleaſes, becauſe it diſcovers the ſtages of compoſition, and has in itſelf a fine effect, as it illuſtrates its ſubject by preſenting the claſſical reader with ſome little landſcapes of that country through which he has travelled. The deſcription of foreſts is a favourite topic in poetry. Chaucer, Taſſo, and Spenſer, have been happy in it, but both have copied an admired paſſage in Statius;

——— Cadit ardua fagus,
Chaonimque nemus, brumæque illæſa cupreſſus;
Procumbunt piceæ, flammis alimenta ſupremis,
Ornique, iliceæque trabes, metuandaque ſulco
Taxus, & infandos belli potùra cruores
Fraxinus, atque ſitu non expugnabile robur:
Hinc audax abies, & odoro vulnere pinus
Scinditur, acclinant intonſa cacumina terræ
Alnus amica fretis, nec inhoſpita vitibus ulmus.

In rural deſcriptions three things are neceſſary to render them poetical; the happineſs of epithet, of picturesque arrangement, and of little landſcape views. Without theſe, all the names of trees and flowers, though ſtrung together in tolerable numbers, contain no more poetry than a nurſeryman or a florift's catalogue. In Statius, in Taſſo and Spenſer's admired foreſts (Gier. Liber. C. 3. St. 75, 76, and F. Queen, B. 1. C. 1. St. 8, 9.) the poetry conſiſts entirely in the happineſs of the epithets. In Camoëns, all the three requiſites are admirably attained, and blended together.'

The

The laurel joins the bowers for ever green,
The myrtle bowers belov'd of beauty's queen.
To Jove the oak his wide ſpread branches rears;
And high to heaven the fragrant cedar bears:
Where through the glades appear the cavern'd rocks,
The lofty pine-tree waves her ſable locks;
Sacred to Cybele the whiſpering pine
Loves the wild grottoes where the white cliffs ſhine;
Here towers the cypreſs, preacher to the wiſe,
Leſs'ning from earth her ſpiral honours riſe,
Till, as a ſpear-point rear'd, the topmoſt ſpray
Points to the Eden of eternal day.
Here round her foſtering elm the ſmiling vine
In fond embraces gives her arms to twine,
The numerous cluſters pendant from the boughs,
The green here gliſtens, here the purple glows;
For here the genial ſeaſons of the year
Danc'd hand in hand, no place for winter here;
His griſly viſage from the ſhore expell'd,
United ſway the ſmiling ſeaſons held.
Around the ſwelling fruits of deepening red,
Their ſnowy hues the fragrant bloſſoms ſpread;
Between the burſting buds of lucid green
The apple's ripe vermillion bluſh is ſeen;
For here each gift Pomona's hand beſtows
In cultur'd garden, free, uncultur'd flows,
The flavour ſweeter, and the hue more fair,
Than e'er was foſter'd by the hand of care.
The cherry here in ſhining crimſon glows;
And ſtain'd with lover's blood [1], in pendent rows,
The bending boughs the mulberries o'erload;
The bending boughs careſs'd by Zephyr nod.
The generous peach, that ſtrengthens in exile
Far from his native earth, the Perſian ſoil,
The velvet peach of ſofteſt gloſſy blue
Hangs by the pomegranate of orange hue,
Whoſe open heart a brighter red diſplays
Than that which ſparkles in the ruby's blaze.
Here, trembling with their weight, the branches bear,
Delicious as profuſe, the tapering pear.
For thee, fair fruit, the ſongſters of the grove
With hungry bills from bower to arbour rove.
Ah, if ambitious thou wilt own the care
To grace the feaſt of heroes and the fair,

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[1] *'And ſtain'd with lover's blood.*——Pyramus and Thiſbe:

Arborei fœtus aſpergine cædis in atram
Vertuntur faciem: madefactaque ſanguine radix
Puniceo tingit pendentia mora colore . . . . .
At tu quo ramis arbor miſerabile corpus
Nunc tegis unius, mox es tectura duorum;
Signa tene cædis: pulloſque et luctibus aptos
Semper habe fœtus gemini monumenta cruoris. OVID. MET.

Soft

Soft let the leaves with grateful umbrage hide
The green-ting'd orange of thy mellow ſide.
A thouſand flowers of gold, of white and red
Far o er the ſhadowy * vale their carpets ſpread,
Of fairer tapeſtry, and of richer bloom,
Than ever glow'd in Perſia's boaſted loom:
As glittering rainbows o'er the verdure thrown,
O'er every woodland walk the embroidery ſhone.
Here o'er the watery mirror's lucid bed
Narciſſus, ſelf enamour'd, hangs the head;
And here, bedew'd with love's celeſtial tears,
The woe-markt flower of ſlain Adonis † rears
Its purple head, prophetic of the reign,
When loſt Adonis ſhall revive again.
At ſtrife appear the lawns and purpled ſkies,
Which from each other ſtole the beauteous ‡ dyes:
The lawn in all Aurora's luſtre glows,
Aurora ſteals the bluſhes of the roſe,
The roſe diſplays the bluſhes that adorn
The ſpotleſs virgin on the nuptial morn.
Zephyr and Flora emulous conſpire
To breathe their graces o'er the field's attire;
The one gives healthful freſhneſs, one the hue,
Fairer than e'er creative pencil drew.
Pale as the love-ſick hopeleſs maid they dye
The modeſt violet; from the curious eye

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* '——— *The ſhadowy vale*——Literal from the original,——*O ſombrio valle*,——which Fanſhaw however has tranſlated, "the gloomy valley," and thus has given us a funereal, where the author intended a feſtive landſcape. It muſt be confeſſed however, that the deſcription of the iſland of Venus, is infinitely the beſt part of all Fanſhaw's tranſlation. And indeed the dulleſt proſe tranſlation might obſcure, but could not poſſibly throw a total eclipſe over ſo admirable an original.'

† '*The woe-markt flower of ſlain Adonis—water'd by the tears of love.*——The Anemone. "This, ſays Caſtera, is applicable to the celeſtial Venus, for according to mythology, her amour with Adonis had nothing in it impure, but was only the love which nature bears to the ſun." The fables of antiquity have generally a threefold interpretation, an hiſtorical alluſion, a phyſical and metaphyſical allegory. In the latter view, the fable of Adonis is only applicable to the celeſtial Venus. A divine youth is outrageouſly ſlain, but ſhall revive again at the reſtoration of the golden age. Several nations, it is well known, under different names, celebrated the myſteries, or the death and reſurrection of Adonis; among whom were the Britiſh Druids, as we are told by Dr. Stukely. In the ſame manner Cupid, in the fable of Pſyche, is interpreted by mythologiſts, to ſignify the divine love weeping over the degeneracy of human nature.'

‡ '*At ſtrife appear the lawns and purpled ſkies, who from each other ſtole the beauteous dyes.*——On this paſſage Caſtera has the following ſenſible though turgid note: "This thought, ſays he, is taken from the idyllium of Auſonius on the roſe:

Ambigeres raperetne roſis Aurora ruborem,
An daret, & flores tingere torta dies.

Camoëns who had a genius rich of itſelf, ſtill farther enriched it at the expence of the ancients. Behold what makes great authors! Thoſe who pretend to give us nothing but the fruits of their own growth, ſoon fail, like the little rivulets which dry up in the ſummer, very different from the floods, who receive in their courſe the tribute of an hundred and an hundred rivers, and which even in the dog days carry their waves triumphant to the ocean."

The

The modeſt violet turns her gentle head,
And by the thorn weeps o'er her lowly bed.
Bending beneath the tears of pearly dawn
The ſnow white lilly glitters o'er the lawn;
Low from the bough reclines the damaſk roſe,
And o'er the lilly's milk white boſom glows.
Freſh in the dew far o'er the painted dales,
Each fragrant herb her ſweeteſt ſcent exhales.
The hyacinth bewrays the doleful *Ai* *,
And calls the tribute of Apollo's ſigh;
Still on its bloom the mournful flower retains
The lovely blue that dy'd the ſtripling's veins.
Pomona fir'd with rival envy views
The glaring pride of Flora's darling hues;
Where Flora bids the purple iris ſpread,
She hangs the wilding's bloſſom white and red;
Where wild thyme purples, where the daiſy ſnows
The curving ſlopes, the melon's pride ſhe throws;
Where by the ſtream the lilly of the vale,
Primroſe, and cowſlip meek, perfume the gale,
Beneath the lilly and the cowſlip's bell
The ſcarlet ſtrawberries luxurious ſwell.
Nor theſe alone the teeming Eden yields,
Each harmleſs beſtial crops the flowery fields;
And birds of every note and every wing
Their loves reſponſive thro' the branches ſing:
In ſweet vibrations thrilling o'er the ſkies,
High pois'd in air the lark his warbling tries;
The ſwan ſlow ſailing o'er the chryſtal lake
Tunes his melodious note; from every brake
The glowing ſtrain the nightingale returns,
And in the bowers of love the turtle mourns.
Pleas'd to behold his branching horn appear,
O'er the bright fountain bends the fearleſs deer;
The hare ſtarts trembling from the buſhy ſhade,
And ſwiftly circling, croſſes oft the glade.
Where from the rocks the bubbling founts diſtil,
The milk-white lambs come bleating down the hill;
The dappled heifer ſeeks the vales below,
And from the thicket ſprings the bounding doe.
To his lov'd neſt, on fondly fluttering wings,
In chirping bill the little ſongſter brings
The food untaſted! tranſport thrills his breaſt;
'Tis nature's touch, 'tis inſtinct's heav'n-like feaſt.

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* 'The *hyacinth bewrays the doleful* Ai.——Hyacinthus, a youth beloved of Apollo, by whom he was accidentally ſlain, and afterwards turned into a flower:

——————— Tyrioque nitentior oſtro
Flos oritur, formamque capit, quam lilia: ſi non,
Purpureus color huic, argenteus eſſet in illis.
Non ſatis hoc Phœbo eſt: is enim fuit auctor honoris.
Ipſe ſuos gemitus foliis inſcribit; & Ai, Ai,
Flos habet inſcriptum; funeſtaque littera ducta eſt.' OVID. MET.

Thus

Thus bower and lawn were deckt with Eden's flowers,
And ſong and joy imparadiſed the bowers.'

Such is Camoëns' beautiful iſland of Venus, ſo much celebrated, and ſo juſtly admired by every reader of genuine taſte. At the end of this book the Tranſlator has given a diſſertation upon it, and compared this part of his Author's work with ſimilar paſſages in other poets.

In the tenth and laſt Luſiad, Gama and his heroes hear the nymphs in the palace of Thetis ſing the triumphs of their countrymen in the conqueſt of India. After this the goddeſs preſents to Gama a view of the Eaſtern world, from the Cape of Good Hope to the furtheſt iſlands of Japan. She poetically deſcribes every region, and the principal iſlands, and concludes, *all theſe are given to the Weſtern world by you.* Nothing, certainly, can be nobler than ſuch a conſummation!

Mr. Mickle has excelled even himſelf in his tranſlation of this book—ſuch is the mellow harmony, ſpirit, and richneſs of his verſe.—In ſhort, we do not heſitate to conclude that this tranſlation ſtands unrivalled by any but that of the Iliad.

ART. III. *Dr.* Smith's *Inquiry into the Nature and Cauſes of the Wealth of Nations.* Continued from our laſt.

Book IV. *Of Syſtems of Political Oeconomy.*

THE objects of political œconomy are, to provide the people with the means of plentiful ſubſiſtence, and to ſupply the ſtate with a revenue ſufficient for the public ſervices. For the purpoſe of enriching the people, two different ſyſtems have been adopted, the one the ſyſtem of commerce, the other that of agriculture. Let us examine each of theſe diſtinctly.

It has long been a popular error, that wealth conſiſts in money, or gold and ſilver. This idea formerly gave riſe to frequent prohibitions of the exportations of money or bullion. Theſe were oppoſed by merchants as ineffectual, unneceſſary, and injurious to the balance of trade. But ſtill the opinion that the national wealth conſiſted in money, was retained; the attention of government was directed to the preſervation of a favourable balance of foreign trade, as the true means of increaſing the national treaſure: and home-trade was not conſidered as a ſource of wealth, except as it was ſubſidiary to foreign trade. But there is in reality no neceſſity that, in either of theſe ways, the attention of government ſhould be employed on the increaſe of money. The quantity of money, like that of every other commodity, will alwa be regulated by the effectual demand. Where a greater qua tity is imported than exceeds this demand, no vigilance government can prevent its exportation; when the demand *greater than the* preſent ſupply, no prohibitions will prevent

its importation. Money is only ſcarce where individuals have not wherewithal to purchaſe it, nor credit to borrow it, which will generally happen where great profits occaſion over-trading. But a country which abounds with the produce of land or labour, beyond what is neceſſary to ſupply the home-conſumption, has always the power of commanding an increaſe of its treaſure, by ſending its ſurplus to foreign markets. The greater part of this ſurplus, however, is always deſtined to the purchaſe of foreign goods: and while a country is able to procure theſe, its trade may be beneficial without any increaſe of money: its annual produce of land and labour, and its real gains being nearly the ſame. Since money is merely a convenient inſtrument of circulation, no benefit can be derived from increaſing it farther than it is wanted for this purpoſe. It is not always neceſſary to accumulate gold and ſilver, in order to enable a country to carry on foreign wars. Theſe may be ſupported either by ſending abroad ſome of its gold and ſilver, or ſome of the produce of its manufactures, or ſome of its annual rude produce. The late wars in Europe have had little dependence on the exportation of money or bullion, but have been chiefly carried on by the exportation of manufactures: the government contracting with merchants to make the neceſſary remittances, who would do it either directly or indirectly by ſending over goods, which would bring him a profit. A country which produces a great ſurplus of the finer manufactures, may carry on an expenſive foreign war without exporting any conſiderable quantity of gold or ſilver, and may enrich its merchants while it is exhauſting its own ſtrength. Rude produce alone would not be adequate to the purpoſe; the expence of exportation would be too great. The chief benefit of foreign commerce is, not the importation of gold and ſilver, but the exchanging of ſuperfluous produce of land and labour, for thoſe articles of foreign produce which are wanted at home. It is on this account that the American connexions have proved ſo beneficial to Europe; and thoſe of the Eaſt would have been no leſs ſo, had not the natural operations of commerce been obſtructed by excluſive companies. The continual exportation of ſilver, ſo much complained of, produces no material effect. The Eaſt India trade by opening a market to the commodities of Europe, or which comes nearly to the ſame thing, to the gold and ſilver which is purchaſed with theſe commodities, tends to increaſe the annual production of European commodities, and conſequently the real wealth and revenue of Europe.—The falſe principles, that wealth conſiſts in gold and ſilver, and *that theſe could* only be commanded by the *balance of trade, have rendered* it a great object in

political oeconomy *to lay reſtraints upon importation*, and *to give encouragement to exportation.*

The reſtraints upon importation have been upon ſuch foreign goods as could be produced at home—and upon goods of almoſt all kinds from thoſe countries with which the balance of trade was ſuppoſed to be diſadvantageous.

By the firſt of theſe reſtraints, the monopoly of the home-market is more or leſs ſecured to domeſtic induſtry. But whether it tends to increaſe the general induſtry, or to give it the beſt direction, may be queſtioned. It cannot increaſe the induſtry of the ſociety beyond what its capital can employ; it can only give it an artificial direction. Now, without this, every individual will endeavour to employ his capital as near home as he can, and conſequently as much as he can in ſupport of domeſtic induſtry, provided he can nearly obtain the ordinary profits of ſtock; and will therefore employ it moſt advantageouſly to his country, by directing it into that channel which will give revenue and employment to the greateſt number of people of his own country. And every individual who employs his capital in the ſupport of domeſtic induſtry, naturally endeavours to direct it in the moſt profitable manner. Every individual therefore neceſſarily labours to render the annual revenue of the ſociety as great as he can, without immediately intending it. What ſpecies of domeſtic induſtry will be moſt profitable, each individual is the beſt judge for himſelf. But the ſtateſman by giving the monopoly of domeſtic induſtry in any particular art or manufacture, in ſome meaſure takes upon him to direct in what manner private people ought to employ their capitals: and the regulation will generally be either uſeleſs or hurtful. It is for the benefit of the public, as well as individuals, to purchaſe from others ſuch articles as can be bought cheaper than they can be made at home: for that labour which would be employed in making them, may be directed into a channel which will be more advantageous, that is, make a more valuable addition to the annual produce. Whatever aid ſuch regulations may give to particular manufactures, they therefore naturally tend to diminiſh the general revenue. The chief benefit of the monopoly of the home-market is enjoyed by merchants and manufacturers: the prohibition of the importation of foreign cattle and ſalt proviſions, and high duties upon foreign corn are not ſo beneficial to the graziers and farmers of Great Britain, as other regulations of the ſame kind are to its merchants and manufacturers, on account of the great expence of carrying the more bulky commodities. The free importation of foreign corn could very little affect the intereſt of the farmers

farmers of Great Britain. The average quantity imported annually, amounts only to 23,728 quarters, which is not a five hundredth part of the annual consumption. There are two cases in which it may be advantageous to lay some burdens upon foreign, for the encouragement of domestic industry. The first is when some particular sort of industry is necessary for the defence of the country: hence the propriety of the navigation act, which gives the sailors and shipping of Great Britain a monopoly. The second case is, when some tax is imposed at home upon the produce of domestic industry: here an equal tax upon the like foreign articles is necessary to leave the competition between foreign and domestic industry upon the same footing as before. When a foreign country restrains by high duties or prohibitions the importation of any of our produce or manufactures, it becomes a matter of deliberation whether the free importation of their goods is to be continued: there seems to be good policy in this kind of retaliation, only when there is a probability that it will procure the repeal of the high duties or prohibitions complained of: otherwise we only punish ourselves by making certain goods dearer than before. When particular manufactures, by means of high duties or prohibitions on all foreign goods that come in competition with them, are greatly extended and employ a multitude of hands, it may be questioned how far, or in what manner, free importation should be restored. This might, however, be done gradually with less inconvenience than is commonly supposed: manufactures exported without a bounty, being sold as cheap abroad, and therefore cheaper at home than foreign goods of the same kind, would be very little affected by free importation: and those who might be thrown out of employment in any particular manufacture, would easily direct their industry into some other channel, at least as easily as disbanded soldiers turn themselves to different kinds of labour. But the interests of many individuals so strongly oppose free importation, that it would be extremely hazardous to attempt to introduce it except by very slow degrees, and after a very long warning.

The restraints which are laid upon the importation of goods of almost all kinds, from countries with which the balance of trade is supposed to be unfavourable, are unreasonable even upon the principles of the commercial system. For, though the balance might, by a free trade, be rendered more unfavourable with respect to one country, if the goods purchased from that country were cheaper than could be procured from other countries, the general balance of the whole trade would become more favourable by such free importation. Besides, a great part of them might be re-exported, and sold with

profit. To which muſt be added, that there is no certain criterion by which the balance of trade between any two countries can be determined. In cuſtom-houſe books, entries are defective, and valuation inaccurate. The courſe of exchange is a rule of judging almoſt as uncertain. Exchange is ſaid to be at par between two countries, when for a ſum of money containing a certain number of ounces of pure ſilver in the coin of one country, a bill is given to receive a ſum containing an equal number of ounces of pure ſilver in the coin of the other: when you pay more you give a premium, when leſs you get a premium, and the exchange is in favour or againſt your country. The payment of a premium is ſaid to be a ſign that the balance is againſt a country, becauſe it ſuppoſed that money or bullion is to be ſent over to pay the balance, for the hazard and expence of ſending which the premium is charged. But it muſt be conſidered, that we cannot always judge of the value of the current money by the ſtandard of their reſpective mints; that the expence of coinage being defrayed by government in ſome countries, and by private perſons in others, may make a difference in the value; and that in ſome places foreign bills of exchange are paid in the current coin, in others in bank-money which is always of more value than the currency; from all which circumſtances, uncertainty muſt ariſe concerning the real ſtate of exchange.

In ſmall ſtates, where the currency is uſually made up of the coins of ſeveral countries, in order to remedy the inconvenience which would ariſe from the uncertainty of the current coin, it has been agreed to pay bills of exchange from the bank in good money of the ſtate. The banks of Venice, Genoa, Amſterdam, &c. ſeem to have been eſtabliſhed for this purpoſe. The money of the Bank being better than the currency, bears an agio, or a difference in value in favour of the bank. This money alſo is more ſecure from accidents, and may be paid by a ſimple transfer without trouble or riſk. The Bank of Amſterdam receives gold and ſilver bullion at certain prices. It ſells at all times bank-money for currency at five per cent. agio and buys at four. For every gilder circulated as bank-money, the city is guarantee that a correſpondent gilder ſhall at all times be found in the treaſure of the bank.

From the nature of theſe banks, and other circumſtances, the exchange between countries that pay in bank-money, and thoſe which pay in currency, muſt generally appear to be in favour of the former. But if the ordinary courſe of exchange gave an accurate idea of the ſtate of debt and credit between two countries, this is uſually ſo much affected by the connexions of each with other countries, that nothing certain can *be deduced from hence.*

Prohi-

Prohibitions of importation then appear to be unreaſonable on the principle of the importance of preſerving a balance of trade. But nothing can be more abſurd than this whole doctrine. A trade carried on naturally and regularly between two countries is always advantageous, though not equally ſo, to both; for it increaſes the exchangeable value of the annual produce of land and labour, that is, the revenue of both. If the balance be even, and the trade conſiſt altogether in the exchange of native commodities, both will be gainers, and nearly equally, for each country affording a market for the overplus of the other, each will replace the capital which had been employed in raiſing this ſurplus, and had given revenue and maintenance to a certain number of its inhabitants. If the balance be even, and the trade on one ſide with foreign goods, and the other with native commodities, the latter would gain more than the former, becauſe the revenue ariſing from the trade will be divided between two countries in one caſe, and remain in one country in the other. But whether the balance of trade be favourable to one country, or to another, the trade itſelf is beneficial to both. It is the intereſt of merchants and manufacturers to ſecure the monopoly of the home-market: but it is undoubtedly the intereſt of the country to purchaſe goods of thoſe who ſell them cheapeſt, whether natives or foreigners. A rich nation may be a more formidable enemy, but will certainly be a better cuſtomer to a commercial nation, than a poor one. Nothing, therefore, can be more abſurd than to aim at impoveriſhing our neighbours in order to enrich ourſelves. On the whole, the proſperity, or decay of a nation does not depend upon the balance of trade, which may be againſt it while it is increaſing in real wealth, but upon the balance of produce and conſumption. The ſociety in which the exchangeable value of its annual produce exceeds that of its annual conſumption is increaſing its revenue, and is therefore in a proſperous ſtate, whatever may happen with reſpect to its coin.

The means employed for *encouraging exportation* have been drawbacks, bounties, treaties of commerce, and colonization.

Drawbacks, by which the merchant is allowed to draw back upon exportation, either the whole or a part of the duties impoſed upon domeſtic induſtry, ſerving not to overturn the balance which naturally takes place among the ſeveral employments of ſociety, but to hinder it from being overturned by the duty, are juſtifiable and uſeful. The ſame may be ſaid of the drawbacks upon the re-exportation of foreign goods imported.

Bounties are only reaſonable in thoſe branches of trade which cannot be carried on without them. Their effect is,

to force the trade of the country into a channel much leſs advantageous than that in which it would run of its own accord. The bounty upon the exportation of corn, renders it ſomewhat dearer in the home-market than it would otherwiſe be, and ſomewhat cheaper in the foreign: the effect of which is, that, as the average money price of corn regulates more or leſs that of all other commodities, it lowers the value of ſilver at home, and raiſes it a little abroad: hence it renders our manufactures ſomewhat dearer, and diſcourages them, without rendering any real ſervice to the farmer, who has only a nominal benefit. Bounties on ſuch articles of production and importation as are neceſſary for defence, may be expedient. All the reſtrictions of law to prevent or limit engroſſing and foreſtalling, to reduce the price of corn, by fixing its utmoſt extent, to annihilate or confine the trade of the corn-merchant or dealer, to prohibit or diſcourage either the importation or exportation of corn, or to prevent the trade of the merchant carrier of corn from one country to another, proceed upon falſe principles, and are injurious to the intereſts of the country.

Treaties of Commerce in favour of any particular country, giving it commercial privileges ſuperior to other countries, though beneficial to the merchants and manufacturers of the privileged country, are neceſſarily diſadvantageous to the country which grants the favour, becauſe a monopoly is eſtabliſhed againſt themſelves, which muſt generally raiſe the price of goods higher than where a free competition is permitted. Such a monopoly has ſometimes been granted from an expectation that it would produce a balance of trade in favour of the country granting it, by encouraging the ſale of its manufactures in the country thus diſtinguiſhed. This is the foundation of the treaty of 1703 between England and Portugal; which binds Portugal to receive Engliſh woollens, but not on better terms than thoſe of other nations, and obliges Great Britain to admit the wines of Portugal at two-thirds the duty of thoſe of France, and is therefore diſadvantageous to Great Britain. The importation of gold or ſilver from Portugal is of much leſs conſequence than is commonly ſuppoſed; the greater part of it being re-exported in exchange for conſumable goods, which might be purchaſed with greater advantage, by a direct trade, with the produce of Engliſh induſtry.

Colonies were eſtabliſhed among the ancients from motives different from thoſe which have directed their eſtabliſhment in modern times. The colonies from the ſtates of Greece were emigrations proceeding from the exceſs of population. Thoſe the Romans were grants to the people to ſilence their complaints

plaints of the unequal diſtribution of lands at home. The expectation of finding gold and ſilver mines, joined with that of diſcovering a north-weſt paſſage to the Eaſt Indies, occaſioned the conqueſt and ſettlement of America.

The colony of a civilized nation, eſtabliſhed in a waſte country, or one in which the natives eaſily give way to the new ſettlers, advances rapidly to wealth and greatneſs. Their knowledge of agriculture, their habits of ſubordination, the great encouragement to induſtry which the eaſy purchaſe of land affords, and the extraordinary profits which will ariſe from the produce, notwithſtanding the high price of labour, are circumſtances which concur to haſten the progreſs of improvement and wealth. The American ſettlements, beſides theſe advantages, have had that of an eaſy dependence on the mother country. The political inſtitutions of the Engliſh colonies have been peculiarly favourable to the improvement and cultivation of land. Among them the engroſſing of uncultivated land has been reſtrained; the right of primogeniture is not univerſal; the alienation of lands is eaſy; the taxes are moderate; and the market allowed for the ſale of their overplus produce is more extenſive than that of any other colonies. All the different civil eſtabliſhments in North-America, excluſive of Maryland and North-Carolina, of which no exact account has been got, before the preſent diſturbances, did not coſt the inhabitants above 64,700 l. a year. It is only with regard to certain commodities that the Britiſh colonies are confined to the market of their mother country. Theſe are called enumerated commodities. Among the non-enumerated are included the important articles of grain, lumber, ſalt proviſions, fiſh, ſugar and rum. The enumerated goods are chiefly, molaſſes, coffee, cocoa-nuts, tobacco, pimento, ginger, whale fins, raw ſilk, cotton wool, beaver, and other peltry of America, indigo, fuſtic, and other dying woods, naval ſtores, pig and bar iron, copper ore, pot and pearl aſhes. In every thing, except their foreign trade, the liberty of the Engliſh coloniſts to manage their own affairs their own way is complete. From the nature of their aſſemblies and government, there is more equality among them, than among the inhabitants of the mother country. It muſt, however, be acknowledged, concerning the Britiſh, as well as other colonies, that the mother country has had little merit either in projecting or effectuating their eſtabliſhment, and that the monopoly in trade has tended to retard the progreſs of the colonies, and has been only ſomewhat leſs illiberal and oppreſſive than that of other European nations over their colonies.

The general advantages which Europe has derived from the diſcovery and colonization of America, conſiſt in the increaſe of its enjoyments, and the augmentation of its induſtry. Both theſe effects are much reſtricted by the excluſive trade of the mother countries. Each colonizing country derives peculiar advantages from its colonies by means of its excluſive trade, increaſing both its enjoyments and induſtry: but theſe advantages are only relative with reſpect to other nations; and to obtain them, both abſolute and relative diſadvantages are incurred in almoſt every other branch of trade. The Engliſh monopoly hath been continually drawing capital from all other trades to be employed in that of the colonies, and conſequently hath injured other branches of trade to encourage this: it hath alſo kept up the rate of profit in all the different branches of trade, higher than it would naturally have been. By leſſening the competition, it increaſed the profits in the colony trade; and by leſſening the competition in other branches, it raiſed the profits of theſe likewiſe. Now an advance of profit, requires an advance of price, which is unfavourable to trade, and enables other countries to underſell that which labours under this diſadvantage. The monopoly of the colony trade has alſo been injurious, by forcing the foreign trade from neighbouring countries, from which returns being frequent, a greater quantity of labour may be employed, to countries more remote, which not admitting of frequent returns, muſt in this view be leſs advantageous; and by forcing ſome part of the capital of Great Britain from a direct foreign trade of conſumption to a round-about one: this muſt be the caſe with reſpect to ſuch enumerated goods as are imported in greater quantities than are neceſſary for home conſumption. Another inconvenience ariſing from the monopoly is, that it has turned the ſtream of Britiſh induſtry too much into one channel, and deſtroyed the natural balance which would otherwiſe have taken place among its different branches. The natural effects of the colony trade are, however, ſo beneficial, that they have greatly overbalanced all the bad effects of the monopoly.—By raiſing the rate of mercantile profit, the monopoly diſcourages the improvement of land; and encourages ſuperfluous expence among the merchants.

Notwithſtanding the great and obvious diſadvantages of this monopoly, the maintenance of it has been the principal end of the dominion which Great Britain aſſumes over her colonies. The whole expence of defending and preſerving the colonies, is therefore in reality a bounty to ſecure a pernicious monopoly. A peaceable ſeparation would eſtabliſh a free commercial intercourſe, more beneficial than the monopoly. In order to render the provinces, in a ſtate of dependence, advantageous to the empire, it ought to ſupport its own peace eſtabliſhment.

bliſhment, and contribute its proportion to the general expences of government. It is not probable that this ſhould be obtained from the colony-aſſemblies. It has therefore been propoſed, that the colonies ſhould be taxed by requiſition; the ſum to be ſpecified by the Britiſh parliament, and the provincial aſſemblies to be at liberty to raiſe it in their own way. If this contribution were to be regulated by the land-tax, parliament could not tax the colonies without taxing its own conſtituents, and they might be conſidered as virtually repreſented. The members of the Congreſs and their dependents, are elevated to ſuch a degree of conſequence, that no method ſeems more likely to engage them to a voluntary ſubmiſſion, than giving the leading men of each colony an opportunity of continuing and increaſing their conſequence, by allowing each colony which ſhould detach itſelf from the general confederacy, a number of repreſentatives in the Britiſh parliament proportioned to its contribution to the public revenue.

The eſtabliſhment of excluſive companies is another ſpecies of pernicious monopoly. In poor countries this monopoly attracts towards the trade thus limited more ſtock than would otherwiſe go to it: in rich countries it prevents the employment of ſo much ſtock in it as might otherwiſe be expected: in both it is injurious. Nor are ſuch companies neceſſary: for when a nation is ſufficiently rich, ſome merchants would naturally turn their capital towards the different branches of the trade thus monopolized, as ſoon as it ſhould be laid open.

Having thus conſidered at large the ſyſtem of commerce, we are now briefly to take notice of that of agriculture.

Mr. Colbert, the famous miniſter of Louis XIVth, adopted the mercantile ſyſtem ſo far as to lay great diſcouragements upon agriculture. In oppoſition to his ſyſtem, the French philoſophers propoſed one which repreſented agriculture as the only real ſource of wealth. The cultivaters of ground, becauſe their labours afford a neat produce to the landlord after paying completely all the neceſſary expences of cultivation, are called the productive claſs. Artificers, manufacturers, and merchants, replacing only the ſtock which employs them, together with its ordinary profits, are ſaid to be unproductive. Theſe are maintained wholly at the expence of the proprietors and cultivators of lands: but it is their intereſt to encourage them, becauſe it enables them to purchaſe the produce of labour much more advantageouſly than they could otherwiſe have done, and thus raiſes the value of the ſurplus produce of the land. The capital error of this ſyſtem, of which Mr. *Queſnai* was the author, conſiſted in repreſenting the claſs of manufacturers and merchants as unproductive; for this claſs re-

produces annually the value of its own annual consumption, and its labour fixes and realizes itself in some vendible commodity: to which may be added, that manufactures and merchandize increase the stock of provision by enabling one country to procure a greater quantity from another. The political œconomy of many nations has been more favourable to agriculture than commerce. This is the case in China, as it was formerly in Egypt and in Indostan. The sovereigns of these countries have derived their principal revenue from some sort of land-tax. Among the ancient Greeks and Romans, trade and commerce were discouraged. All discouragements of trade are unfriendly to agriculture; because the dearer manufactured produce is, that is the less quantity of it can be purchased by a certain quantity of the produce of land, the cheaper or less valuable is this latter produce.—On the whole it appears, that all the extraordinary encouragements, or restraints, proposed either in the commercial or agricultural system, are detrimental, and retard the progress of society towards wealth and greatness; and that the obvious and simple system of natural liberty, in which every man is left to employ, his capital or industry as he pleases, is most agreeable to the true principles of political œconomy.

[*To be concluded in another Article.*]

Art. IV. *Reflections Critical and Moral on the Letters of the late Earl of Chesterfield.* By Thomas Hunter, M. A. Vicar of Weaverham in Cheshire. 8vo. 5 s. Cadell. 1776.

IT is no wonder, that the Letters of the late Lord *Chesterfield*, however generally they may have been read and admired, should alarm the friends of religion and virtue: nor can we forbear expressing our concern, that a work, in many respects so well calculated to instruct and amuse, should, at the same time, inculcate principles of such pernicious tendency and influence. Had the noble writer directly and formally attacked the religion of his country, its friends and votaries would only have had occasion to regret, that such distinguished and conspicuous talents should be so ill-employed. But, in our opinion, he has proceeded much farther; he has secretly undermined the foundations on which all virtue, both personal and social, rests; and propagated a system of licentious refinement, which is capable of producing the most extensive and lasting injury. If *these Letters* should be adopted as a *code* of education, and the youth of the age should be formed on the principles which they recommend, we shall forfeit our national character, and exchange those manly, substantial, and laudable accomplishments by which *Britons* have been hitherto distinguished, for the frivolous manners of *Petits-Maitres*; and, of what is of infinitely greater importance,

sacrifice

sacrifice truth and virtue at the shrine of fluctuating fashion and popular opinion. But we forbear—'To censure is a disagreeable part to the candid writer, and reader: To censure, where great and conspicuous merit is allowed, wears the appearance of still more malignity: but, to censure a writer so generally celebrated and admired as the Lord Chesterfield, must prove still more offensive, and, perhaps, more dangerous to the reputation of the critic, than of the author whom he affects to condemn.'

We shall, therefore, in the sequel of this Article, give place to our ingenious Associate in the department of just criticism. Mr. Hunter introduces himself to our notice with the following apology: 'Lord Chesterfield's Letters were first taken up as an amusement to deceive the passing moments. They were, indeed, amusing, but soon appeared alarming. The Reader found his faith, his virtue, his understanding insulted; and the sentiments of the just and good in all ages and nations of the world, who were favoured with almost any degree of light, of truth, and science, opposed and contradicted by our well-bred and courtly philosopher. The mere Reader was thus led to commence author; and, very freely, to express his indignation and contempt of a writer, who, great and shining as his abilities were, hath disgraced, by applying them, to poison the morals, to banish the sublimest virtue, to extinguish the most salutary truths, and to exterminate the most important interests and the sincerest happiness of mankind.'

The Reader will consider, that the reflections which occur in this work, are 'the sentiments which instantly and naturally presented themselves to the Author, on an interrupted perusal of the noble Lord's epistolary correspondence;' and of course he will not expect a regular *critique* on the obnoxious passages in his Lordship's Letters: however, no part, that is justly censurable, has been overlooked.

Our Author begins with exhibiting what he calls 'the fairer side of Lord Chesterfield's general character;' and we apprehend, that ample justice is done him in this respect.

'Lord Chesterfield's style (he says) is music, filling and delighting the ear with the most melting notes, and the sweetest and most happy cadences: or, his hand may be said to be that of one of the first masters in painting, who presents you with the gayest scenery, the loveliest landscapes, and the most splendid colouring in nature. A brook, however pure and transparent, is too diminutive an object to give us a just resemblance of the Lord Chesterfield's style and manner. We may compare his Lordship's composition to a stream (were not this, likewise, too trite an image) full, but not redundant; loud, but not noisy; smooth and placid, yet not languid or sluggish; strong,

ſtrong, but not harſh, diſſonant or raging; harmonious in its courſe, muſical in its falls; and, in the whole, feaſting the eye, the ear, the fancy, the ſenſitive taſte, and all the animal faculties and paſſions of the man. Its banks are crowned with all the beauties of ſimple nature; or with ornaments formed after the models, or anſwering to our ideas, of perfect nature. We have only to lament, that the ſource from whence it flows is tainted, and conveys a ſubtle poiſon, fatal to the lives of thoſe who indulge, at large, in the tempting ſtream.'

Our Author obſerves, in another part of his work, 'if there is a fault in Lord Cheſterfield's ſtyle, it is, that it is too much ſtyle. It has in it more of Art than Nature. Such an uniform conſtruction of *Verbage*, the ſame rounded periods, the ſame harmonious cadences, ſuch a perpetual flow of wit and metaphor, with which his ſtyle is not only crouded, but, I had almoſt ſaid, ſurfeited, like too luſcious ſweets, cloy rather than refreſh us; and we are diſguſted with a vanity appearing in ſo much ornament and brilliancy of diction. Perpetual ſmoothneſs grows inſipid: all ſoftneſs, without a proper mixture of harſher, of ſtronger and bolder notes, affords but a languid pleaſure; animates no noble paſſion of the ſoul, nor inſpires any heroic or elevated ſentiments.

'There is a manly and ſpirited eloquence, equally removed from the cold correctneſs of the pedant, from the cant of a languiſhing *Inamorato*, and the frippery of modiſh complaiſance, as from the rudeneſs of the boor, and the barbariſm of a provincial dialect. This manly eloquence affects the heart more than the ear, the ſoul more than the ſenſe, captivates Nature with a happy violence, and a power only leſs than divine.'

On this head he adds, 'Thus nature and art, genius, birth and fortune, conſpired to form him a pleaſing and perſuaſive orator; and a model of compoſition on prudential, on political, on familiar ſubjects. Upon the whole he is a maſterly writer and judicious critic; on many ſubjects an entertaining, an inſtructive, and very valuable author; eſpecially where morality, the intereſts of ſincere virtue, and the principles of true religion are not, immediately, concerned. But ſtill he muſt be conſidered as a writer too eaſy, too ſmooth, too delicate and elegant to be numbered among the maſters of eloquence, or to claim the title and applauſe of pathetic and ſublime: he is more a wit than an orator, and has, in his manner, more of the ſhepherd's reed, or lover's lute, than the trumpet of the battle and the ſhouting. He wants the power to rouſe, to awe, to animate and alarm, and reſembles more the vernal breeze, or murmuring rill, than the tempeſt, the whirlwind, the lightening and thunder of heaven.'

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Our Author has introduced many juſt and reſpectful remarks on the ſubjects of Lord Cheſterfield's correſpondence, as well as on his ſtyle and manner of writing.

'He had from experience and reflection, a deep and extenſive knowledge of human nature; particularly of its follies, its weakneſſes, and vices; though of its great dignity, its rational powers, its intellectual attainments, its moral perfection and divine capacities he had no experience, and appears to have had no conception. But, on other ſubjects, that lie more within his ſphere, he ſhews great knowledge, and makes not only pertinent and uſeful, but deep and refined obſervations.

'In politics, ſo far as theſe were an art not connected with, nor founded in virtue, truth, and conſcience, Lord Cheſterfield was a great proficient: for he had great maſters; not, indeed, a Livy nor a Clarendon, but the Cardinals Richlieu, Mazarine, De Retz, with Machiavel and Tacitus. Theſe all made human nature, its follies, its frailties and falſehood, the chief ſubject or inſtrument of their operations; and admitted as lawful in the means, whatever was expedient to the ends they propoſed.

'On other ſubjects he is more moral, and therefore more inſtructive and convincing. He has ſhewn very good judgment in reſpect to the buſineſs and conduct of the world; and ſuppoſing this to be our all, his Lordſhip's advice in the acquiſition and management of its profits and pleaſures is perfectly œconomical and judicious. His prudential maxims, reſpecting his pupil's future conduct in life, ſpeak a diſcernment perfectly acquainted with his ſubject, and an ardor and intenſeneſs that had no other ſubject or object in view.——The rules he gives reſpecting converſation are perfectly juſt and rational.——His obſervations on men and manners ſpeak great ſagacity; are juſt and clear, yet profound. They are only unhappily applied, when adduced as reaſons to juſtify, to countenance or flatter the faſhions, the follies, and vices of mankind.——His obſervations on books and reading, on the uſe and abuſe of time, on the end and advantage of travel—on compoſition in general, and the epiſtolary in particular, are all perfectly juſt and truly valuable.

'His advice to his ſon recommending truth, virtue, honour, and the purity of his moral character, we ſhould have valued the more, had we not ſeen them afterwards explained away by court-caſuiſtry, by the documents of politeneſs, by political logic, by an indulgence to pleaſure and paſſion, to avarice and ambition, which the preceptor elſewhere recommends to his pupil: as the juſt contempt which the noble Lord pours upon the infidel tribe among us, had been of more weight, had he been

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leſs laviſh of his compliments to ſome of the moſt eminent infidel writers.'

We ſhall not accompany our Author in the parallel which he draws between Lord Cheſterfield and *Cicero*, *Pliny*, and *Seneca*, among the ancients, or *La Bruyere* and the Duke *de Rochefoucault*, among the moderns; but cloſe this part of the picture with the ſummary account which he gives of his Lordſhip, both as to his character and writings.

'View then Lord Cheſterfield in the faireſt point of light, and you admire him as the fine gentleman, eaſy, elegant, and polite, profuſe of his complacency, blandiſhments, the moſt winning addreſs and courteous condeſcenſion; a fine figure in his perſon; expenſive and faſhionable in his dreſs; ſplendid at his table, but not luxurious; voluptuous, yet not debauched; a libertine with decency; and in the midſt of vagrant amours and illicit indulgences, ſtill affecting the man of honour and truth; refined, and yet generally juſt in his taſte, proper and elegant in his diction; powerful and perſuaſive in his elocution; largely converſant with, and a very good judge both of books and men; a great maſter in the extenſive ſcience of politics, yet ſtill more diſtinguiſhed as a courtier than a ſtateſman; ſingularly eminent for his addreſs, his movements, his graces, the *douceurs*, the ſoftneſſes, the placid features, the various airs, that habit of pleaſing, that perfection of good breeding, which are natural to the ſoil, and form both the eſſence and exterior of a court.

'Or in other words; theſe letters, at the firſt glance, exhibit Lord Cheſterfield, and preſent him to the Public as a kind maſter, an anxious and affectionate parent, an engaging companion, an obliging friend, a polite ſcholar, a fine gentleman, a lively wit, an accompliſhed courtier, a penetrating ſtateſman, a complete man of the world, furniſhed with all the qualities, and adorned with all the graces that might promote his intereſt, or favour his ambition; that might render him eaſy in himſelf, and agreeable, reſpectable, or neceſſary to others; the man of ſenſe, the man of virtue, and the man of honour; with genius, without ſingularity or affectation; with learning, without pedantry; with place and title, without pomp and pride; equally qualified for buſineſs, or for pleaſure; for the cabinet, or the drawing-room; for a ſenate, or a private ſtation; for a lady's levee, or a congreſs of princes. Such is the portrait of the noble Lord, as we may collect it thrown off in ſcattered touches and random ſtrokes of his maſterly pencil. Innumerable graces enter into the compoſition of this eſſay towards perfection; and we have only to lament that we find them, upon a nearer inſpection, ſo miſerably ſhaded and diſgraced by the foulеſt ſtains, *and the moſt impure* mixtures.'

But

But 'peerage cannot plead privilege at the bar of criticism;' we shall therefore give some *traits* of our Author's pencil, applied to the more deformed and faulty part of his Lordship's picture.

'What most offends us in these letters is, the immorality with which they are replete. As a moralist, indeed, he affects to recommend virtue and good faith; but he is quite out of his element on this subject, and seems to have known no more of the essence, the power, the peaceful, and happy effects of virtue, than of what is doing in the moon, or any of the remoter planets: and the whole perfection he requires of his son is the very reverse not only of Christian duty, but of true philosophy.

'He considers moral virtue and honour as passable qualities, and of some name and reputation in the world; and as such he recommends them to his son; but of the essential purity, the immutable nature, and eternal obligations of virtue, he had no conception; or, if he had, he prescribes practices, which he allows not strictly justifiable; and avowedly indulges a violation of laws, both divine and human, in favour of your passions, where you may escape the censure, by not contradicting the fashion and opinion of the world.'

What indeed are the horrid maxims by which his Lordship proposes to regulate the conduct of his son, in a variety of instances, but flagrant illustrations and proofs of the justice of this charge! It has been often remarked, that the most profligate parents have paid some respect to virtue, in the instructions which they have delivered to their children, and in the wishes they have formed concerning them; but his Lordship is a parent, who seems to reverse the order of nature, and to counteract the usual practice even of the most ignorant and degenerate; and who is desirous of initiating his son into the theory of vice, and of rendering him *systematically* licentious and wicked.

'Thus a common prostitute is forbidden, as what is dangerous and disgraceful; and keeping is condemned as what both the *Indies* could not support: but an intrigue with a *where of quality*, married or unmarried, is a gallantry not forbidden; but proposed and inculcated by the father to his son, as what, besides other advantages, is not discreditable in the opinion of the world.

'Lord Chesterfield's notions of poor human nature are such, and his virtue of so easy and pliant a temper, that its very essence may seem to consist in its versatility, and conformity to the manners of those with whom you converse. Alcibiades's character, abandoned as it was, is, I think, proposed in this respect, as an example for his son's imitation; and a court, according to his Lordship, the grand scene of simulation and dissimulation,

simulation, is the proper soil for the growth, the display and expansion of virtue.

'A shame upon that policy, which makes no distinction between prudence and artifice; between benevolence and flattery; between *complacency* and compliment; between wisdom and craft; between the modest reserve of the man, and the professed dissimulation of the courtier; which excludes sincerity and friendship, true philosophy, true virtue, and true religion!'

Lord Chesterfield's views in the solicitude which he once and again expresses for the improvement of his son reflect no great honour on his character: 'It is not for Britain, for its laws or liberties;—but for Mr. *Stanhope's* graces, perfections, figure, and fortune, that our patrician is concerned. The whole plan of his education is directed and calculated to make a great, not a good man; a shining, not an useful character,—or only useful to himself,—or to the Public, only for the sake of that self. To this end he recommends to him the semblance more than the substance of virtue; artificial manners, polite address, and all the superficial graces that might attract the regard and confidence of those he conversed with.'

We have been astonished, that a writer of his Lordship's rank and liberal turn of mind should descend to the vulgar practice of railing at the women: 'It is certain that his Lordship's taste and reading had not led him to an acquaintance with the history of those ladies whose beauty was the least of their perfections—whose virgin sanctity or conjugal fidelity has done, and still does honour, to human nature;—whose graces have contributed to the order and ornament, the peace and happiness of domestic life; whose *councils* have informed princes, whose wisdom has directed the reins of empire, whose prowess has conducted armies, fought battles, and defended kingdoms,—whose zeal and sincerity for the cause of God, and his truth, have inspired them with the courage to brave danger and death, and to embrace the rack and the flames.'

Lord Chesterfield's calumny against the whole female world is the more illiberal, unjust, and inexcusable, as he beheld, with his own eyes, a living example of the foremost of her sex, in rank and dignity, still more conspicuous and elevated by the purity, the lustre, the majesty of her virtues *.

'His four volumes (proceeds our Author) may be intitled, *An entire Code of Hypocrisy and Dissimulation*; containing the *finesse*, the artifice, the craft, the virtue, or the semblance of virtue, with all the external accomplishments necessary to form

* Queen Caroline, of whom he gives an amiable character, vol. iv. p. 225.

the

the character of the complete courtier.' Turning to the ancients, he preſents us with the following ſtriking contraſt: 'The virtue of the ancients was a ſublime and ſplendid form, a beauty that captivated, and was made to captivate all hearts, —a divinity that challenged univerſal homage. The Roman virtue, in particular, was of a robuſt and maſculine form, affected exerciſe more than eaſe, and vigour more than delicacy. It conſiſted in reſiſting pleaſure and pain, in conquering paſſion, in embracing or honouring honeſt poverty, in deſpiſing riches and nominal honours;—in an obſtinate adherence to truth and duty, in oppoſition to every terror or temptation. Roman virtue, the primitive, genuine, Roman virtue, the parent of liberty, of empire and glory, was undone by the graces and delicacies recommended by Lord Cheſterfield; and degenerated to a fribble, ſhuddering at every blaſt, and bending to every ruder aſſault from domeſtic tyranny and foreign invaſion.'

Our Author's remarks on the high compliments which Lord Cheſterfield pays to *Voltaire*, particularly in his account of the hiſtory of Lewis XIV. would furniſh many uſeful extracts; but we muſt omit theſe as well as other parts of this laudable performance, and haſten to bring this Article to a cloſe.

After contraſting the principles and maxims inculcated in *theſe Letters* with the virtue taught and recommended by *Heathen* philoſophers, and with the more ſublime principles and rules of conduct which *Chriſtianity* affords us, Mr. H. draws to a concluſion, in a ſtrain of varied addreſs which muſt rouſe and captivate every heart that is endowed with any degree of virtuous ſenſibility. We are ſorry that our limits will not allow us to make any farther tranſcript. We lay aſide the book with regret; but not without bearing our teſtimony to its merit, and cordially wiſhing that the Author's benevolent deſign may be anſwered; that it may prevent the infection of licentious principles and manners, and promote the cauſe of virtue and humanity. Some readers may probably conſider the Author as too diffuſe and declamatory a writer; but they muſt be very faſtidious critics who, all circumſtances allowed, cenſure the preſent performance on this account, derive no benefit from it themſelves, or obſtruct its influence on others.

Art. V. *Twelve Sermons on the Prophecies concerning the Chriſtian Church: and, in particular, concerning the Church of Papal Rome.* Preached in Lincoln's Inn Chapel, at the Lecture of the Right Rev. William Warburton, Lord Biſhop of Glouceſter. By Samuel Halliſax, D. D. Chaplain in Ordinary to his Majeſty. 8vo. 5 s. ſewed. Cadell. 1776.

AN account of this lecture, and of the excellent introductory ſermons preached by Dr. Hurd, will be found in the forty-ſixth volume of our Review, pag. 393 and 484.

The preſent performance opens with a diſcourſe intitled, the truth of revealed religion, in general, and of the chriſtian, in particular, proved from prophecy. Among other remarks, the following paſſage is ingenious, and worthy of ſelection.

Doctor Halliſax, having taken notice of the connection between the religion of Moſes and that of Jeſus, the former conſidered as an introduction to the latter, proceeds to add:

'There being then this dependency between the two religions, it is reaſonable to ſuppoſe that, previous to ſuch an important change of the œconomy, ſome intimations ſhould be given of its approach. And yet to have done this in a way that would have led the Jews to look with irreverence on a ſyſtem, under which not only themſelves, but their poſterity were to live, would have been little agreeable to our notions of the divine wiſdom. A method was, therefore, to be invented, which, while it kept the people ſincerely addicted to the law, ſhould diſpoſe them, when the time was come, for the reception of a *better covenant* that ſhould be *eſtabliſhed on better promiſes*. Now the ſpirit of prophecy, together with the language in which that prophecy was conveyed, fully accompliſhed both theſe purpoſes. By a contrivance, only to be ſuggeſted by divine preſcience, the ſame expreſſions, which, in their primary and literal meaning, were uſed to denote the fortunes and deliverances of the Jews, for the preſent conſolation of that people, were ſo ordered, as, in a ſecondary and figurative ſenſe, to adumbrate the ſufferings and victories of the Meſſiah, for the future inſtruction of the church of Chriſt. Had no expedient of this ſort been employed, we ſhould have wanted *one* proof of the connection between the Moſaic and chriſtian religions; on the other hand, had the nature of the Meſſiah's kingdom been *plainly* deſcribed, the deſign of the national ſeparation would have been defeated. But when ſpiritual bleſſings were promiſed, under the veil of temporal, and in terms familiar to the carnal expectations of the Jews; a proper degree of reſpect for the old ſyſtem was preſerved, at the ſame time that matters were gradually ripening for the introduction of the new: and the *ſhadow of good things* held forth obſcurely in the law, prepared them to look forward to that happier day, when the *very image* itſelf ſhould be preſented, in full ſplendor, and diſtinctly defined by the goſpel.'

The *double ſenſe* of prophecy which it ſeems neceſſary to admit, in order to the juſt and full explication of ſome parts of ſcripture, is certainly attended with difficulty. The view given of it in the above paſſage, may perhaps ſomewhat alleviate that difficulty, and not be unacceptable to our readers.

The three ſermons next in order, relate to the book of Daniel, and its prophecies, under theſe titles, the authority of the book, the four empires, Antiochus Epiphanes, and Antichriſt. Theſe ſubjects are ſometimes dry, and not the moſt eaſy or pleaſant for pulpit diſcuſſion, requiring cloſer attention than can well be given by an auditory. We doubt not but they will be read by many with ſatisfaction and improvement. The only

view of them which our plan will admit, may be taken from the concluſion, where we have ſome reflections ariſing from the whole.

'Firſt. It appears, that the objection originally ſtated by Porphyry, and revived by Collins, againſt the authenticity of the book of Daniel, on account of the clearneſs of its predictions, as far as the times of Antiochus Epiphanes, and their obſcurity beyond that period, is both irrational and falſe. For beſide that it becomes not us to determine, how far, or with what degrees, whether of light or ſhade, the Author of prophecy ought to communicate the knowledge of futurity; the fact itſelf, alleged in the objection, is untrue: the ſeveral occurrences concerning the Roman Empire, all of which refer to times below the age of Antiochus, being foretold as plainly as thoſe which relate to the Perſian or Macedonian kingdoms, ſo far as the prophetical intimations are already accompliſhed: and for the reſt, they have no greater ambiguity than any other prediction yet unfulfilled; of which the completion alone will afford the beſt and juſteſt interpretation.

'Secondly, The opinion of Grotius, and of the catholic writers, who would explain the whole eleventh chapter of Daniel of the hiſtory of Antiochus Epiphanes, and will allow no part of it to have the moſt diſtant reſpect to the affairs of the Romans, is without foundation. For not only the circumſtances of Antiochus' life are utterly irreconcileable with ſuch an opinion,—but the ſeries of events themſelves enumerated here, which reaches from the reign of Cyrus quite down to the conſummation of all things, at the day of judgment, forbids us to admit of ſo vaſt a chaſm as is interpoſed between the times of Antiochus and the end of the world; without the ſmalleſt notice taken of that great people, which figures in ſo diſtinguiſhed a manner among the nations of mankind.—A chain of prophecy, ſo broken and disjointed as this, is incompatible with all our ideas of continuity and integrity, which are in equity to be preſumed in a divine revelation; and, in the inſtance before us, is not more repugnant to ſober criticiſm, than it is contrary to hiſtoric truth.

'Thirdly, From what was formerly obſerved of the reaſon, why the four empires, whoſe revolutions are recorded in the book of Daniel, were particularly ſelected to conſtitute the ſubject of ſacred prophecy*, we may diſcern whence it was, that the life and actions of Antiochus Epiphanes were thought worthy to be ſo minutely recorded. He it was, who was fore-ordained to be the inſtrument of chaſtiſement to the people of God, during the latter times of the Grecian monarchy; under whom the Jews were to be reduced to the very criſis of their fate, and on the point of being either utterly exterminated, or compelled to *ſerve other Gods, wood and ſtone*, in direct violation of their law. When therefore this calamity arrived;—what elſe could have been effectual to preſerve them from deſpair, or excite them to a vigorous application to the means of defence and ſafety, *than* the ſeaſonable reflection that the ſame prophet, who had forewarned them of this diſtreſs, had been careful alſo to announce

* *A regard to God's choſen people Iſrael, and the religion of his ſon.*

their deliverance from it,—and that yet a little while, and their almighty avenger was at hand, and would not tarry? There is another reaſon, why the deſtiny of Antiochus ſhould be here inſiſted on: he, we have ſeen, was intended to be a figure of him, who has lorded it, now ſo long, over the flock of Chriſt, under the denomination of the Pope or church of Rome: whenever therefore the prophecy ſhould appear to be completed in the type, this would create an aſſurance that it would hereafter be verified in the antitype; however obſcure and even dark, at the time the prophecy was given, that antitype might be as well to the apprehenſions of the Jews, as to thoſe of the prophet himſelf. Thus the angel having revealed to Daniel, in the cleareſt and plaineſt manner, what was ſoon to happen in the near event, ſhews him from far, and as it were in confuſion, what was afterwards to take place in the remote one: juſt as a painter, having expreſſed in the livelieſt and brighteſt colours the principal and leading parts of his deſign, throws into ſhade, or touches in a faint and languid way, the ſubjects which ſeem to him but diſtantly related to it.

'Laſtly, The expoſition of the prophecies of Daniel, which hath now been made, and by the only certain method, that of comparing and ſorting them with future events, will greatly facilitate the ſearch into thoſe, which yet remain to be unfolded in the writings of St. Paul and St. John. When Daniel firſt publiſhed his own viſions, he plainly confeſſed he did not comprehend their meaning: *his book was to be ſhut up and ſealed, till the time of the end*; and before they ſhould be at all, or at leaſt fully underſtood, *many* were to *run to and fro*, and *knowledge* was to be *encreaſed*. Accordingly in theſe later ages of the world, it has happened, that much of the obſcurity, complained of in what is here foretold, has been actually removed by the completion: and what to Daniel was repreſented as a book that was *ſealed*, by St. John, in alluſion, and as ſhould ſeem, by way of oppoſition, to that expreſſion, is called the *revelation*, which *God hath ſhewed unto his ſervants of things that muſt ſhortly come to paſs*. Such therefore of the viſions of the legal prophet, as have been already fulfilled, may be uſed as a direction to inſtruct us in the meaning of what we are next to attempt to illuſtrate, the evangelical predictions.'—

Our Author proceeds in the next diſcourſe to conſider St. Paul's prophecy concerning *the man of ſin*, and having overthrown other interpretations given of the prediction, he concludes with great apparent juſtice, that the power here alluded to can be no other than that now exerciſed by him, who *fills the chair of St. Peter*, under the denomination of the biſhop of Rome.

'From this memorable prediction, ſays he, may be derived a clear and deciſive proof of the reality of the prophetic ſpirit with which the apoſtles were inſpired, and in conſequence of that, of the truth of the chriſtian religion. At the time this prophecy was written there was not, and had not been, the ſlendereſt veſtige of a power reſembling that foretold, in any part of the known world; and judging from appearances only, there was not the leaſt likelihood that any

any ſuch ſhould ariſe; much leſs that it ſhould originate in a church ſo averſe to worldly grandeur, as that of Chriſt. Yet that a power of this ſort now exiſts, and has long exiſted in the Roman hierarchy, is a matter of fact that is not to be diſputed; nor can any words convey a juſter idea of its nature, than thoſe delivered by the apoſtle, ſo many ages before its arrival. Theſe are things which cannot be accounted for on any principles of human ſagacity or contrivance; and can only be explained on the ſuppoſition, that the *holy men*, to whom *it was given* thus to develope the ſecrets of futurity, and bring forward its hidden myſteries into day, *were inſtinct with ſupernatural communications* from the divine ſpirit, and ſpake as they were moved by the Holy Ghoſt.'

The prophecy of St. Paul concerning the apoſtaſy of the latter times, is conſidered in the ſixth ſermon; in which we find a variety of reflections, tending to confirm our faith in chriſtianity, as a divine revelation.

The *Apocalypſe* is the ſubject of four diſcourſes.

Thoſe who apply themſelves to this particular ſubject of inquiry know, that the authority of the book of the *Revelation* is ſupported by very powerful arguments. The two firſt ages of the chriſtian church appear to have received it without heſitation. In the third century, when an attempt was made to revive ſome opinions of Cerinthus, and particularly the expectation of great carnal pleaſures and indulgencies during the ſuppoſed reign of Chriſt with the ſaints on earth, which notion was ſaid to be founded on the *Apocalypſe*; on this account, ſome officious chriſtians, to check ſuch imaginations, endeavoured to weaken the authority of the book, and maintained that it was written by Cerinthus himſelf, who no doubt was cotemporary with St. John. But whoever reads, with any attention, the remarks of Dr. Lardner, and others, or the ſermon now before us, will find great reaſon to believe that this book had, in truth, the apoſtle John for its author.

In repreſenting the order and connexion of the viſions, Dr. Halliſax takes for his conductor the celebrated Joſeph Mede, on whom the higheſt encomiums have before been paſſed by biſhop Hurd, which are here renewed. The ſermon is chiefly an abridgment of Mr. Mede's view of the Apocalypſe. We ſhall give our Readers the four reflections with which it is concluded.

'Firſt, It has been ſeen, that notwithſtanding the apparent diſorder and confuſion of this book, there are yet ſufficient marks, not difficult to be diſcerned by thoſe who ſtudy it with a pure mind, by which the ſeries and connexion of the viſions may be known, without and even againſt the ſuppoſal of any predetermined interpretation. It has been further ſeen, that many of theſe viſions bear about them internal characters of *contemporaneity*; but, that, as in a hiſtory, where various particulars are to be deſcribed, which really happened at one and the ſame time, it is yet impoſſible to relate them all to-

gether, but ſome muſt unavoidably be written down *before* the other; ſo in this prophecy, where various viſions are to be recorded, which clearly reſpect one and the ſame period, they are nevertheleſs tranſcribed in the book itſelf, as if they were to be fulfilled in progreſſion. Hence we have this concluſion, that all ſuch interpretations, as are founded on the notion that the events foretold are to ſucceed one another in the ſame order as the viſions, muſt be totally erroneous and falſe.

'Secondly, As that part of the revelation, which contains the future fortunes of the church of Chriſt, conſiſts of two diſtinct and ſeparate prophecies, connected together by a peculiar artifice, that of Synchroniſm; whatever principle is aſſumed in order to explain theſe prophecies, it muſt bear the expoſition quite through, and ſolve all the ſeeming contradictions purpoſely thrown in to obſcure them, as the true key of a riddle always does; otherwiſe the principle itſelf, and the interpretation built on it, will be fallacious and unſafe. Particular ſymbols and paſſages may be expounded by partial commentators with great plauſibility, and even ſemblance of truth; but nothing ſhort of an univerſal principle, will clear up the whole of this prophetical ænigma, or produce a full conviction, in which the mind of a ſagacious inquirer may acquieſce.

'Thirdly, If among the ſeveral apocalyptic viſions here delineated, we ſhould haply be able to find the meaning of any *one*; we may by the help of that one, together with the right application of the ſynchroniſms already demonſtrated, inveſtigate the hidden ſenſe of the reſt. For all the viſions, that have been proved to contemporize with that, whoſe meaning we have now diſcovered, muſt of neceſſity be interpreted of contemporaneous events; the viſions preceding that one viſion, muſt be referred to preceding events; and the viſions ſubſequent to it, muſt relate to other events that are to follow it.

'Laſtly, it remains to obſerve that one ſuch viſion is actually explained to us by the angel himſelf, who communicated the revelation to St. John: and that is, the viſion of the Babyloniſh woman, riding on the beaſt *with ſeven heads:* by which, *ſeven heads*, we are told, are meant *ſeven mountains, and by the woman is repreſented that great city which*, in the times of the apoſtle, *reigned over the kings of the earth*. Here then let us fix the ground and principle of our future diſquiſitions; and having the word of God, like another pillar of fire, for our guide, let us try to explore our way through the obſcure and dreary places of this great wilderneſs: not doubting but the *father of lights*, from whom *cometh every good and perfect gift*, will teach us by his ſpirit to diſcern and embrace the truth; that we may *underſtand a proverb, and the interpretation, the words of the wiſe, and their dark ſayings.*'

This viſion, therefore, of the *Babyloniſh woman* *, our Author diſtinctly conſiders in the next diſcourſe, which we think a very good one. The Babyloniſh woman, he concludes, can only be underſtood of papal or chriſtian Rome; ſuch as it ex-

* Rev. xvii. 18.

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iſts at preſent, corrupted in doctrine and manners, and polluted with ſpiritual whoredom, or idolatry. After illuſtrating this ſubject, he cloſes the ſermon by endeavouring to confute the different expoſitions given by the learned Grotius, and the celebrated Biſhop of Meaux; the former of whom explains this viſion of the Roman government, as it ſubſiſted in the time of Domitian, and the latter has recourſe to the reign of Diocletian: but neither of theſe eminent men appear ſucceſsful in their interpretations. This is ſo connected a diſcourſe that it will not furniſh an extract, unleſs we take the firſt paragraph, which is ingenious, and we believe will not be unacceptable to any of our Readers.

'You may have ſeen, ſays the doctor, an optical experiment of the following kind. A painted board is produced, beſmeared with colours, thrown together, as it were, at random, and in which are diſcernible no obvious marks of figure or deſign. When the ſpectator has ſurveyed, for ſome time, and not without diſguſt, this unmeaning mixture of diſcordant tints; a cylindrical mirror is placed on the board in a certain poſition; when *behold*, the diſperſed and diſlocated parts inſtantaneouſly arrange themſelves into an entire and perfect whole, and an elegant form is reflected from the burniſhed ſteel, compoſed with niceſt ſymmetry and art, and ſet off with all the grace and harmony of colouring.

'The book of the Revelation to an unſkilful or careleſs reader appears to lie in a ſtate like that of the painted board; from which it ſeems impoſſible to extract any regular or connected ſyſtem. But by applying to this myſterious volume, in the manner already explained, the contrivance diſtinguiſhed by the name of Synchroniſm, an effect is experienced ſimilar to that from the poliſhed mirror; the diſorder which was thought to predominate throughout, immediately vaniſhes; the ſeveral diſjointed viſions are judiciouſly diſpoſed, ſo as to conſtitute an unity of ſubject; and this ſubject is proſecuted, from end to end, according to a conſtant and pre-eſtabliſhed plan, which is never more curious and artificial, than when leaſt ſuſpected by an ignorant or inattentive reader.'

In conſidering the general deſign of the remaining viſions of the Apocalypſe, the Author ſtill follows Mr. Mede, and in the compaſs of the tenth ſermon gives us a brief account of his explication of the myſterious book on which he treats. But we muſt refer our Readers to the volume itſelf for farther particulars, as we ſhall alſo for an hiſtorical view of the corruptions of popery, which is preſented in the eleventh diſcourſe.

The concluding ſermon is deſigned to vindicate the reformation from the objections of the Romaniſts. Theſe objections have been often conſidered; they are here anſwered in a judicious and ſatisfactory manner; and now our Author finiſhes his plan, which was to ſhew, in general, that there are predictions both of the Old and New Teſtament, which have been rightly ſuppoſed to refer to the defection of chriſtian Rome.

'An inquiry of this ſort, he adds, ſeemed not improperly to precede the accurate and critical inveſtigation of each particular prophecy; a labor which may well be hoped to engage the attention of future lecturers, and is indeed the principal object of an inſtitution, which, more than any other, is calculated to ſupport the cauſe of reformed religion, and, which deſerves, and will have, the grateful acknowledgments of proteſtants, of every community in the preſent and in ſucceeding ages.'

We have inſerted the above paſſage principally to ſhew what is to be expected in future from Dr. Warburton's well judged inſtitution. We ſhall farther preſent the Reader with a few of the concluding reflections.

'Firſt, The ſober and candid deiſt, who has not together with the renunciation of revealed religion, thrown off all regards for that which is called natural, may be taught the danger of lightly rejecting, a ſyſtem of faith and practice, ſuch as is propoſed by chriſtianity, and which is recommended by ſo many circumſtances of veriſimilitude, at leaſt, if not of truth. Nothing, humanly ſpeaking, could be more improbable than that a religion ſo pure and ſimple as the chriſtian, ſo abhorrent from the views of worldly dominion, and ſo friendly to the liberties of mankind, ſhould become ſubſervient to the worſt and moſt diabolical artifices of eccleſiaſtical tyranny; unleſs it be, that, after ſuch a tyranny had been once eſtabliſhed, and interwoven in the frame and texture of civil governments, it ſhould again recover its primitive integrity. Yet theſe are facts ſo obvious and incontrovertible as to force themſelves on the moſt incurious obſerver; and at the ſame time are ſo utterly unlike what has happened in the uſual courſe of things, as well as ſo impoſſible to be foreſeen by the keeneſt eye of unaſſiſted human ſagacity, that the ſuppoſition of their making part of a plan, originally ſettled by the great parent of the univerſe, and in conſequence of that foretold *by the mouth of his holy prophets*, is their beſt and moſt rational ſolution.

'Secondly, From hence too the papiſt may be convinced that we are not actuated by unworthy motives of real or political averſion, when we refuſe to join in communion with the church of Rome; but by a ſerious regard to what we conceive to be the will of God, which hath called his *people out of this* ſpiritual Babylon, that they *be not partakers of her ſins*, and *receive not of her plagues*. Much leſs need he apprehend, that the revival of a ſtudy, which naturally calls to mind the pernicious tendency of the papal doctrines, has any the moſt remote intention to awaken the ſeverity of thoſe penal laws, which the exigencies of government and a juſt regard to our own ſafety have ſometimes made neceſſary; but which have been ſo little put in execution, as rather to expoſe the legiſlature to the charge of imprudent trifling, than of wanton cruelty.

'Laſtly, Proteſtants are above all others concerned to regard with becoming ſerioufneſs, the prophecies concerning antichriſt, and their completion: as it is on the evidence ariſing from them, that their own religious principles have been chiefly vindicated, and on which they may be beſt maintained. But in vain do we expreſs our thankfulneſs for deliverance from the yoke of popery, if it be not attended with

with deliverance from another yoke, not leſs oppreſſive, and more ignominious, ſubjection to our vices. A return to the follies of ſuperſtition, in theſe times of improved knowledge, is not much to be feared: our danger now ariſes from the oppoſite extreme, from licentious principles and degenerate manners, which have well nigh deſtroyed *the reverence which was wont to be paid to civil government* as well as to revealed religion, and have given the moſt ſerious alarms to every real lover of his country. Whether the ſtate of our morals be ſo far corrupted, as to render us unfit to be longer truſted with thoſe advantages, which we have ſo much abuſed, is a matter that ought to be well conſidered by all, who have in any degree contributed to the general depravity. Other nations like our own, have enjoyed the light of chriſtianity, and again relapſed into pagan darkneſs. Such was the caſe of the Aſiatic churches, to whom St. John addreſſes the former part of his revelation; all of whom were once inſtructed in the ſaving truths of the goſpel, but have ſince become, the *ſynagogue of Satan*, the patrons and promoters of vice and error. The exhortations and threatenings which were directed by the ſpirit of God to them, were meant as warnings to chriſtians in all ages, and the admonition which was given to the church of Sardis in particular, is, with equal propriety, applicable to ourſelves.'—Rev. iii. 1, 2, 3.

We have only to remark on this volume, that though it does not preſent us with truths abſolutely *new*, it contains thoſe which are very important, and highly deſerving our attention; and if it has not all the elegance, the eaſe and energy of diction which diſtinguiſh the productions of Dr. Hurd, it is, notwithſtanding, learned, ſenſible, judicious, and worthy of the inſtitution which has given birth to it.

ART. VI. *Concluſion of the Account of Mr.* Gibbon's *Hiſtory of the Decline and Fall of the Roman Empire.*

HAVING, in two former articles, given a general view of what is contained in the ten firſt chapters of this excellent work, we now proceed to lay before our Readers a ſketch of the remaining chapters.

The Roman Empire, under the deplorable reigns of Valerian and Gallienus, was oppreſſed and almoſt deſtroyed by the ſoldiers, the tyrants, and the Barbarians. It was ſaved by a ſeries of great princes, who derived their obſcure origin from the martial provinces of Illyricum. Within a period of about thirty years, Claudius, Aurelian, Probus, Diocletian and his colleagues, triumphed over the foreign and domeſtic enemies of the ſtate, re-eſtabliſhed with the military diſcipline, the ſtrength of the frontiers, and deſerved the glorious title of reſtorers of the Roman world.

The general plan of our Author's work does not permit him to relate minutely the actions of every emperor after he aſcended the throne, much leſs to deduce the various fortunes of his private

private life. The Reader, however, will find, in the 11th, 12th, and 13th chapters of this hiſtory, a very diſtinct though general view of the reign of Claudius, the victories and triumph of Aurelian, the conduct of the army and ſenate after the death of Aurelian, the reigns of Tacitus, Probus, Carus and his ſons; the reign of Diocletian and his three aſſociates, Maximian, Galerius, and Conſtantius; the Perſian war, victory, and triumph; the new form of adminiſtration; the abdication and retirement of Diocletian and Maximian.

We ſhall not attempt to abridge theſe chapters; they are indeed incapable of being abbreviated in ſuch a manner as to convey any diſtinct information to the Reader; it is ſufficient to ſay, that we know of no performance, which, within ſo ſmall a compaſs, gives ſo ſatisfactory an account of this part of the Roman hiſtory. The principal events are ſelected with great judgment, and arranged with perſpicuity and diſtinctneſs.

We cannot deny ourſelves the pleaſure, however, of inſerting the account which is given of the celebration of the Roman games by Carinus; it conveys a clear idea of Roman magnificence, and cannot fail of being acceptable to every claſs of Readers.

'The only merit of the adminiſtration of Carinus, ſays our Author, that hiſtory could record or poetry celebrate, was the uncommon ſplendour with which, in his own and his brother's name, he exhibited the Roman games of the theatre, the circus, and the amphitheatre. More than twenty years afterwards, when the courtiers of Diocletian repreſented to their frugal ſovereign the fame and popularity of his munificent predeceſſor, he acknowledged, that the reign of Carinus had indeed been a reign of pleaſure. But this vain prodigality, which the prudence of Diocletian might juſtly deſpiſe, was enjoyed with ſurpriſe and tranſport by the Roman people. The oldeſt of the citizens, recollecting the ſpectacles of former days, the triumphal pomp of Probus or Aurelian, and the ſecular games of the emperor Philip, acknowledged that they were all ſurpaſſed by the ſuperior magnificence of Carinus.

'The ſpectacles of Carinus may therefore be beſt illuſtrated by the obſervation of ſome particulars, which hiſtory has condeſcended to relate concerning thoſe of his predeceſſors. If we confine ourſelves ſolely to the hunting of wild beaſts, however we may cenſure the vanity of the deſign or the cruelty of the execution, we are obliged to confeſs, that neither before nor ſince the time of the Romans, ſo much art and expence have ever been laviſhed for the amuſement of the people. By the order of Probus, a great quantity of large trees, torn up by the roots, were tranſplanted into the midſt of the circus. The ſpacious and ſhady foreſt was immediately filled with a thouſand oſtriches, a thouſand ſtags, a thouſand fallow deer, and a thouſand wild boars; and all this variety of game was abandoned to the riotous impetuoſity of the multitude. The tragedy of the ſucceeding day conſiſted in the maſſacre of an hundred lions, an equal number of lioneſſes, two hundred leopards, and three hundred bears.

bears. The collection prepared by the younger Gordian for his triumph, and which his ſucceſſor exhibited in the ſecular games, was leſs remarkable by the number than by the ſingularity of the animals. Twenty zebras diſplayed their elegant forms and variegated beauty to the eyes of the Roman people. Ten elks, and as many camelopards, the loftieſt and moſt harmleſs creatures that wander over the plains of Sarmatia and Æthiopia, were contraſted with thirty African hyænas, and ten Indian tygers, the moſt implacable ſavages of the torrid zone. The unoffending ſtrength with which Nature has endowed the greater quadrupeds, was admired in the rhinoceros, the hippopotamus of the Nile, and a majeſtic troop of thirty-two elephants. While the populace gazed with ſtupid wonder on the ſplendid ſhow, the naturaliſt might indeed obſerve the figure and properties of ſo many different ſpecies, tranſported from every part of the ancient world into the amphitheatre of Rome. But this accidental benefit, which ſcience might derive from folly, is ſurely inſufficient to juſtify ſuch a wanton abuſe of the public riches. There occurs, however, a ſingle inſtance in the firſt Punic war, in which the ſenate wiſely connected this amuſement of the multitude with the intereſt of the ſtate. A conſiderable number of elephants, taken in the defeat of the Carthaginian army, were driven through the circus by a few ſlaves, armed only with blunt javelins. The uſeful ſpectacle ſerved to impreſs the Roman ſoldier with a juſt contempt for thoſe unwieldy animals; and he no longer dreaded to encounter them in the ranks of war.

'The hunting or exhibition of wild beaſts, was conducted with a magnificence ſuitable to a people who ſtyled themſelves the maſters of the world; nor was the edifice appropriated to that entertainment leſs expreſſive of Roman greatneſs. Poſterity admires, and will long admire, the awful remains of the amphitheatre of Titus, which ſo well deſerved the epithet of Coloſſal. It was a building of an elliptic figure, five hundred and ſixty-four feet in length, and four hundred and ſixty-ſeven in breadth, founded on fourſcore arches, and riſing, with four ſucceſſive orders of architecture to the height of one hundred and forty feet. The outſide of the edifice was encruſted with marble, and decorated with ſtatues. The ſlopes of the vaſt concave, which formed the inſide, were filled and ſurrounded with ſixty or eighty rows of ſeats of marble likewiſe, covered with cuſhions, and capable of receiving with eaſe above fourſcore thouſand ſpectators. Sixty-four *vomitories* (for by that name the doors were very aptly diſtinguiſhed) poured forth the immenſe multitude; and the entrances, paſſages, and ſtair-caſes, were contrived with ſuch exquiſite ſkill, that each perſon, whether of the ſenatorial, the equeſtrian, or the plebeian order, arrived at his deſtined place without trouble or confuſion. Nothing was omitted which, in any reſpect, could be ſubſervient to the convenience and pleaſure of the ſpectators. They were protected from the ſun and rain by an ample canopy, occaſionally drawn over their heads. The air was continually refreſhed by the playing of fountains, and profuſely impregnated by the grateful ſcent of aromatics. In the centre of the edifice, the *arena*, or ſtage, was ſtrewed with the fineſt ſand, and ſucceſſively aſſumed the moſt different forms. At one moment it ſeemed to riſe

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out of the earth, like the garden of the Heſperides, and was afterwards broken into the rocks and caverns of Thrace. The ſubterraneous pipes conveyed an inexhauſtible ſupply of water; and what had juſt before appeared a level plain, might be ſuddenly converted into a wide lake, covered with armed veſſels, and repleniſhed with the monſters of the deep. In the decoration of theſe ſcenes, the Roman emperors diſplayed their wealth and liberality; and we read on various occaſions, that the whole furniture of the amphitheatre conſiſted either of ſilver, or of gold, or of amber. The poet who deſcribes the games of Carinus, in the character of a ſhepherd attracted to the capital by the fame of their magnificence, affirms, that the nets deſigned as a defence againſt the wild beaſts, were of gold wire; that the porticos were gilded, and that the *belt* or circle which divided the ſeveral ranks of ſpectators from each other, was ſtudded with a precious Moſaic of beautiful ſtones.

'In the midſt of this glittering pageantry, the emperor Carinus, ſecure of his fortune, enjoyed the acclamations of the people, the flattery of his courtiers, and the ſongs of the poets, who, for want of a more eſſential merit, were reduced to celebrate the divine graces of his perſon. In the ſame hour, but at the diſtance of nine hundred miles from Rome, his brother expired; and a ſudden revolution transferred into the hands of a ſtranger the ſceptre of the houſe of Carus.'

In the fourteenth chapter, the ſucceſſive ſteps of the elevation of Conſtantine, from his firſt aſſuming the purple at York, to the reſignation of Licinius Nicomedia, are related with ſome minuteneſs and preciſion, not only as the events are in themſelves both intereſting and important, but ſtill more as they contributed to the decline of the empire by the expence of blood and treaſure, and by the perpetual increaſe as well of the taxes as of the military eſtabliſhment.

The two laſt chapters, as they are the longeſt, ſo they are likewiſe, in many reſpects, the moſt intereſting of the whole work, and will, no doubt, be read attentively by many, who will give but ſlight attention to the preceding parts of it. The ſubject of the firſt is—the progreſs of the chriſtian religion, and the ſentiments, manners, numbers, and condition, of the primitive chriſtians— a ſubject extremely curious and important, but of a very delicate nature. It is indeed ſcarce poſſible for an impartial hiſtorian to treat it in ſuch a manner as to be approved by all the different denominations of chriſtians;—ſuch is the diverſity of their views, prejudices, and intereſts! The account, for example, which Mr. Gibbon gives of the riſe and progreſs of the hierarchy, though in our opinion a very juſt and candid account, muſt, it may be reaſonably preſumed, prove unſatisfactory to a very large and reſpectable claſs of readers, many of whom may probably cenſure the whole performance on this account, though they may think it prudent to conceal the *real* ground *of their diſapprobation*. This we mention only as one inſtance,

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out of many to which we might refer to ſhew the great difficulty, or rather the utter impoſſibility of giving univerſal ſatisfaction on ſuch a ſubject as that of our author's fifteenth chapter.—It is introduced, in the following manner:

'A candid but rational inquiry into the progreſs and eſtabliſhment of chriſtianity, may be conſidered as a very eſſential part of the hiſtory of the Roman empire. While that great body was invaded by open violence, or undermined by ſlow decay, a pure and humble religion gently inſinuated itſelf into the minds of men, grew up in ſilence and obſcurity, derived new vigour from oppoſition, and finally erected the triumphant banner of the croſs on the ruins of the Capitol. Nor was the influence of chriſtianity confined to the period or to the limits of the Roman empire. After a revolution of thirteen or fourteen centuries, that religion is ſtill profeſſed by the nations of Europe, the moſt diſtinguiſhed portion of human kind in arts and learning as well as in arms. By the induſtry and zeal of the Europeans, it has been widely diffuſed to the moſt diſtant ſhores of Aſia and Africa; and by the means of their colonies has been firmly eſtabliſhed from Canada to Chili, in a world unknown to the ancients.

'But this inquiry, however uſeful or entertaining, is attended with two peculiar difficulties. The ſcanty and ſuſpicious materials of eccleſiaſtical hiſtory ſeldom enable us to diſpel the dark cloud that hangs over the firſt age of the church. The great law of impartiality too often obliges us to reveal the imperfections of the uninſpired teachers and believers of the goſpel; and, to a careleſs obſerver, *their* faults may ſeem to caſt a ſhade on the faith which they profeſſed. But the ſcandal of the pious Chriſtian, and the fallacious triumph of the Infidel, ſhould ceaſe as ſoon as they recollect not only *by whom*, but likewiſe *to whom*, the Divine Revelation was given. The theologian may indulge the pleaſing taſk of deſcribing religion as ſhe deſcended from Heaven, arrayed in her native purity. A more melancholy duty is impoſed on the hiſtorian. He muſt diſcover the inevitable mixture of error and corruption, which ſhe contracted in a long reſidence upon earth, among a weak and degenerate race of beings.

'Our curioſity is naturally prompted to inquire by what means the Chriſtian faith obtained ſo remarkable a victory over the eſtabliſhed religions of the earth. To this inquiry, an obvious but ſatisfactory anſwer may be returned; that it was owing to the convincing evidence of the doctrine itſelf, and to the ruling providence of its great Author. But as truth and reaſon ſeldom find ſo favourable a reception in the world, and as the wiſdom of providence frequently condeſcends to uſe the paſſions of the human heart, and the general circumſtances of mankind, as inſtruments to execute its purpoſe; we may ſtill be permitted, though with becoming ſubmiſſion, to aſk, not indeed what were the firſt, but what were the ſecondary cauſes of the rapid growth of the chriſtian church. It will, perhaps, appear, that it was moſt effectually favoured and aſſiſted by the five following cauſes: I. The inflexible, and, if we may uſe the expreſſion, the intolerant zeal of the Chriſtians, derived, it is true, from the

Jewiſh religion, but purified from the narrow and unſocial ſpirit, which, inſtead of inviting, had deterred the Gentiles from embracing the law of Moſes. II. The doctrine of a future life, improved by every additional circumſtance which could give weight and efficacy to that important truth. III. The miraculous powers aſcribed to the primitive church. IV. The pure and auſtere morals of the chriſtians. V. The union and diſcipline of the chriſtian republic, which gradually formed an independent and increaſing ſtate in the heart of the Roman empire.'

Our Author now proceeds to inquire into the operation and influence of theſe ſecondary cauſes, and endeavours to ſhew that it was by the aid of excluſive zeal, the immediate expectation of another world, the claim of miracles, the practice of rigid virtue, and the conſtitution of the primitive church, that Chriſtianity ſpread itſelf with ſo much ſucceſs in the Roman empire.

In the courſe of this inquiry, which is carried on to a conſiderable length, Mr. Gibbon throws no ſmall light on ſeveral points relating to Chriſtian antiquities; the facts, as far as we can judge, are faithfully related; the air, the dreſs, the manner, indeed, in which they are repreſented, will, probably, by many readers, be deemed exceptionable. Be this, however, as it may, we only regret that our ingenious Author has expreſſed himſelf, on certain topics, with ſo much caution and reſerve. For though the diſcerning reader will be at no loſs to know his real ſentiments, as he is wonderfully happy in conveying his meaning without expreſſing it, yet a more open and unreſerved manner would not only have been more ſatisfactory, but would have prevented thoſe ſuſpicions, which will naturally ariſe in the minds of many, of his entertaining opinions which probably he does not entertain.

We cannot help obſerving, likewiſe, that there is, at leaſt, an apparent, if not a real inconſiſtency in what our Author ſays concerning the doctrine of the immortality of the ſoul, which he places among the ſecondary cauſes of the rapid growth of the Chriſtian church. For after telling us that the writings of Cicero repreſent in the moſt lively colours the ignorance, the errors, and the uncertainty of the ancient philoſophers with regard to the immortality of the ſoul,—that at the bar and in the ſenate of Rome the ableſt orators were not apprehenſive of giving offence to their hearers, by expoſing this doctrine as an idle and extravagant opinion, which was rejected with contempt by every man of liberal education and underſtanding,—that the moſt ſublime efforts of philoſophy can extend no farther than feebly to point out the deſire, the hope, or, at moſt, the probability of a future ſtate;—he ſays, that the doctrine of life and immortality is *dictated by nature*, and *approved by reaſon*. *The paſſage is as follows:*

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'We might naturally expect, that a principle ſo eſſential to religion, would have been revealed in the cleareſt terms to the choſen people of Paleſtine, and that it might ſafely have been intruſted to the hereditary prieſthood of Aaron. It is incumbent on us to adore the myſterious diſpenſations of Providence, when we diſcover, that the doctrine of the immortality of the ſoul is omitted in the law of Moſes; it is darkly inſinuated by the prophets, and during the long period which elapſed between the Egyptian and the Babylonian ſervitudes, the hopes as well as fears of the Jews appear to have been confined within the narrow compaſs of the preſent life. After Cyrus had permitted the exiled nation to return into the promiſed land, and after Ezra had reſtored the ancient records of their religion, two celebrated ſects, the Sadducees and the Phariſees, inſenſibly aroſe at Jeruſalem. The former who claimed the moſt opulent and diſtinguiſhed part of the ſociety, were ſtrictly attached to the literal ſenſe of the Moſaic law, and they piouſly rejected the immortality of the ſoul, as an opinion that received no countenance from the divine book, which they revered as the only rule of their faith. To the authority of ſcripture the Phariſees added that of tradition, and they accepted, under the name of traditions, ſeveral ſpeculative tenets from the philoſophy or religion of the eaſtern nations. The doctrines of fate or predeſtination, of angels and ſpirits, and of a future ſtate of rewards and puniſhments, were in the number of theſe new articles of belief; and as the Phariſees, by the auſterity of their manners, had drawn into their party the body of the Jewiſh people, the immortality of the ſoul became the prevailing ſentiment of the ſynagogue, under the reign of the Aſmonæan princes and pontiffs. The temper of the Jews was incapable of contenting itſelf with ſuch a cold and languid aſſent as might ſatisfy the mind of a Polytheiſt; and as ſoon as they admitted the idea of a future ſtate, they embraced it with the zeal which has always formed the characteriſtic of the nation. Their zeal, however, added nothing to its evidence, or even probability: and it was ſtill neceſſary, that the doctrine of life and immortality, which had been dictated by nature, approved by reaſon, and received by ſuperſtition, ſhould obtain the ſanction of divine truth from the authority and example of Chriſt.'

After ſhewing the influence of thoſe ſecondary cauſes to which he aſcribes the rapid growth of Chriſtianity, Mr. Gibbon goes on to obſerve, that the ſcepticiſm of the Pagan world, the peace and union of the Roman empire, proved likewiſe favourable to the new religion. There is the ſtrongeſt reaſon to believe, he tells us, that before the reigns of Diocletian and Conſtantine, the faith of Chriſt had been preached in every province, and in all the great cities of the empire; but that the foundation of the ſeveral congregations, the numbers of the faithful who compoſed them, and their proportion to the unbelieving multitude, are now buried in obſcurity, or diſguiſed by fiction or declamation. Such important circumſtances however, as have reached our knowledge concerning the increaſe of

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the Chriſtian name in Aſia and Greece, in Egypt, in Italy, and in the Weſt, he lays before his readers, without neglecting the real or imaginary acquiſitions which lay beyond the frontiers of the Roman empire.

From an impartial ſurvey of the progreſs of Chriſtianity, he thinks it probable that the number of its proſelytes has been exceſſively magnified by fear on the one ſide, and by devotion on the other; that, as we are left without any diſtinct information, it is impoſſible to determine, and even difficult to conjecture, the real number of the primitive Chriſtians; and that the moſt favourable calculation that can be deduced from the examples of Antioch and of Rome, will not permit us to imagine that more than a twentieth part of the ſubjects of the empire had enliſted themſelves under the banner of the Croſs before the important converſion of Conſtantine.

Towards the cloſe of the chapter, our Author inquires, whether the firſt Chriſtians were mean and ignorant—whether the advantages of birth and fortune were always ſeparated from the profeſſion of Chriſtianity, &c.—and he concludes in the following manner:

'The names of Seneca, of the elder and the younger Pliny, of Tacitus, of Plutarch, of Galen, of the ſlave Epictetus, and of the emperor Marcus Antoninus, adorn the age in which they flouriſhed, and exalt the dignity of human nature. They filled with glory their reſpective ſtations, either in active or contemplative life; their excellent underſtandings were improved by ſtudy; Philoſophy had purified their minds from the prejudices of the popular ſuperſtition; and their days were ſpent in the purſuit of truth and the practice of virtue. Yet all theſe ſages (it is no leſs an object of ſurpriſe than of concern) overlooked or rejected the perfection of the Chriſtian ſyſtem. Their language or their ſilence equally diſcover their contempt for the growing ſect, which in their time had diffuſed itſelf over the Roman empire. Thoſe among them who condeſcend to mention the Chriſtians, conſider them only as obſtinate and perverſe enthuſiaſts, who exacted an implicit ſubmiſſion to their myſterious doctrines, without being able to produce a ſingle argument that could engage the attention of men of ſenſe and learning.

'It is at leaſt doubtful whether any of theſe philoſophers peruſed the apologies which the primitive Chriſtians repeatedly publiſhed in behalf of themſelves and of their religion; but it is much to be lamented that ſuch a cauſe was not defended by abler advocates. They expoſe, with ſuperfluous wit and eloquence, the extravagance of Polytheiſm. They intereſt our compaſſion by diſplaying the innocence and ſufferings of their injured brethren. But when they would demonſtrate the divine origin of Chriſtianity, they inſiſt much more ſtrongly on the predictions which announced, than on the miracles which accompanied, the appearance of the Meſſiah. Their favourite argument might ſerve to edify a Chriſtian, or to convert a Jew, ſince both the one and the other acknowledge the authority of thoſe prophecies, and both are obliged, with devout reverence,

reverence, to search for their sense and their accomplishment. But this mode of persuasion loses much of its weight and influence, when it is addressed to those who neither understand nor respect the Mosaic dispensation and the prophetic style. In the unskilful hands of Justin and of the succeeding apologists, the sublime meaning of the Hebrew oracles evaporates in distant types, affected conceits, and cold allegories; and even their authenticity was rendered suspicious to an unenlightened Gentile, by the mixture of pious forgeries, which, under the names of Orpheus, Hermes, and the Sybils, were obtruded on him as of equal value with the genuine inspirations of Heaven. The adoption of fraud and sophistry in the defence of revelation, too often reminds us of the injudicious conduct of those poets who load their *invulnerable* heroes with a useless weight of cumbersome and brittle armour.

'But how shall we excuse the supine inattention of the Pagan and philosophic world, to those evidences which were presented by the hand of omnipotence, not to their reason, but to their senses? During the age of Christ, of his apostles, and of their first disciples, the doctrine which they preached was confirmed by innumerable prodigies. The lame walked, the blind saw, the sick were healed, the dead were raised, dæmons were expelled, and the laws of nature were perpetually suspended for the benefit of the church. But the sages of Greece and Rome turned aside from the awful spectacle, and pursuing the ordinary occupations of life and study, appeared unconscious of any alterations in the moral or physical government of the world. Under the reign of Tiberius, the whole earth, or at least a celebrated province of the Roman empire, was involved in a præternatural darkness of three hours. Even this miraculous event, which ought to have excited the wonder, the curiosity, and the devotion of mankind, passed without notice in an age of science and history. It happened during the lifetime of Seneca and the elder Pliny, who must have experienced the immediate effects, or received the earliest intelligence, of the prodigy. Each of these philosophers, in a laborious work, has recorded all the great phenomena of nature, earthquakes, meteors, comets, and eclipses, which his indefatigable curiosity could collect. Both the one and the other have omitted to mention the greatest phenomenon to which the mortal eye has been witness since the creation of the globe. A distinct chapter of Pliny is devoted to eclipses of an extraordinary nature and unusual duration; but he contents himself with describing the singular defect of light which followed the murder of Cæsar, when, during the greatest part of a year, the orb of the sun appeared pale and without splendour. This season of obscurity, which cannot surely be compared with the præternatural darkness of the passion, had been already celebrated by most of the poets and historians of that memorable age.'

The design of the last chapter is, in our Author's own words, to relate, in a clear and rational manner, the causes, the extent, the duration, and the most important circumstances of the persecutions to which the first Christians were exposed;—but for what is said on this subject we must refer our Readers

to the work itſelf, which, notwithſtanding all that may be deemed reprehenſible in the two laſt chapters of it, will, we cannot help thinking, be looked upon by every competent and unprejudiced judge, as a moſt maſterly performance.

ART. VII. *The Hiſtory of the Province of Moray*; Extending from the Mouth of the River Spey to the Borders of Lochaber in length, and from the Moray Frith to the Grampian Hills in breadth, and including a Part of the Shire of Banff to the Eaſt; the whole Shires of Moray and Nairn, and the greateſt Part of the Shire of Inverneſs—all which was anciently called the PROVINCE of MORAY before there was a Diviſion into Counties. By the Rev. Mr. Lachlan Shaw, Miniſter of the Goſpel at Elgin. 4to. 12s. Boards. Donaldſon. 1775.

IT is no wonder that we find provincial and topical hiſtory ſo much cultivated of late, ſince there is, perhaps, hardly any ſpecies of writing either more intereſting or more inſtructive. Whether the places, deſcribed through their different periods, have been under general or municipal adminiſtration, we ſee, in this concentrated view, a diſtinct form and body, paſſing through the various æras of its natural, civil and political exiſtence, and, in the progreſs of obſervation, we diſcover the cauſes of its ſecurity or misfortunes, its proſperity or decline.

The Hiſtory of the Province of Moray, as it is here delineated, furniſhes an ample field for moral and political reflexion. It ſhews us, particularly, in the ſtrongeſt light, how much the advancement of letters and civility have thrown into the ſcale of human happineſs. Whilſt we are pleaſed with the rude valour and determined bravery of the Scythian emigrant, we behold with pain the miſerable effects of uncultivated force and ferocious ignorance. Theſe effects appear frequently in the Annals before us, and the Military Hiſtory of Moray points out to us not only the happy conſequences of national civilization, and the humaner ſtudies, but ſhews the particular utility of aboliſhing the feudal tenures and coalizing the clans.

The Author opens his work with the following ſhort Introduction, from which it will appear that there muſt, at leaſt, be much originality in it, and that, from the extent to which he has carried his obſervations, it muſt have coſt him no ſmall labour.

'In vain ſhall one expect to find a rational account of the ancient ſtate of Scotland or North Britain, unleſs he conſult the Roman writers. Geoffry of Monmouth will have North Britain called *Albania*, from Albanactus ſon of Brutus, the grandſon of Æneas the Trojan. And HECTOR BOECE calleth the ſame country *Scetia* from SCOTA, the daughter of one of the Pharaohs kings of Egypt.

These, and the like, are fables, below the dignity of history, and fit only for venal bards.

'In describing the ancient state of the Southern provinces of this kingdom, the Roman writers are sure guides, that may be relied on. TACITUS's account of the expeditions of Julius Agricola, Herodian, Dion Cassius, Ammianus Marcellinus, Claudian, and others, throw much light upon our history, give an account of the actions of the Romans in Britain during 400 years, describe their colonies, forts, camps, prætentures, naval stations, and military ways; and give some account of the natives, with whom the Romans had any intercourse, and whom they call in the general, *Britanni*, *Britones*, and *Caledonii*; and more particularly, *Scoti*, *Picti*, *Atacoti*, *Vecturiones*, *Decaledones*, *Vacomagi*, *Ladeni*, &c. But it was the misfortune of the northern parts of Scotland, that the Romans (from Julius Cæsar's first descent into Britain, to about A. D. 426 that they abandoned the Island,) never, that I have found, penetrated into them, excepting once in the reign of the emperor Septimus Severus, in the beginning of the third century, of whom Xiphilinus writeth, that he marched into the northmost extremity of the Island. "Ingressus est in Caledoniam; eamque dum pertransiret, habuit maxima negotia, quod sylvas cæderet, et loca alta persoderet, quodque paludes obruerit aggere, et pontes in fluminibus faceret: Nec ab inceptis desiit, quousque ad extremam partem insulæ venit; ubi diversum, quam apud nos sit, cursum solis, itemque noctium et dierum, tam æstivorum quam hybernorum, magnitudinem diligentissime cognovit." In this expedition, Severus lost 50,000 of his army, without once fighting the Caledonians, being overcome by cold, hunger, and fatigue: And after him, no Roman marched so far into the North.

'I have said, it was the misfortune of Northern Countries, that the Romans were so little acquainted with them: for, wherever they settled, they softened the rough temper, and civilized the rude manners of the natives. They introduced letters, arts, and sciences. They taught agriculture, and laid the foundations of cities and towns, navigation and commerce. Hence the many towns and villages, on both sides of the Frith of Forth, had their rise from the Roman colonies, forts, and naval stations: And the foundation of the culture and fertility of the Lothians, was laid by their industry: While the western coast, from the Clyde northward, into which the Romans never entered, (though better furnished by nature with bays, harbours, and creeks) remained long uncivilized, without towns, trade, or commerce.

'It is true, Julius Agricola sent a fleet of ships to sail round the Island, of which TACITUS says, "Hanc oram novissimi maris tunc primum Romana classis circumvecta, insulam esse Britanniam affirmavit, ac simul incognitas ad id tempus insulas, quas *Orcades* vocant, invenit, domuitque; dispecta est et *Thyle*." To this navigation, I question not, we owe the geographical tables of Ptolemy in the second century: Which tables, as Gerard Mercator observeth, are pretty exact, if what he placeth towards the East is turned to the North. In their descents, the captains of these ships described the coasts, discovered the people inhabiting them, and gave them

the names we have in Ptolemy's tables: Not new Latin names, (the Romans ſeldom, if ever, gave ſuch to any place or people they diſcovered or conquered) but the names the natives gave them in their own language, and to which theſe ſailors, or perhaps Ptolemy, gave a new termination, and ſoftened ſome Britiſh words, by the change of one or more letters. Such names are, *Verniconer*, or the inhabitants of the Merns; *Morini*, of Mar; *Tazali*, of Buchan; *Cantini*, of Roſs; *Caniæ*, of Caithneſs; *Cornavii*, of Strathnaver; and *Æſtuarium Vararis*, the Frith of Moray. All theſe are Britiſh words, with Latin inflexions: and let me add, that, as theſe navigators could only diſcover the coaſts, ſo Ptolemy only deſcribeth the coaſts, and not the inland parts.

'In the middle ages of our nation, we have mention, and little more than mention, of Moray and the inhabitants thereof. A manuſcript, *De Situ Albaniæ*, (a trifling performance in the twelfth century) ſpeaking of the ancient diviſion of Albania into ſeven kingdoms, ſays, "Sexta diviſio eſt Muref et Ros," *Excerpta ex veteri chronico Regum Scotorum* beareth, "Donevaldus, filius Conſtantini, apud oppidum Fother occiſus eſt a gentibus." "Malcolmus filius Domnail cum exercitu perexit in Moreb." *Nomina Regum Scotorum ex Regiſtro Prioritus St. Andreæ*, ſays, "Dovenal Mac Conſtantin mortuus eſt in Fores." "Malcolmus Mac Dovenald interfectus eſt in Ulurn (forte Aldern) a Moravienſibus." "Duff Mac Malcolm interfectus eſt in Fores, et abſconditus ſub ponte de Kinlos, et ſol non apparuit quamdiu ibi latuit." *Innes's critical Eſſay, Vol. II. Appendix.* After the tenth century, we have ſo frequent accounts of Moray, that I ſhall not deſcend to particulars.

'There are few countries in Scotland (except Moray) but deſcriptions of them may be met with in print or in manuſcript. Even in the northern parts, Dr. Nicholſon, in his Scottiſh Hiſtorical Library, mentions deſcriptions of Shetland, Orkney, Caithneſs, Sutherland, Buchan, Merns, and others. But I have not been ſo fortunate, as to have read or heard of a deſcription of the country of Moray. This renders the taſk I have cut out for myſelf, the more difficult. I walk on untrodden ground, having no author, ancient or modern, to conduct me; and I muſt reſt contented, with what materials my ſphere of reading, and the teſtimony of creditable perſons have furniſhed me.'

The work is divided into ſix principal parts. The firſt contains the name, extent, ſituation and diviſion of Moray, circumſtances of which, as they are merely local, we ſhall take no farther notice.

The ſecond part is employed on the Geography of the Province, its diſtinct pariſhes, and their boundaries, rivers, &c. and is interſperſed with memoirs of different families. Theſe matters are likewiſe too much appropriated for general attention.

The Natural Hiſtory of Moray forms the third part; and, though it doth not appear to us that there is any thing here diſtinguiſhed note, (whether it were becauſe the country not afford it, or that the Author might not poſſeſs a ſtock

ſtock of natural ſcience ſufficient to make him equal to his ſubject) we ſhall make a few ſhort extracts.

For the ſatisfaction then of ſuch of our Readers, as may be inclined to migrate into the Province of Moray, we ſhall permit our Author to inform them that 'Although this country is in a climate conſiderably northern, being in the 12th climate, and from about 57 degrees to 57—40 north latitude, the longeſt day being about ſeventeen hours forty-ſix minutes, and the ſhorteſt ſix hours fourteen minutes; yet no country in Europe can boaſt of a more pure, temperate, and wholeſome air. No part of it is either too hot and ſultry in ſummer, *nor* too ſharp and cold in winter: And it is generally (and I think juſtly) obſerved, that in the plains of Moray they have forty days of fair weather in the year, more than in any other country in Scotland. The wholeſomeneſs of the air appears in the long lives of its inhabitants: in the year 1747, William Catanach in Pluſcardine died at the age of 119 years; in the 1755, Sir Patrick Grant of Dalvey died 100 years old; in 1756, Thomas Fraſer of Gortuleg in Stratherick died aged 97: And generally 80 years are reckoned no great age to the ſober and temperate.

'Tis obſerved in this, as in all northern countries, that in the beginning of the year, the day-light increaſes with remarkable celerity, and decreaſes in a like proportion, at the approach of winter, which is owing to the inclination of the earth towards the Poles. And in the winter nights, the Aurora Borealis (from its deſultory motion called *Merry dancers* and *Streamers*) affords no ſmall light. Whether this proceeds from nitrous vapours in the lower region of the air, or from a reflection of the rays of the ſun, I ſhall not enquire: it is certain that the *Ignis Fatuus* or *Ignis Lambens* that ſhineth in the night, is owing to a thick and hazy atmoſphere, and a clammy and unctuous dew; for in riding, the horſe's main, and the hair of the rider's head or wig, ſhine, and by gently rubbing them, the light diſappears, and an oily vapour is found on the hand.

'The cold in this country is never found too ſharp and ſevere. In the winters of 1739 and 1740, the froſt was not by much ſo ſtrong in Moray, as it was at Edinburgh and London, and during the continuance of it the water-milns at Elgin were kept going. The warm exhalations and vapours from the ſea diſſolve the icy particles in the air, and the dry ſandy ſoil doth not ſoon freeze, or retain theſe particles: And if, among the mountains, the cold is more intenſe, it is an advantage to the inhabitants; for by contracting the pores of the body, the vital heat is kept from diſſipating, and is repelled towards the inner parts, keeping a neceſſary warmth in the whole body.

'The heat is pretty ſtrong in Moray; for in ſummer, the ſun's abſence under the horizon is ſo ſhort, that either the atmoſphere, or heated ſoil, has little time to cool. And often, the heat is greater in the glens and valleys, than in the champaign ground, for the rays of the ſun are pent in and confined, and reverberated from the rocks.'——

'The mountains and deserts in the Highlands of Moray, are incomparably more extensive than the arable ground. A chain of the Grampian Mountains runneth on the south side of Spey, and another chain, though lower than the former, stretcheth on the north side, from the mouth to the head of the river. And the straths of the other rivers, Erne, Nairn, Ness and Farar, are, in like manner, inclosed by ranges of hills. Although, to the taste of some travellers, these may seem to disfigure the country; to others, their diversifying figures form the most agreeable landskip. And certainly, the benefit of these mountains is very great; they collect and dissolve the clouds into rain, and from the reservoirs in their bowels, form the rivers and brooks that water the valleys and plains. The mountain-water being impregnated by the earth, through which it is filtrated, has a vegetable power, which appears in the fertility of the grounds at the foot of mountains. Their surface affords rich and wholesome pasture, necessary for the inhabitants, whose property consists mainly in cattle. Let me add, that these mountains, as natural fences inclosing the valleys, make a fresh stream of air fan them, and drive away all noxious vapours: And hence the inhabitants are so sound, vigorous, and *wholesome*, as to know few diseases, except such as are contracted by intemperance, or communicated from other countries.——

'There are no garden fruits or herbs in any part of Britain, but can be brought to as great perfection in the low lands of Moray, by the same or less culture. Gentlemens gardens yield, in plenty, nectarines, peaches, apricots, apples, pears, plumbs, genes, cherries, strawberries, rasps, gooseberries, currants, &c. all of the best kinds. And the kitchen garden affords the greatest plenty of kitchen herbs and roots.

'Nor are the wild fruits and herbs less various and plentiful, especially in the Highlands, in woods and heaths, such as hasle-nuts, service-berries, sloes, rasps, bramble-berries, hip-berries, bug-berries, blackberries, averans, or wild strawberries. Wild herbs of the medicinal kind abound every where: as valerian, penny-royal, maiden hair, scurvy-grass, sorrel, gentian, brook-lime, water-trefoil, mercury, germander, wormwood, liverwort, sage, centaury, buglos, mallows, tormentil, scordium, &c. I cannot here omit the root and herb carmile, which abounds much in heaths and birch woods. Dio *in Severo*, speaking of the ancient Caledonians, says, "Certum cibi genus parant ad omnia, quem si ceperunt quantum est unius fabæ magnitudo, minime esurire aut sitire solent." Dr. Sibbald observes, from *Cæs. de. Bel. Civ. lib.* 3. That Valerius's soldiers had found a kind of root called *Chara*, "quod admistum lacte multum inopiam lævabat, id at similitudinem panis effeciebant, ejus erat magna copia." Theophrastus calls it *Radix Scythica*, and says, That the Scythes could live on it and mare's milk for many days. To me it is probable, that Cæsar's *Chara*, and our *Carmile* (*i. e.* the sweet-root, for it tastes like liquorish) are the same, and are Dio's *Cibi Genus*. It grows in small knots on the surface of the ground, and bears a green stalk four or five inches long, and a small red flower. I have often seen it gathered, dried, and used on journeys, especially on hills, to *appease* hunger; and being

being pounded and infused in water, it makes a pleasant wholsome balsamic drink, and is so used sometimes in the Highlands.'

This Carmile, as the Author provincially calls it, is by no means peculiar to the Province of Moray. It is found in all parts of England, and loves to grow particularly on the sides of mountains, and on sea and river-banks. What is here said of its being used in travelling, especially on hills to appease hunger, Pliny has observed with respect to its use among the Scythians. *Magna et ea commendatio, quod in ore eam habentes famem sitimque non sentiunt*; and mentioning another herb of like virtue in the support of horses, he adds, *Traduntque his duabus herbis Scythes etiam in duodenos dies durare in fame sitique.* Nat. Hist. lib. xxv. cap. 8. All this is owing to the succulent juices of that root, and the great Naturalist might more properly have said, *famis sitisque expertes*, than *in fame sitique.*

Mr. Shaw, in this department of his book, has dropped many risible observations—for instance, 'the squirrel is a pretty, sportive, harmless creature.' 'The eagle is with us called the king of birds,' and, beside such notable informations as these, a serious discussion of the power and causes whereby serpents charm birds to drop into their mouths!

The following are reckoned amongst the curiosities of that part of Scotland:

'As to natural rarities, the Loch and river of Ness merit our notice. These never freeze, but retain their natural heat in the most extreme frost: upon the banks of the Loch, snow seldom lies two days; and corn ripens much sooner than in other places. This quality is probably owing to mines of sulphur in and near to the Loch. This Loch, though about twenty-two miles in length, has no island in it; in some parts, it has been sounded with a line of about three hundred fathoms, and no bottom found. This depth, with the lightness of the water, make waves rise very high, yet not broken upon it. What Mr. Gordon writes in his Geography, on the authority of Sir George Mackenzie Advocate, concerning the hill *Meal-fuor-vonie*, is a mistake. That hill is not two-thirds of a mile of perpendicular height from the surface of the Loch, neither is there any lake on the top of it.

'The Loch of Dundlechack, in the parish of Durris, does not freeze before the month of February; but in that month, it is in one night covered with ice. This I have been assured of, by the inhabitants near to it.

'The cascade, or water-fall near to Fohir in Stratherick. Here the river Feachlin, contracted between rocks, falls down a precipice about an hundred feet high, as I conjecture from a bare view of it, and breaking on the rocky shelves, the water is dissipated and rarified, and fills the great hollow with a perpetual mist.

'The Carngorm stones. This mountain, of a great height, is in Kinchardine in Strathspey; about the top of it, stones are found of a chrystal colour, deep yellow, green, fine amber, &c. and

very tranſparent, of a hexagon, octagon, and irregular figure. They are very ſolid, will cut as well as a diamond, and being now in great requeſt, are much ſearched for, on this, and other hills; they are cut for rings, ſeals, pendants, ſnuff-boxes, &c.

'In the pariſhes of Kinnedar and Duffus, there are ſeveral caves; ſome are ten or twelve feet high, and it is uncertain how far they extend; they open to the ſea, in a hill of free ſtone, and probably were formed by the impetuous waves waſhing away the ſand and gravel between the ſtrata of ſtone.'

The fourth part contains the Civil and Political Hiſtory of Moray, and here the Author gives us an agreeable, and, we believe, impartial idea of the manners of the people;

'What the manners and way of living of the ancient inhabitants were, we can know only by the ſhort hints the Roman writers give us, of the ancient Caledonians, Scots, and Picts, which I ſhall not here tranſcribe. But what TACITUS, *De Mor. Germ.* writes, is true of this country in its ancient ſtate; "They do not dwell together in towns, but live ſeparate, as a fountain of water, a plain, or a grove pleaſed them." SIDONIUS APOLLINARIUS, *Epiſt.* 20. in deſcribing a Gothiſh gentleman, gives a lively picture of a Highland Scotſman. "He covers his feet to the ankle with hairy leather, or rullions, his knees and legs are bare, his garment is ſhort, cloſe, and parti-coloured, hardly reaching to his hams, his ſword hangs down from his ſhoulder, and his buckler covers his left ſide." Nay, Dr. SHAW's account of the Arabs and Kabyles of Barbary is a plain deſcription of the more rude parts both of the Lowlands and Highlands. They are, ſays he, "the ſame people, if we except their religion, they were 2000 years ago, without regarding the novelties in dreſs or behaviour, that ſo often change; their *gurbies*, i. e. houſes, are daubed over with mud, covered with turf, have but one chamber, and in a corner of it, are the foles, kids, and calves; the *byke*, i. e. blanket or plaid, ſix yards long and two broad, ſerves for dreſs in the day, and for bed and covering in the night; by day, it is tucked by a girdle. Their milns for grinding corn, are two ſmall grind ſtones, the uppermoſt turned round by a ſmall handle of wood, placed in the edge of it. When expedition is required, then two perſons ſit at it, generally women.' This explains *Exod.* ii. 5. *Matth.* xxiv. 41.

'One would imagine the Doctor had been deſcribing the way of living in Glengary. It might be eaſily made appear, that the ancient Moravienſes, though bold and brave, were contentious, proud, turbulent and revengeful, and upon the ſmalleſt provocation ran to arms, and butchered one another; and this wicked diſpoſition ran in the blood, from one generation to another.

'But now that fierce and wild temper is done away, and no country in the kingdom is more civilized than the Lowlands of Moray. Their education ſince the Revolution verifies, That

Ingenuas didiciſſe feliciter artes,
Emollit mores, nec ſinit eſſe feros.

And even the Highlands, except Glengary, and ſome other ſkirts, are more peaceable and induſtrious than other Highland countries. In a word, one *will* not find, in the common people of this coun-

try, either the ruſticity of the Lowlanders, or the rudeneſs of the Highlanders in ſome other countries; and the gentry are not exceeded by any of their neighbours for politeneſs and civility. In no country are the people more hoſpitable; both the gentry and the peaſants have a pleaſure in entertaining ſtrangers, in which they rather exceed than fall ſhort; and this hoſpitable temper is remarked in the Highlands, where there are but few inns to accommodate travellers, and where the natives, in looking after their cattle, often travel from one country to another.'

Our Author has obſerved, in one part of his hiſtory, that the wild cats of the province are no other than houſe cats that run from home; and yet, in another, he reckons the ſkins of thoſe animals amongſt the COMMODITIES of the country. From this it appears that, whatever praiſe may be due to Scotch hoſpitality, the life of a Scotch cat is not very deſirable, ſince they leave their home in ſuch numbers that their very ſkins become an article of trade.

The Military Hiſtory of Moray is the ſubject of the fifth part, ſome ſhort extracts from which will ſhew the propriety of thoſe reflections which occurred to us at the beginning of this article.

'When the earl of Huntley was at the battle of Brechin in May 1452, Archibald Douglas Earl of Moray took an advantage of it, entered the lands of Strathbolgie, burnt the caſtle of Huntley, and committed many outrages through that Lordſhip. The account of this ſtopped Huntley from improving his victory, and made him return in order to preſerve his own lands: Douglas returned into Moray, and Huntley followed him with a conſiderable force, eſpecially of cavalry; Douglas with ſix hundred foot, but few horſes, ſtood on the heights of Whitefield, not daring to face Huntley in the plains. This provoked the Gordons to plunder Douglas's lands, and finding that one half of the town of Elgin had joined Douglas, they burnt that half, which gave riſe to the proverb, "Half done, as Elgin was half burnt." But in the evening, as a troop or two of the Gordons were ſpoiling the lands of Kirkhill in the pariſh of St. Andrews, a ſuperior detachment of Douglas's men ſuddenly attacked, and drove them over Loſſie, and ſome of them were killed in the bogs and fens, which occaſioned this rhyme,

What's come of thy men, thou Gordon ſo gay?
They're in the bogs of Dunkintie mowing the hay, &c.'——

'A ſhameful and bloody conflict, happened betwixt the Macintoſhes and the Munroes, in the year 1454. The occaſion was this:

'John Munroe, tutor of Fowles, in his return from Edinburgh, reſted upon a meadow in Strathardale; and both he and his ſervants falling aſleep, the peeviſh owner of the meadow cut off the tails of his horſes. This he reſented, as the Turks would reſent the cutting off their horſes tails, which they reckon a grievous inſult: he returned ſoon with three hundred and fifty men, ſpoiled Strathardale, and drove away their cattle; in paſſing by the loch of Moy in Strathern he was obſerved.

'Mac

Mac Intoſh, then reſiding in the iſland of Moy, ſent to aſk a *ſtike raide*, or *Stike Criech*, *i. e.* a road collop; a cuſtom among the Highlanders, that when a party drove any ſpoil of cattle through a gentleman's land, they ſhould give him part of the ſpoil. Munroe offered what he thought reaſonable, but not what was demanded; Mac Intoſh, irritated by ſome provoking words given to his meſſenger, convocated a body of men, purſued the Munroes, and at Clachnaharie, near Inverneſs, they fought deſperately; many were killed on each ſide, among whom was the laird of Mac Intoſh; John Munroe was wounded and lamed, and ever after called John Bacilach. The Munroes had great advantage of ground, by lurking among the rocks; whilſt the Mac Intoſhes were expoſed to their arrows. How rude and barbarous was the ſpirit of men in thoſe days? And upon what trifling, nay ſhameful provocations, did they butcher one another?'

Of the ancient military cuſtoms we have the following account:

'Anciently, every chief of a clan was, by his dependents, conſidered as a little prince, not abſolute, but directed by the gentlemen of his clan. As the *primores regni*, and all who held of the king *in capite*, were his grand council or parliament; ſo the gentlemen and heads of families, were to the chief, by whoſe advice all things that regarded the clan in common, or particular families, were determined, differences were removed, injuries were puniſhed, or redreſſed, law-ſuits prevented, declining families ſupported, and peace or war with other clans agreed upon.

'Young chiefs and heads of families were regarded, according to their military, or peaceable diſpoſitions. If they revenged a clan-quarrel, by killing ſome of the enemy, or carrying off their cattle, and laying their lands waſte, they were highly eſteemed; and great hopes were conceived of them. But if they failed in ſuch attempts, they were little reſpected; yea, deſpiſed if they did not incline to them.

'Clans had their military officers, not arbitrarily, or occaſionally choſen, but fixed and perpetual. The chief was colonel, or principal commander. The oldeſt cadet was lieutenant colonel, and commanded the right wing. The youngeſt cadet commanded the rear. Every head of a diſtinct family was captain of his own tribe.

'Every clan had an enſign, or ſtandard-bearer, which office was at firſt conferred on ſome one who had behaved gallantly, and uſually it became hereditary in his family, and was ſupported by a gratuity, or a ſmall annual ſalary.

'Every chief uſually had his bard, poet, or orator, whoſe office it was (as among the Germans) in time of war to excite and animate them, by reciting the brave actions of the clan, and particularly of their anceſtors and chiefs, as LUCAN writes,

Vos quoque, qui fortes animas, belloque peremptas,
Laudibus in longum. Vates, diffunditis ævum,
Plurima ſecuri fudiſtis carmina Bardi.

'At marriages they recited the genealogy of the married couple, and ſung an Epithalamium; and at burials they mournfully ſung *the elegy of the chief*, or great man.

'Their

'Their military music was the Grat-pype. The office of pyper was often hereditary, and had a small salary annexed to it: and the pypers of several clans had a chief pyper who governed them; and schools in which they were instructed.

'The most of their time being employed in military exploits, or in hunting, every clan had a stated place of rendezvous, where they met when called by their chief. The manner of convocating them on a certain emergent, was by the Fiery cross.

'The chief ordered two men to be dispatched, one to the upper and the other to the lower end of his lands, each carrying a pole or staff, with a cross-tree in the upper end of it, and that end burnt black. As they came to any village or house, they cried aloud the military cry of the clan, and all who heard it armed quickly, and repaired to the place of rendezvous. If the runner became fatigued, another must take the pole.'

The sixth part contains an ample account of the Scotch Ecclesiastical History; but here we can only afford room for the following very extraordinary *Threnodia* on the departure of dear MOTHER HIGH CHURCH.

[a] M. M. C. S. E. S.

Siste Viator, lege et luge,
Miraculum nequitiæ.
Sub hoc marmore conduntur Reliquiæ
[b] Matris admodum venerabilis,
(Secreto Jaceat, ne admodum prostituatur!)
Quæ mortua fuit dum viva,
Et viva dum mortua.
O facinus impium et incredibile!
[c] Defensore nequissime orbata,
[d] Tyrannis miserrime oppressa,
[e] Proceribus vicini regni Insulatis
(referens tremisco) nefarie obruta;
[f] Aulicis impie afflicta,
[g] Filiis nonnullis perfide deserta,
[h] Spuriis omnibus pessime calcata, trucidata, ludibrio habita:
Sacrificium suffragiis τῶν πολλῶν,
(Ne dicam τῶν πάντων,)
Votivum, et Phanaticorum furore!
Rogas,
Quanam in terra hoc?
In Insula,
Ubi Monarcha contra Monarchiam,
Ecclesiastici contra Ecclesiam,
Legislatores contra Legem,
Judices contra Justitiam,

---

[a] Memoriæ Matris Charissimæ Scoticanæ Ecclesiæ Sacrum.
[b] High Church. [c] The Popish King James VII.
[d] Kings William, George I, and George II.
[e] The Bishops of England. [f] The Ministry.
[g] The Opposers of the Usages. [h] The Church of Scotland.

Conciona-

Concionatores, Atheiſtice, contra veritatem,
Milites audaciter, impudenter, [l] Wilhelmo Neroniano Duce,
Contra honorem, contra humanitatem
Agunt.
Pudet hæc opprobria nobis!
Nam propter exſecrationem, perjurium, luget hæc Terra!
In cujus teſtimonium multi equidem ſunt Teſtes vivi et recentiores.
Apage! Apage!
Ægrotavit, proh dolor! Mater chariſſima, beatæ memoriæ,
[k] Anno MDCLXXXVIII.
Tum manibus, tum pedibus, væ mihi, clauda fiebat
[l] Anno MDCCVII.
Tandem per multis flagellis, ærumnis, miſerere mei Deus! exhauſta,
[m] Obiit Anno MDCCXLVIII.
Vos omnes Seniores, Filii Filiæque
[n] Orate pro ea, ut quieſcat in pace, et tandem beatam obtineat
Reſurrectionem. Amen.
Cum temerata fides, pietaſque inculta jaceret,
Deſereretque ſuum Patria noſtra [o] Patrem;
Illa Deum, patriamque ſuam, patriæque [p] Parentem,
Sincera coluit religione, fide:
Tramite nam recto gradiens, [q] Nova dogmata ſpernens,
Servavit [r] Fines quos poſuere Patres.

Sacred to the Memory of our Deareſt Mother, the CHURCH of SCOTLAND.
Stop Traveller, Read and Lament,
A Miracle of Iniquity.
Under this Marble lye the Remains
Of a very venerable Mother.
(Let her lye concealed, that ſhe may not be too much expoſed!)
Who was dead while alive,
And alive while dead.
O Impious and Incredible Wickedneſs!
Iniquouſly deprived of her Defender,
Miſerably oppreſſed by Tyrants,
By the mitred Clergy of the neighbouring Kingdom,
(I tremble at relating it) wickedly abuſed;
Impiouſly afflicted by Courtiers,
By certain Sons treacherouſly deſerted,
Trampled on by all ſpurious, maltreated, heſd in deriſion;
A votive Sacrifice by the Suffrages of Many,
(I need not ſay of ALL,)
And "likewiſe" by the Fury of the Fanatics.
Do you aſk,
In what Land is this?
In an Iſland,
Where the Monarch acts againſt the Monarchy,

---

[l] The DUKE OF CUMBERLAND.
[k] At the Revolution. [l] By the Act of Security.
[m] By the Act againſt Unqualified Meetings.
[n] In Teſtimony of the Doctrine of praying for the Dead.
[o] King James VII. [p] The Popiſh Pretender.
[q] Reformation Doctrines. [r] The Unſcriptural Popiſh Uſages.

The

The Churchmen againſt the Church,
The Legiſlators againſt the Law,
The Judges againſt Juſtice,
The Preachers atheiſtically againſt the Truth,
The Soldiery boldly, impudently, William (cruel as Nero) their General,
Againſt Honour, againſt Humanity.
This, an opprobrious, and ſhameful conduct in us.
For this Land mourns for wickedneſs, perjury!
As a proof of this we have many living and late witneſſes.
Away! Away! with it.
Alas! our deareſt Mother, of happy memory, became ſick,
In the year 1688.
Woes me, She became lame both in the hands and feet,
In the year 1707.
At length have mercy on me, O God! worn out by many ſtrokes, griefs,
She died in the year 1748.
All ye Seniors, Sons and Daughters,
Pray for her, that ſhe may reſt in peace, and at length obtain
A happy reſurrection. AMEN.'

We muſt diſmiſs this article with our entire diſapprobation of the ſtyle, which abounds with Scoticiſms, barbariſms, and breaches of grammar.

Art. VIII. *An Eſſay on the Bath Waters.* Vol. II. *On their external Uſe. In two Parts.* By William Falconer, M. D. F. R. S. 8vo. 4s. Sewed. Lowndes. 1775.

Art. IX. *An Eſſay on the Water commonly uſed at Bath.* By the ſame. 12mo. 3s. Bound. Lowndes. 1776.

THROUGH mere accident we have, for a long time paſt, overlooked the firſt of theſe two performances; in which the Author, after having in his firſt volume treated at large of the internal medical uſe of the Bath waters, gives an account of their external effects in bathing. In the firſt of the two parts, into which this volume is divided, he conſiders warm bathing in general; and in the ſecond, treats of the peculiar action of the Bath waters, thus applied.

Beſides the other well-known effects of warm water on the human body immerſed in it, the Author conſiders thoſe in particular, which are derived from its being taken up in conſiderable quantity, by the abſorbent veſſels diſperſed over the ſurface, by which it is tranſmitted to the lymphatic ſyſtem, &c. Relative to this part of his ſubject, he made the following experiments:

Having plunged his hand, as high as the wriſt, in a bowl of water, heated to 112 degrees of Fahrenheit's thermometer, and having kept it there fifteen minutes, he found, after taking every precaution to render the reſult accurate, that his hand alone had abſorbed in this time one drachm thirty-eight grains (or ninety-eight grains) of water; the heat of which, at the end of the experiment, was diminiſhed to about ninety-one

degrees

degrees and a half.—This experiment was tried two hours before dinner. On repeating it next day, two hours after dinner, in order to see the effects of taking in food, the quantity of water absorbed amounted only to forty-three grains. Now supposing every part of the body to absorb equally with the hand, and that the ratio of the surface of the latter is to that of the whole body as one to sixty; the quantity of water, which would be absorbed by the whole body, according to the first of these experiments, will be twelve ounces and two drachms; a quantity which, the Author observes, is considerable enough to be taken into consideration; especially when the particular qualities of the fluid employed are depended on.

The Author next proceeds to treat of all the cases in which warm bathing is indicated, as likewise of natural and artificial medicated baths; and of the cases in which they are contra-indicated; adding some observations and cautions relative to the use of the warm bath in general; and on the composition of vapour baths.

In the second part, the Author applies the observations which he had made on warm bathing, in general, to the external use of the Bath waters, in particular; following nearly the same order which he had observed in the first part. He considers the Bath waters as medicated baths, 'consisting of *hepar sulphuris*, with quick lime, selenites, common salt, a small portion of iron (dissolved by means of the volatile vitriolic acid) and fixible air *, united with water;' and institutes a comparison of the effects of this compound aqueous solution, with those of simple water.

In the course of this comparison he shews, that the external, or mechanical operation, of the Bath waters on the body, does not sensibly differ from that of common water of the same degree of temperature; but having remarked that the operation of the Bath waters, when taken into the stomach, is very different from that of common water; he adds, that there is reason to suppose that the former may likewise exert different effects, when received into the system, in consequence of their having been applied to the surface of the body. Many medicines, such as nitre, opium, saturnine applications, and even the bark, have been found to enter the body, undecompounded, or without alteration; so as to exert their specific effects, when exhi-

* We shall here observe, that the quantity of *pure* fixed air contained in the Bath waters, appears, from Dr. Priestley's late experiments, to amount only to about one-fixtieth of its bulk: a quantity inferior to that contained even in the generality of common spring waters.

bited

bited in the form of external topical application: he thinks therefore that it is very poſſible that the chalybeate, ſulphureous, and other impregnations of the Bath waters, may produce their peculiar effects in the body, on their being abſorbed, and received into it; as they are held in a ſtate of perfect ſolution by the aqueous menſtruum.

For other particulars contained in this volume, we muſt refer the Reader to the work itſelf, which contains many pertinent, and ſome new obſervations. The ſame character may be applied to the Author's ſmall work, the title of which we have given above. In this, he firſt treats of the medicinal or dietetic qualities of waters, in general, divided into atmoſpherical and terreſtrial; and of the chemical, or other criteria, by which we are enabled to judge of their purity: attending likewiſe to the adventitious qualities, which they might receive in their paſſage, through the pipes which convey them; particularly thoſe of lead, from which, under certain circumſtances here mentioned, he ſhews, that they are liable to contract a noxious impregnation.

Theſe obſervations, on the qualities of water in general, are followed by an account of ſeveral experiments made to aſcertain the properties of the particular waters commonly uſed in diet at Bath.—From one of theſe experiments, the Author is inclined to ſuppoſe, that the cauſtic alcali has a power of rendering a ſmall portion of calcareous earth ſoluble in water.

MONTHLY CATALOGUE,
For JULY, 1776.

AMERICAN CONTROVERSY.

Art. 10. *Reflections on the American Conteſt:* in which the Conſequences of a forced Submiſſion, and the Means of a laſting Reconciliation are pointed out. In a Letter to a Member of Parliament. 8vo. 1s. Bew.

THIS letter is ſaid to have been written in the year 1769, ſoon after the Writer's return from America; and it contains many candid, pertinent, and juſt reflections on the ſituation, circumſtances, and diſpoſitions of the Coloniſts; and on the conſequences of attempting to govern them by force. A copy of the letter (as we are told) was ſome time ſince communicated to lord George Germaine, to whom an addreſs is prefixed.

Art. 11. *The Political Mirror:* by a Student in the Inner-Temple. 8vo. 1s. 6d. Becket.

The Writer declaims vehemently, and reaſons badly.

Art. 12. *A Dialogue on the Principles of the Conſtitution and legal Liberty*, compared with Deſpotiſm; applied to the American Queſtion, and the probable Events of the War, with Obſervations on ſome important Law Authorities. 8vo. 2s. Owen.

The dialogue is judiciouſly conducted, and exhibits a perſpicuous, ſober, and rational defence *of the Colonies.*

Art.

Art. 13. *A ſhort Appeal to the People of Great Britain*, upon the unavoidable Neceſſity of the preſent War with our diſaffected Colonies. 12mo. 2d. Kearſly.

Another * miniſterial hand bill.

Art. 14. *Independancy, the Object of the Congreſs in America*; or an Appeal to Facts. 8vo. 1s. Rivington.

That independancy was primitively 'the object of the Congreſs,' does not appear by any fact or reaſon which this Writer has alleged. But that it will very ſoon become their object, we are diſpoſed to believe, becauſe the late meaſures of government ſeem to have rendered it the only alternative, to an unconditional ſubmiſſion; which the Coloniſts do not yet ſeem inclined to offer.

The Writer ſays, 'I expect to be accuſed of paſſion, prejudice, and antipathy to individuals. I avow the charge.' This confeſſion though candid, was very unneceſſary; for we have rarely ſeen a performance, which exhibits more unequivocal marks of 'paſſion, prejudice, and antipathy,' than the preſent.

Art. 15. *Familiar Dialogues* between Americus and Britannicus; in which the Right of private Judgment, the exploded Doctrines of Infallibility, paſſive Obedience, and Non-reſiſtance; with the leading Sentiments of Dr. Price on the Nature of Civil Liberty, &c. are particularly conſidered. By John Martin. 8vo. 1s. Wilkie.

Mr. Martin ſeems very deſirous to have it known that ſome have 'apprehended him to be the Writer of a paper called the Monitor;' and as he indirectly admits this apprehenſion to have been well founded, ſuch of our Readers as have peruſed the paper, may know where to pay the tribute of honour, which the Writer probably expects for his performance,—a performance which we have been ſo unfortunate as never to have ſeen, or even heard of.

Reſpecting the dialogues, they afford ſcarcely any thing worthy of attention. Poor Americus is made to argue but weakly and injudiciouſly, and is ſatisfied with arguments, and puzzled by objections, of no force. And indeed Mr. Martin muſt have been but very ſuperficially acquainted with facts reſpecting America, or he would not have employed ſo much room and time in cenſuring the Coloniſts, for 'conſidering the wild Indians as their own ſlaves.' A cenſure which, as nearly as we can conjecture, he has repeated twenty times, though it has not the ſmalleſt foundation in truth. The American Indians being, and having been always conſidered as the freeſt people on earth.

Art. 16. *The Conſtitutional Advocate:* By which, from the Evidence of Hiſtory, and of Records, and from the Principles of Britiſh Government, every Reader may form his own Judgment concerning the Juſtice and Policy of the preſent War with America. Addreſſed to the People at large, &c. 8vo. 1s. Flexney.

Several ancient charters, ſtatutes, and law authorities are here enliſted in defence of the Colonies, and accompanied with ſome good arguments, and juſt concluſions.

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* *See Review*, April, p. 330, art. 22.

Art.

Art. 17. *The Duty of the King and Subject*, on the Principles of Civil Liberty: Coloniſts not intitled to Self Government; or to the ſame Privileges with Britons. Being an Anſwer to Dr. Price's Syſtem of *Fanatical Liberty*. By the Author of *the Political Looking-Glaſs*. 8vo. 1s. Dixwell. 1776.

We have here a moſt extraordinary Writer indeed! Sometimes he expreſſes himſelf very well, and argues acutely; but, in almoſt every page, we meet with ſuch illiterate and blundering language, as we can no otherwiſe account for, than from the ſuppoſition, that the manuſcript muſt have been ſo illegible, that the *devil* himſelf could not make out the meaning.

Art. 18. *A Letter to the Right Honourable the Earl of Shelburne*, on the Motives of his Political Conduct, and the Principles which have actuated the Oppoſition to the Meaſures of Adminiſtration, in reſpect to America. 8vo. 6d. W. Davis. 1776.

Very *free*, very *ſevere*, and very *unpolite*, though (if we except a Scotticiſm * or two, and a few incorrect paſſages) not ill written. The Author abuſes not only his Lordſhip, but the oppoſition in general, and he is, occaſionally, moſt illiberal in his reflections on Dr. Price, and the preſbyterians, with whom, he ſeems to apprehend, Lord Shelburne is, in ſome degree, aſſociated.

Art. 19. *A Letter to the Reverend Dr. Price*, wherein his *Obſervations*, &c. are candidly examined. 8vo. 1s. Bew.

See the ſucceeding article.

Art. 20. *The total Refutation and Political Overthrow of Doctor Price*; or Great Britain ſucceſsfully vindicated againſt all American Rebels, and their Advocates. In a *ſecond Letter* to that Gentleman. By James Stewart. 8vo. 1s. 6d. Sold by the Author, at No. 138, Shoreditch, and by Bew in Paternoſter-Row.

Mr. Stewart undertakes to prove that Dr. Price's Obſervations on Civil Liberty, 'are incompatible with human nature, contrary to reaſon and common ſenſe, and the experience of all ages; and diametrically oppoſite to the doctrines of the chriſtian religion;' alſo, 'to demonſtrate that his calculations are erroneous, fallacious, abſurd and contradictory:' and, farther, to place the Doctor's 'ſyſtem in a new and ſtriking light, equally curious, entertaining, and intereſting.' His ſtyle is not very polite; but he is more ſhrewd in his arguments than many of the Doctor's numerous antagoniſts. He attempts to *ridicule*, and is only *rude*. Had he confined himſelf to *reaſoning*, for which he really has abilities, he would have been more applauded by candid and diſcerning readers, though, perhaps, not by the vulgar. Apart, however, from his illiberal *manner*, we muſt do him the juſtice to allow, that if he has not, (as he boaſts) given Dr. P. a *total overthrow*, he has offered ſome remarks that ſeem to merit the attention of that gentleman, and of the public.

* Thus, he ſays, p. 13. 'The Engliſh have been, for a long period in the *habits* of a limited monarchy!' No Engliſh Writer would thus have expreſſed himſelf: but the meaning is obvious.

NOVELS and MEMOIRS.

Art. 21. *The Life of the Countess of G*— by Gellert, translated from the German by a Lady. 12mo. 2 Vols. 5s. Law.

A very elegant work, exhibiting fine pictures of human nature. It is translated in genteel language, and with a good address.

Art. 22. *The History of the Lady Ann Neville*, Sister to the great Earl of Warwick, in which are interspersed Memoirs of that Nobleman, and the principal Characters of the Age in which she lived. 12mo. 2 Vols. 5s. Cadell.

It was a complaint in the Roman literature, even of classic times, that FANCY intruded into the province of history, and interwove her labours in the loom of TRUTH. Such were the works of Curtius, and others of his cast. But be it henceforth known to all novelists, that we do solemnly forbid them to touch on that province, on pain of our highest displeasure. This work, however, can do no harm, being written in too vicious a style to survive its first winter.

Art. 23. *The Loves of Caliste and Emira; or the Fatal Legacy.* Published from the Originals, by John Scally, Gentleman. 12mo. 3s. Becket. 1776.

The Author of this novel has little to apprehend from the judgment of grave and sober critics. His merit is to be determined in a court where our opinion will be little regarded, and in which he would not be the less applauded on account of any censure we might pass on the plan or execution of his work. In the court of love, Reviewers are not allowed a voice. The glowing expressions of affection which are here echoed between two turtles, through a series of billing and cooing epistles, will touch the strings of love with such enchanting melody, as cannot fail of creating an advocate for the writer in the heart of every happy nymph and swain, who are experiencing 'the lively raptures,—the refined pleasures, flowing from the union of virtuous and susceptible minds.' Nor shall we attempt to deprive him of any part of that applause which we are certain he chiefly values, lest he should pronounce us unacquainted with the subject, and therefore incompetent judges of the merit, of the work: for we heartily assent to the truth of our Author's maxim: 'those who never felt this divine passion, have no conception of the sensations it causes; a blind man is a better judge of colours, than the insensible of love.'

Art. 24. *Disinterested Love*; or the History of Sir Charles Royston and Emily Lesley: in a Series of Letters. 12mo. 2 Vols. 5s. Wilkie. 1776.

Refinement and delicacy of sentiment, and elevated ideas of honour and generosity, are so strongly marked in these letters, that they must prove an agreeable entertainment to those who read with the same moral feelings and principles with which the Author appears to have written. The characters are evidently chosen, and the plot contrived, with a view to display the most amiable virtues of the heart. It is not without regret that we observe in the execution of so laudable a design, a feebleness of expression, and a redundancy and confusion of incident, which in a great measure prevent the effect the Author meant to produce.

Art.

5. *The Rambles of Mr. Frankly.* Publiſhed by his Siſter. Vol. III. IV. 12mo. 5s. ſewed, Becket. 1776.

imitation of Sterne's *Sentimental Journey* appears to be com- in the 2 vols. now publiſhed. Our opinion of the merit of ork was intimated in the 48th volume of the Review, at p. 71, ch we may now, with juſtice add, that the principles of virtue, ſpecially of benevolence, ſo plentifully ſown in theſe lite- mbles, may produce a valuable crop in the minds of young : and to ſuch, it ſeems probable, this performance will be ceptable. Thoſe who have more experience of human life anners, will think it romantic.

DRAMATIC.

6. *The Bankrupt*, a Comedy, in Three Acts. By Samuel Foote, Eſq. 8vo. 1s. 6d. Kearſly.

piece contains a ſmaller portion of the *vis comica*, than is to be met with in the dramas of Mr. Foote, whoſe genius inclines him to deviate into the extravagant and burleſque, o treſpaſs on the ſerious and ſentimental. The pathetick is cer- noe the *forte* of our Author, and he has accordingly (as if ns of the nature of his literary powers) endeavoured to tincture treſſes of his hero with the *whimſical*. There are, however, ouches of true comedy to be found in *the Bankrupt*; particu- the conſultation between Sir Robert Reſcounter and his attor- nd the ſcene of the printing-houſe.

7. *The Man of Quality.* A Farce. By Mr. Lee. 8vo. 1s. Kearſly. 1776.

injudicious mutilation of Vanburgh's Relapſe. It was too bſerved by Pope, 'how Van wants *grace*, who never wanted His preſent editor may not want *grace*; but in this alteration neither ſhewn his *judgment* nor his *wit*.

8. *The Contract:* A Comedy, of Two Acts. As it was ormed at the Theatre Royal in the Hay market. 8vo. 1s. ies, &c. 1776.

rce without pleaſantry, founded on the comedy of *L'Amour* Deſtouches. It is preceded by a good prologue, and con- two ſongs, which have more merit than all the reſt of the in which there is no agreeable incident, nor one humourous ter.

NATURAL HISTORY.

9. *A Natural Hiſtory of Britiſh Birds, &c.* with their raits accurately drawn, and beautifully coloured from Nature. o, Imperial Paper. 5l. 15s. 6d. Hooper. 1775.

Hayes hath executed this work in the form and manner of ennant's Britiſh Zoology, to which performance it may ſerve unequal companion. Many of the ſubjects (which, as the title ts, are *portraits*) are drawn according to their natural ſize; and louring, though in ſome inſtances rather too vivid and glaring, general, equally chaſte and beautiful. It is, indeed, a ſplendid egant production; and we hope that the very ingenious Author eet with ſuch ſucceſs in his publication of this *firſt part*, as ncourage him to carry it on with ſpirit and advantage. The

birds contained in this volume; are delineated on *forty* folio plates; and they conſiſt of a conſiderable variety, of different kinds, from the *falcon* to the *gold finch* and *tit mouſe*; including many of the *anſer* and *anas* tribes; together with the gold and ſilver pheaſants, and the bantam cock.

In the printed deſcriptions, the Author has followed the Linnæan arrangement; and has given, firſt, a very brief account of each ſubject in Latin; to which he has ſubjoined a more circumſtantial detail in Engliſh.

LAW.

Art. 30. *The whole of the Evidence on the Trial of her Grace Elizabeth, Dutcheſs Dowager of Kingſton,* before the Right Honourable the Houſe of Peers,—April, 1776. Together with an authentic Copy of her Grace's Defence, as ſpoken by herſelf. Publiſhed by Order of her Grace, from the Short Hand Notes of Mr. Gurney. Folio. 2s. 6d. Kearſley.

Authentic; but does not contain the *whole* of the arguments uſed by the counſel, on both ſides of the queſtion.

Art. 31. *The Trials on the Informations filed by his Majeſty's Attorney General, againſt Richard Smith, Eſq; and Thomas Brand Hollis, Eſq; for Bribery at the Election for Hindon.* Tried by a Special Jury, March 12, 1776, at the Aſſizes held at Saliſbury, before the Honourable Sir Beaumont Hotham, Knight, one of the Barons of his Majeſty's Court of Exchequer. Taken in Short-Hand by Joſeph Gurney. 4to. 1s. 6d. Kearſley.

Contains the *evidence*, only.

Art. 32. *The Trial of the Cauſe on an Action brought by Stephen Sayer, Eſq;* againſt the Right Honourable Henry Earl of Rochford, late Secretary of State, for falſe Impriſonment. Before the Right Hon. Lord Chief Juſtice De Grey, in the Court of Common Pleas, in Weſtminſter-Hall, June 27th 1776. Publiſhed from Mr. Gurney's Short-Hand Notes. Folio. 1s. 6d. Kearſley.

The evidence affords very intereſting matter; but we ſhould have been glad to have ſeen the arguments of the counſel, &c.

Art. 33. *The Debtor's Pocket Guide,* in Caſes of Arreſt; containing Cautions and Inſtructions againſt the Impoſition and Extortion of the Serjeants at Mace, Bailiff, Gaoler, &c. By an old Practitioner *. 8vo. 2s. Richardſon and Urquhart. 1776.

As eaſy as it may ſeem to abſtract diffuſive ſubjects in ſhort compendiums, thoſe in general who undertake ſuch taſks, conſider them as too eaſily performed; they either do not underſtand the proper duty of compiling, or will not give themſelves the trouble of entering into the ſpirit of it. Thus for one inſtance; in the preſent pocket guide, the Reader is informed (p. 5.) that peers of the realm, or their ſervants, with members of parliament or their ſervants, may not be arreſted in the time of parliament, or in *certain days* (not ſpecified) before and after. The debtor or creditor who reads this paragraph, will probably act accordingly, and accordingly will act wrong; for five pages forward there is another paragraph informing him from

* Of what? Of impoſition and extortion, now grown conſcientious?

the 10 Geo. III. that 'the ſervants of peers and members are by this ſtatute deprived of any privilege they were *before* intitled to, and may *now* be arreſted as common perſons.' Why then were we not informed of this before? Why will Writers ſervilely copy obſolete matter from each other, under pretence of giving pocket guides, inſtead of giving us at once under every head, the law as it now ſtands? It is but fair to hint to the Reader, that if his pocket will not afford him another guide, this will leave him totally at a loſs in his difficulties.

Art. 34. *A Digeſt of the Laws relating to the Game of this Kingdom*: Containing all the Statutes now in Force, reſpecting the different Species of Game; including thoſe which have been made for the Preſervation of Sea and River Fiſh, &c. By John Paul, Barriſter at Law. 8vo. 2s. 6d. Richardſon and Urquhart. 1775.

This digeſt is made under five general diviſions, viz fourfooted game, winged game, ſea and river fiſh,—adjudications on theſe,—and laſtly, precedents: and under theſe heads the ſtatutes are abſtracted in chronological order. This however, it muſt be obſerved, is but a crude and haſty attempt at a digeſt; eſpecially as there is no index to guide the Reader to any article he may immediately want, nor any leading head titles or marginal notes to ſuperſede the neceſſity of a general index. Any very particular examination was thus rendered too difficult to undertake on our parts, and of courſe not more eaſy to other purchaſers. We have therefore only noticed that the laws relating to winged game are brought no nearer to the preſent time under the proper head, than the ſtatute 2 Geo. III. whereas under fourfooted game, may be found the acts 10 Geo. III. and 13 Geo. III. relating to pheaſants, partridges, moor-game, heath-game, and grouſe!

Art. 35. *A Matter of Moment*. 8vo. 6d. Corral.

This appears to have been intended, in ſome meaſure, as a Supplement to Mr. Mawhood's *Thoughts on the Regulations neceſſary to the Appointment of an Advocate General, &c.* mentioned in our laſt Month's Catalogue.—The preſent little tract propoſes to reform the abuſes and injuries ariſing from *the mode of examining witneſſes in the Court of Chancery*.

Art. 36. *Browne's General Law Liſt*; containing an alphabetical Regiſter of the Names and Reſidence of the ſeveral Judges, Serjeants, Council, Commiſſioners of Bankrupts, Attornies, Doctors, Proctors, Notaries Public, Officers, &c. &c. To which are added, ſeveral uſeful Articles for the Inſtruction of young Practitioners in all the different Courts, &c. 12mo. 2s. Browne, in Wardrobe court, Doctor's Commons.

What a Pity is it that ſuch a goodly proviſion of lawyers cannot keep all mankind honeſt! And what a ſad thing it would be, might ſome of the lawyers ſay, if all mankind were honeſt! The temptations of the devil are of ſervice to more eſtabliſhments than one.

POETICAL.

Art. 37. *Poems; Edward and Iſabella; Elegy on the Death of a Child.* 4to. 2s. White.

The firſt of theſe poems is a lamentable ſtory, unnaturally told. The elegy is trite and inſipid.

Art. 38. *The Exhibition of Fancy, a Viſion.* 4to. 1s. 6d. Kearſly.

The Author, in his dedication, ſays, 'let no one blame me for want of ability. A clown may ſurely pay homage to a prince, and only ill-nature could object that he did it not with the air of a courtier,' very true.—But if this clown were ambitious of *exhibiting* his courteſy to the Public eye, and ſhould thruſt himſelf into the circle to pay his reſpects, one might laugh, at leaſt, without a grain of ill-nature.—And, in truth, that is juſt our caſe with reſpect to this poem.

Art. 39. *Edwald and Ellen,* an Heroic Ballad, in Two Cantos. By Mr Thiſtlethwaite. 4to. 1s. 6d. Murray.

A contemptible imitation of that truly beautiful poem, *Armine and Elvira.* Thus it opens:

'Deep in a deſart's lonely wild,
Far from the *devious* paths of man,
A hapleſs youth,—Misfortune's child,
To ſolitude and ſilence ran.
No ſilver hairs *emboſs'd* his head
By furrow'd time as trophies hung,
Age had not yet its honours ſpread.
Nor marr'd the muſic of his tongue.

This is altogether marvellous! that a hapleſs youth ſhould not be a grey headed old man!

——'in a cell's ſequeſter'd ſhade,
From care and ſhort receſs he ſought,
To heal the wounds his ſorrows made,
And *vend* his ponderous load of thought.'

Surely the Author muſt here be ſpeaking of himſelf, not of his Hero; for we have not the leaſt doubt that the ſole object of this publication was to

——'vend his ponderous load of thought!'

Art. 40. *The Temple of Mammon.* 4to. 1s. Davies.

From the title of this poem we hoped to have met with ſomething worth notice; however, to borrow a curious line of the Author's,

'*We look'd to ſee,* but not a trace was ſeen.'

Art. 41. *The Song and Story of Mrs. Draper,* the Widow Lady of Bath; the Song ſet to Muſic. 4to. 1s. Williams.

A fiddler imagining that a lady of fortune had fallen in love with his inſtrumental performances, has the impudence to pay his addreſſes to her; and, being rejected, has the further impudence (what will not fiddlers dare!) to ſerenade her with a dirty ballad. For further particulars inquire upon the premiſes.

Art.

Art. 42. *The fine Gentleman's Etiquette*, or Lord Chesterfield's Advice to his Son, versified by a Lady. 4to. 1s. Davies.

We should be miserably deficient in the fine Gentleman's Etiquette, were we to criticise a lady for employing her time as she pleases.

Art. 43. *Euphrosine*, or Amusements on the Road of Life. By the Author of the Spiritual Quixote. 8vo. 3s. Dodsley.

As a man of sense, spirit, and humour, we have distinguished this Writer* in our account of his *Spiritual Quixote*; as a poet he has had our approbation on the review of a pretty little poem, called, *The Love of Order*. That production, and a great variety of other poetical pieces, make the substance of this volume. These pieces are classed, and thrown together, under the different denominations of poems on various subjects—Sarcastic—Encomiastic—Paraphrastic—Amorous—Humourous—Moral Pieces—Epitaphs, &c. On the first of these divisions, we shall only observe, that it contains many agreeable easy verses; but the stanzas written near Bath, 1755, merit a higher character. They are truly beautiful, and are cast in the first mould of poetry. Under the title Humorous, are some droll, and some but indifferent things. The following merits distinction:

The Amorous 'Squire.

Strephon in vain pursued a rural fair,
The rosy object of his tender care.
The nymph, who long had lov'd a sturdy swain,
Still view'd the amorous Strephon with disdain.
Provok'd, he strove by force to storm her charms,
She raised her hand,—and dash'd him from her arms.
"Ah! cease, cries he, subdue that barbarous spite;
Tho' doom'd to love, I was not born to fight.
You've stol'n my heart, deprive me not of breath;
Those frowns are cruel, but that fist is death."

Art. 44. *The Oeconomy of Health.* 8vo. 2s. 6d. Almon.

The precepts of the *Schola Salernitana* versified, with original aphorisms interspersed. If the book deserve any notice at all, it must be for the medical knowledge it conveys; and even that appears to us problematical. The poetry is trash.

Art. 45. *The Works of Richard Savage*, Esq; Son of the Earl Rivers. With an Account of the Life and Writings of the Author, by Samuel Johnson, L. L. D. 12mo. 2 Vols. 7s. Evans. 1775.

We are much pleased with this elegant Edition of the works of a man, whose merit as a poet, and whose misfortunes as a man, have rendered him, in a peculiar manner, the object of Public attention; an attention too, that has been greatly heightened by those admirable Memoirs, long known to the learned world, and here reprinted: Dr. Johnson's *Life of Savage* being, indeed, deservedly esteemed one of the most excellent pieces of biography in the English language.

Of Mr. Savage's Works we need say nothing. His *Wanderer* and *Bastard*, in particular, will for ever secure to him that "eminence

* Mr. Graves, near Bath.

of rank in the classes of learning," in which he has been justly placed by his celebrated Biographer.

Art. 46. *America, an Ode,* to the People of England. 4to. 6d. Almon. 1776.

The Poet is a friend to the political claims of America; and his stanzas are fraught with terrible denunciations against the 'unnatural mother.' His numbers flow in the nervous strain of Gray's Welsh Ode: 'Ruin seize thee, ruthless king! &c."

Art. 47. *The Spleen,* or the Offspring of Folly. A Lyri-comi-tragic Tale. Dedicated to George Colman, Esq; Author of *The Spleen,* a Comic Piece. 4to. 2s. 6d. Bew.

Some personal enemy of Mr. Colman endeavoured to persuade the descendants and relations of a late worthy bookseller, that they and the deceased were the archetypes of Mr. *Rubrick* and his family, exhibited in the farce of *The Spleen**. Having failed, however, in exciting their resentment, the same malignant spirit has assumed the character of the supposed young Rubrick, in order to give vent to the rankest scurrility and foulist personal abuse of Mr. Colman. His writings, his life, his birth, his family, are all equally traduced and reviled. But the wit and satire of this medley have so little poignancy, the falsehoods are so gross, the abuse is so virulent, and the malice so apparent, that if Mr. Colman suffers himself to be the least disturbed by so impotent an attack, we think he will in some measure deserve whatever he may endure.

Art. 48. *W——s's Feast,* or Dryden Travesti; a mock Pindaric. 4to. 1s. 6d. Barker.

A laugh at the expence of Mr. Wilkes and his city friends; as well as of the divine strains of Dryden's *Ode on St. Cecilia's Day,* which are here most wickedly prophaned.

Art. 49. *A Rhapsody,* occasioned by a late extraordinary Decision; and inscribed to Sir Watkin Lewes. To which is added the Complaint of Sabrina. By J. Greenwood. 4to. 1s. Almon, &c.

In both these poems the Author laments the final *defeat* of Sir Watkin, with regard to the late famous Worcester election: the poetry too good for the subject.

Art. 50. *Pro-Pinchbeck's* Answer to the *Ode* †, from the Author of the Heroic Epistle to Sir Willim Chambers. 4to. 6d. Ridley.

A Rowland for 'Squire Macgregor's Oliver;—if not written by the 'Squire himself.

Art. 51. *New Idyls,* by Gessner, translated by W. Hooper, M. D. With a Letter to M. Fuslin on Landscape Painting, and the two Friends of Bourbon, a Moral Tale, by M. Diderot. Small Folio. 16s. Boards. Hooper.

Perhaps there is no object in poetical criticism that requires a more consummate judgment than to mark with certainty the dividing line between what is *simple* and what is *silly.* The innumerable errors of this kind that we have met with confirm the truth of the observation; and it has recurred to us, once or twice, on the view of the publica-

* See Rev. May. † See Rev. June, p. 504.

tion

tion before us. Theſe Idyls are in number twenty-one. The firſt is intitled Daphne and Chloe.

Daphne. There is no ſhepherd that underſtands ſo well the culture of plants as Alexis. Is there, Chloe?

Chloe. No, not any one.

Is there, Chloe? is the interrogative of a chambermaid, and beneath all poetry but the burleſque, or the low familiar. The ſimple dignity of the paſtoral rejects it. Of the ſame character is that paſſage in the 16th Idyl: 'I looked round me, but could perceive nobody; *upon my word*, not any one.' And, again, 'you muſt *abſolutely* tell me.' But, poſſibly, theſe expreſſions might be occaſioned by attending to a French tranſlation. 'Sweet moderation!' at the end of the 18th Idyl, ſeems to have been taken from the French *mediocrité*, but that word carries with it a more full idea of *contentment* than ours. Notwithſtanding, however, theſe curſory criticiſms, we can recommend this work to our Readers as replete with pathetic ſentiments, fine natural images, and moral inferences, of general conſequence to the intereſts of humanity. The letter on landſcape painting, by Geſſner, and the tale of Diderot, have their reſpective merit. The engravings are elegant.

Art. 52. *The Worthines of Wales*, a Poem, a true Note of the auncient Caſtles, famous Monuments, goodly Rivers, faire Bridges, fine Townes, and courteous People, that I have ſeen in the noble Country of Wales, and now ſet forth by Thomas Churchyard. 8vo. 7 s. 6 d. Evans.

This true note of the auncient caſtles, &c. is partly in proſe and partly poetical, if a mere narrative in rhyme may be called poetry; but, for our parts, we are of opinion with this honeſt ſcribbler of Elizabeth's days, that

'A ſimple poet's pen but blots white paper ſtill.'

The prevailing fondneſs for antique poetry, poſſibly, reproduced this.

Art. 53. *Abounding Grace*; a Poem. 8vo. 1 s. 6 d. Taunton printed. Sold by Harris in London.

The harmleſs but unpoetical aſpirations of ſome innocent enthuſiaſt.

POLITICAL.

Art. 54. *Political Tracts.* Containing, *The Falſe Alarm*, *Falkland's Iſlands*, *The Patriot*, and *Taxation no Tyranny*. 8vo. 4 s. Boards. Cadell, &c. 1776.

The pieces here reprinted were all written by the celebrated author of *The Rambler*; and have been duly noticed in our Reviews.

FREE MASONRY.

Art. 55. *The Spirit of Maſonry, in moral and elucidatory Lectures.* By William Hutchinſon, Maſter of the Barnard Caſtle Lodge of Concord. Small 8vo. 3 s. 6 d. Wilkie.

If we may preſume to hint any thing relating to ſo myſterious an inſtitution as free maſonry, we ſhould incline to deem brother Hutchinſon an arrant heretic in the order, who ſtarts new opinions to create a ſchiſm in the fraternity, and to exalt himſelf as the head of a party. By the little that has hitherto tranſpired, it is underſtood

flood that the order is univerſally open to men of all religions; no perſuaſion operating as an excluſion: accordingly lodges of maſons are to be found in all parts of the world; in which no religious opinions are propagated, beyond what natural religion dictates; ſcience, moral rectitude, and brotherly love being their only bonds of unity: and if any reference is made by them to the building of Solomon's temple, it is merely hiſtorical, founded on a tradition of the patronage that king gave to ingenious craftſmen on ſo ſignal an occaſion. The Bible is introduced into lodges here, as the book eſteemed ſacred in this country; in the Eaſt the ſame honour is paid to the Koran.

Mr. Hutchinſon, however, a myſtic even among myſtics, aims not only to expound maſonry as a Chriſtian inſtitution, but to contract the privileges of the order, to thoſe Chriſtians only who are ſound Trinitarians: yet if we compare his lectures with the book of Maſonical Conſtitutions which is publiſhed to all the world, and by which all our lodges are regulated; he will be found to diſplay a very oſtentatious parade of reading for no other purpoſe than to miſapply it. Unleſs, however, that circumſtance can be otherwiſe accounted for, Mr. Hutchinſon produces a licence from Lord Petre the Grand Maſter, and the other officers of the Grand Lodge, preſixed to his lectures, as the ſtamp of their orthodoxy; which is a ſanction it may not become us to impeach.

Either the boaſted ſecrecy, preſerved among free maſons, depends already on their having nothing to betray; or the communicative diſpoſition of ſcribbling brethren may in time bring them to ſuch a happy ſtate of ſecurity.

Art. 56. *An Introduction to Free Maſonry:* For the Uſe of the Fraternity; and none elſe. In four Parts, &c. By W. Meeſon, M. M. 8vo. 1s. 6d. Birmingham printed, and ſold by Baldwin in London. 1775.

How is all this, brother Meeſon? The fraternity are already introduced, and their lodges have hitherto been underſtood as the only proper places for them to receive inſtruction in. If this pamphlet is intended for the uſe of the brethren *only*, why is it circulated abroad? It did not come into our hands in a confidential manner; ſo that there is ſomething truly Hibernian in this new mode of private publication, unleſs this excluſive hint is ſlily thrown out to produce an effect directly contrary to the terms of it. In ſhort, had the fraternity no other amuſement than the puerilities here recommended to them, they richly deſerve all the mockery that the wits about thirty years ago employed againſt them.

AGRICULTURE.

Art. 57. *The improved Culture of Three principal Graſſes, Lucerne, Sainfoine, and Burnet, &c.* To which are added, ſome Obſervations on Clover. 8vo. 3s. boards. Robinſon. 1775.

Theſe graſſes are now too generally known for us to ſay any thing new in their favour; further than that in this treatiſe the Reader is ſupplied with different methods of cultivating them, in a variety of inſtances; with comparative eſtimates of the ſucceſs of each; which may ſerve as uſeful guides to his own practice.

MISCELLANEOUS.

Art. 58. *The Florist*: or Poetical Nosegay and Drawing Book. Containing Twenty-four Copper Plates, neatly engraved, with a descriptive Moral Poem to each. Addressed to the Misses and Masters of Great Britain. Snuff box Size. 1s. 6d. Hooper.

This is a neat thing, well adapted to the little drawing gentry, who are moreover instructed how, and with what materials, to colour the flowers.

Art. 59. *A Tour in Scotland.* 1772. Part II. 4to. 1l. 11s. 6d. White. 1776.

We have already given sufficient specimens of this very entertaining work. The present Volume contains that conclusive part of Mr. Pennant's Tour (in 1772), which was promised at the end of the former part. See also Rev. Vol. li. p. 460.

The Volume before us describes the objects which chiefly attracted the notice of our ingenious traveller, in his tour through the counties of Argyle, Breadalbine, Athol, Perth, Angus, Fife, Sterling, Linlithgow, Edinburgh, Berwick, &c. and homeward, through Durham, Yorkshire, &c. to his own house, at Downing, in Wiltshire.

By way of Appendix, we have a number of original papers relating to the antiquities, natural history, manufactures, church government, &c. of Scotland; which were communicated to the Author by his learned friends. There are also some additions to the *Tour* made in 1769; and to the *voyage to the Hebrides*, in 1772. The whole Volume is illustrated by a great number of excellent engravings. The whole of Mr. Pennant's Tours to Scotland are now comprehended in three quarto volumes.

Art. 60. *The Wonders of the Little World:* or a General History of Man. Displaying the various Faculties, Capacities, Powers, &c. of the Human Body and Mind, in several Thousand most interesting Relations of remarkable Persons, &c. &c.—By Nathaniel Wanley, M. A. late Vicar of Trinity Parish, Coventry. A *New Edition*, revised and corrected, with considerable Improvements. 4to. 18s. Boards. Davies. 1774.

A well known collection of wonderful stories, 'intended to increase knowledge, promote virtue, discourage vice, and furnish topics for innocent and ingenious conversation*.' appears to have received some improvements from the hand of the Editor; among which, that of a copious *Index* is not the least.

Art. 61. *The Comic Romance* of M. Scarron. Translated by Oliver Goldsmith. 12mo. 2 Vols. 6s. Griffin. 1775.

The Bookseller assures the Public, in a prefatory address, that this translation of Scarron's well known work, 'was executed by the late Dr. Goldsmith, a few sheets excepted.'—We have no authority to question the veracity of this declaration: We have seen translations by Goldsmith, in no respect superior to the present performance. The truth is, the Dr. was not excellent in this branch of authorship. The new version of Scarron is, however, greatly pre-

* See the very verbose title-page, which we have neither room nor patience to copy.

several le

ſerable to the old one, by Savage and Brown; but this is not ſpeaking highly in its praiſe; for the latter is, in truth, moſt execrable,—not a ſpark of the genuine ſpirit and pleaſantry of the original being to be found in it.

Art. 62. *A Lecture on Mimicry*, as it was delivered with great Applauſe, at the Theatres in Covent Garden and the Hay-market. In the Courſe of which were introduced a great variety of Theatrical imitations, &c. by George Saville Carey. 12mo. 1s. Bew. 1776.

It is ſaid the people who attended this production of the Smithfield muſe were *diverted*. It may be ſo; the *hearers* had the advantage of the *Readers*.

Art. 63. *Remarks on the late Earl of Cheſterfield's Letters to his Son.* By William Crawford, M. A. 12mo. 2s. Cadell.

A work ſubverſive of every moral and religious principle, affords an eaſy and a fruitful ſubject for remarks.—But then, in ſuch a caſe, the remarker ought not only to be armed with the ſhining panoply of truth, but with thoſe keen and ſearching weapons that lay bare the very ſinews of vice and falſehood. This is a very decent performance.

Art. 64. ΠΕΡΙ ΤΩΝ ΝΟΜΩΝ κ. τ. λ. A Treatiſe of Laws, from the Greek of Sylburgius's Edition of Theodoret, Biſhop of Cyprus, his *Therapeutica*, &c. done at the Preſs of Commeline, in the Year 1592. Now publiſhed by Thomas Comber, LL. D. Rector of Buckworth and Morborne, Huntingdonſhire, and Chaplain to the Counteſs Dowager of Balcarras. 8vo. White.

Theodoret's Treatiſe of Laws, is a piece of admirable eloquence, and every attempt to give it popularity is meritorious.

Art. 65. *A comparative View of the ſeveral Methods of promoting Religious Inſtruction*, from the earlieſt down to the preſent Time; from which the ſuperior Excellence of that recommended in the Chriſtian Inſtitutes, particularly from the Illuſtration of Scripture Hiſtory and Characters, is evinced and demonſtrated. By Duncan Shaw, D. D. Miniſter at Rafford. 8vo. 2 Vols. 10s. Richardſon and Urquhart.

This work has the ſame object with the celebrated treatiſe abovementioned, viz. the ſuperiority of the evangelical laws. It contains an elegant ſyſtem of religious erudition; and we recommend it particularly to the attention of young Theologians.

Art. 66. *An Eſſay on Nothing*, a Diſcourſe delivered in a Society. 12mo. 1s. 6d. Murray.

A diſcourſe worthy of the ſubject, that is to ſay, good for *nothing*.

Art. 67. *Additions to the Works of Alexander Pope*, Eſq; together with many Original Poems and Letters of cotemporary Writers, never before publiſhed. 8vo. 2 Vols. 6s. Boards. Baldwin. &c.

To collect the ſcattered remains of genius, though it has ſometimes been cenſured as the effect of mercenary motives, and the mere induſtry of bookſellers, is certainly in itſelf an attempt that merits praiſe; and as theſe Volumes moſt undoubtedly contain many original

nal poems and letters of Mr. Pope, they are to be considered as an estimable addition to his works. They are also valuable for the productions here preserved, of other celebrated writers:—Prior, Gay, Garth, Jenyns, Philips, Congreve, Lady M. W. Montague, Lord Hervey, &c. &c.

Art. 68. *A Week at a Cottage*, a Pastoral Tale. 12mo. 2s. Hawes, &c.

'Of gurgling Rills, whose utmost might maintains the Mill, that clacks her humble Honours.' There's language for you; and as to the sentimental part, take our word for it, it is not inferior!

Art. 69. *Letters and Dissertations on various Subjects*. By the Author of the Letter Analysis, A. P. on the Disputes between Great Britain and America. 8vo. 2s. 6d. Dilly, &c.

Collected from the news-papers, from 1765, to 1776; probably all by the same Author; and abounding with a great variety of hints, observations, plans, &c.

Art. 70. *A Narrative of Facts leading to the Trials of Maha Rajah Nundocomar, and Thomas Fowke, for a Forgery and Conspiracy*, with some extraordinary Anecdotes pending and subsequent to those Prosecutions: In which are introduced the Addresses of the Grand Jury, European and American Inhabitants of Fort William, to the Judges of the Supreme Court of Judicature, with their Lordships' Answers: Also, some pertinent Remarks on Trade in Bengal. By a Gentleman resident in Calcutta. 4to. 2s. Bew.

No improper introduction to a perusal of the trials above-mentioned; which are published, and will be more particularly noticed in our Review.

Art. 71. *Authentic Anecdotes* of the Life and Transactions of Mrs. Margaret Rudd. 12mo. 2 Vols. 5s. Bew.

Notwithstanding Mrs. Rudd has reprobated this account of her adventures, by a public advertisement, it appears to us, that the Author hath really obtained possession of some 'authentic anecdotes' of this noted Gentlewoman; but his manner of reciting them is tedious and uninteresting. He is, for ever, in the invective, or the moralizing strain:—alternately preaching and scolding, till the disgusted Reader (if we may judge of others by ourselves) is ready to wish, that both the writer and the subject had gone with the two *Perreaus*. The world had then been well rid of a person, who, according to this account, is unworthy to live in it, and *we* had been saved the trouble of perusing a very disagreeable performance.

Art. 72. *On the Legislation and the Commerce of Corn*; wherein the Questions relating to Exportation, Importation, Bounties, Prohibitions, Provisions of Corn by Public Authority, &c. are fully discussed. Translated from the French. To which some Notes are added. 8vo. 6s. Longman. 1776.

Whatever may be thought of this performance in France, the subject is not treated with that close direct reasoning which will interest the attention, and gain the approbation of an English Reader. It contains abundantly more words than matter; much of the matter is short of, or beside, the mark, by commencing with too remote and general principles of political œconomy; for no one, surely, in tak-

ing

ing up a treatise on the corn-trade, would expect to find, for instance, a chapter intitled, 'The Relation which Riches bear to Happiness.' The Writer, nevertheless, makes pertinent observations, with reference to the corn-trade of France; but whether his principles admit of more general application, is an inquiry into which the limits of our work will not permit us to enter. He disapproves the English bounty, as producing only an effect which would naturally take place without it, at such prices as the bounty reduces it to; and he considers the corn-trade as too closely connected with the immediate subsistence of the people, to be left to the same free course as that of other commodities: he, therefore, proposes certain restrictions over it, to take place according to temporary circumstances.

RELIGIOUS and CONTROVERSIAL.

Art. 73. *Death*, a Vision; or, the Departure of Saints and Sinners, represented under the Similitude of a Dream. By John Macgowan. The Third Edition. Corrected and much enlarged. 12mo. 2s. sewed. Keith, &c.

We gave our opinion of the first edition of this work, a few years ago *. It was then but a twelve-penny pamphlet. The pious Author informs us, in his Preface to this new impression, that the favourable reception which this vision has met with, and the frequent accounts which he has received of its usefulness, 'especially to the weary and heavy laden-Christian,' have induced him 'to endeavour to make it, as much as possible, still more acceptable, and to print it in a more suitable form for a family book, or a pocket companion, as well as greatly to enlarge upon several circumstances.'—The subject is undoubtedly, as Mr. M. observes, of the highest importance; and there is the greatest reason to conclude, that those who can be brought to reflect, frequently and duly, upon death, will by that means, be induced to lead the better lives.

Art. 74. *Christian Worship:* or Three Discourses on profitably hearing the word; joining in public prayer, and in singing the Praises of God. By Job Orton. 12mo. 9d. Buckland. 1775.

This benevolent writer discovers a fervent desire to advance real religion among his fellow Christians. With this view he publishes this *very little* volume, which, on account of its smallness and cheapness, is likely to be more generally purchased and perused. The discourses are plain and convincing, sensible and serious; fitted to awaken and promote that spirit of piety, which every humane mind would wish to prevail, and which is peculiarly requisite in the exercises of religious worship. May the good ends proposed by the worthy Author, be answered by his publication!

Art. 75. *Diotrephes Reproved:* or, Remarks on a Pamphlet intitled "The pernicious Effects of Religious Contentions and Bigotry." 4to. 1s. Dilly.

States several of the facts and circumstances which occurred in the late Northampton dispute †, in a manner essentially different from the representations given in the "Pernicious Effects;" and

* Rev. vol. xxxv. p. 485.

† See Rev. last vol. p. 92.

throws

throws the whole blame of the quarrel on Mr. Hextal, and his friends. Some of the writer's aſſertions, however, ſeem, (in the news paper ſtyle) to merit *confirmation.*

Art. 76. *A new Tranſlation of Iſaiah* vii. 13. *to the End of* liii. From the original Hebrew, with Notes critical and explanatory. By William Green, M. A. Rector of Hardingham, Norfolk. 4to. 1 s. Cadell, &c. 1776.

The prophecy recorded in theſe verſes is one of the moſt explicit and characteriſtic in the Old Teſtament: There have been few, who have diſputed its direct and immediate reference to Chriſt. However, though the general meaning and application of it are obvious, there are ſome particular paſſages, which critics have not been able ſatisfactorily to explain. Mr. G—has here given us a new tranſlation of the whole; and, on the authority of the Septuagint, introduced two or three material alterations. Chap. lii. 15. *He ſhall ſprinkle many nations*, our Author renders; *So many nations ſhall ſurvey him with wonder.* "Now (ſays he) if the learned will conſult Iſ. xiv. 26. they may perhaps be convinced, that the LXX found in their copy *jaſſiḥu* here, as well as there; becauſe they tranſlate here by the ſame word as there, and the ſenſe of it exactly ſuits the place. Chap. liii. 9. Our Author's tranſlation—*But he ſhall avenge his grave upon the wicked, and his death upon the rich.* "Two very learned men, Le Clerc and Dr. Kennicot, were ſo ſenſible, that the words cannot be applied to Jeſus, as they ſtand at preſent, that they have propoſed a tranſpoſition of the words *grave* and *death*. But ſuppoſe we were to allow the tranſpoſition, what are we to do with the prepoſition *beth*, *in*, which is prefixed to *moto*, *his death*; and with the plural termination *jod* at the end of it, which, if properly tranſlated, ought to be rendered *in his deaths?* But this can never be the true reading; for we are certain that *Jeſus* died but once. If then the collated MSS. will not help us out of this difficulty, let us apply once more to the LXX. In the copy they tranſlated, it is evident they found neither the *beth* nor the *jod* in this word. The two clauſes in their copy ſtood thus, *vaijitten et reſaʸim kibro, veet yaſirim moto*; and thus diſencumbered they give us a clear ſenſe, ſuch as we might reaſonably expect in this place. *Kibro* is equivalent to *moto*, and *et reſaʸim to et yaſirim*, and the *vau* before the ſecond *et* ſhews that they are governed by the ſame verb. And now it is eaſy to ſee, where the tranſcribers of the preſent text have blundered. They have changed the *mem final* in *yaſirim* into *beth*, and prefixed it to *moto*; and *jod*, the plural termination of *yaſirim*, they have inſerted at the end of the ſame word, and thus have ſcarcely made ſenſe of what in the LXX is plain ſenſe."

Art. 77. *A Seaſonable and Salutary Word*, humbly offered to the Wiſe in Heart, through the Republication of a late Tract, intitled the Love Conqueſt, on the little Strength of Philadelphia: together with a few other choice Extracts from different Pieces of the ſame and two other Authors. 8vo. 1 s 6d. Lewis.

Myſtical jargon, about chriſtian love, extraordinary operations of the ſpirit, and inward light; *oppoſed to the* viſible forms of religion, and to *antichriſt, who is here ſaid to be* intrenched in all of them.

Art.

Art. 78. *An Introduction to the Reading of the Holy Bible.* By a Lady. 12mo. 1s. Caſlon, &c.

We think this little book likely to be uſeful, particularly to children, for whoſe benefit it is principally deſigned. The ſtyle is brought down to their capacities, and the Writer offers ſome very proper remarks. But her work is capable of improvement. We would juſt aſk this good lady whether, in the account of *Jacob's* obtaining the bleſſing from *Iſaac*, it would not be better to confeſs, at once, that, in this inſtance, he acted deceitfully, and wrong, than to endeavour to palliate the matter, which cannot be done to perfect ſatisfaction? May not children be told that Jacob ought to have waited patiently in an honeſt way, for the accompliſhment of his expectations, rather than have had recourſe to artifice and fraud? againſt which young minds cannot be too much cautioned. The Authoreſs tells us that the only merit the work pretends to, is the ſimplicity of the diction, and that ſhe has had the ſatisfaction of ſeeing its intention anſwered by repeated trials. It was originally deſigned for the uſe of the proteſtant charity ſchools in Ireland, and contains ſome antidotes againſt the doctrines of popery. It may be conſidered as a proof of its having met with ſome eſteem and ſucceſs, when we are told, that ſince the former publication, a ſpurious edition has been printed by a clergyman, in his own name, with a few alterations and additions; 'in which mutilated ſtate, the Writer adds, I can have no objection, to the reverend gentleman's taking the honor of it to himſelf, ſince he finds it convenient.'

SERMONS.

I. Preached in the Pariſh Church of St. Ann, Soho, May 12th 1776, for the Benefit of the Weſtminſter General Diſpenſary. By Benjamin Choyce Sowden, Morning Preacher of All Hallows, London-Wall. 4to. 1s. Printed for the Weſtminſter General Diſpenſary.

A rational and pathetic recommendation of a very benevolent inſtitution;—by which, ſince Auguſt 1774, no leſs than 3123 patients have received the benefit of medical aſſiſtance.

II. *The Principles of the Revolution vindicated*,—before the Univerſity of Cambridge, May 29th 1776. By Richard Watſon, D. D. F. R. S. Regius Profeſſor of Divinity in that Univerſity. 4to. 1s. White, &c.

It is not ſurpriſing, that a ſermon which treats of the principles of government, and of the errors of its adminiſtration, ſo freely as to afford a latitude of application to the Auditors, ſhould prove leſs palatable to an accademical body, than doctrines of a more ſoothing complexion: accordingly we find by the dedication to the duke of Grafton, chancellor of the univerſity, that Dr. Watſon did not eſcape cenſure. He has now appealed to the public at large, deſtitute of the uſual *imprimatur*; and will in all probability give rather more ſatisfaction to many readers, than he might do to his hearers.

The account of 'Letters from Italy, in 1770, and 1771; by an Engliſhwoman,' will be given in our next.

*** The Author of the Letter from Aylſham has not, we conceive, *ſufficient reaſon for* complaint.

THE

MONTHLY REVIEW,

For AUGUST, 1776.

Art. I. *Dr.* Smith's *Inquiry into the Nature and Causes of the Wealth of Nations*, concluded.

WE now proceed to lay before our Readers an abſtract of the fifth and laſt book of this truly original and valuable work, in which the Author treats

Of the Revenue of the Sovereign or Commonwealth.

The expences of government are of four kinds, thoſe of *defence*—of *juſtice*—of *public works* and *inſtitutions*—and for ſupporting the dignity of the ſovereign.

The expences of defence are very different in different ſtates of ſociety. Among nations of hunters and of ſhepherds every man is a warrior. An army of hunters can ſeldom exceed two or three hundred men: an army of ſhepherds may ſometimes amount to two or three hundred thouſand: a nation of the latter therefore is more formidable than one of the former. In a nation of huſbandmen, where there is few manufactures and little commerce, every man eaſily becomes a warrior, and the expence of collecting an army is ſmall. In this ſtate of ſociety, the men who were of age to bear arms have often ſerved without pay. But in a more advanced ſtate, this became impoſſible. Artificers and manufacturers, having no revenue but in their daily labour, muſt be maintained by the Public while they bear arms in its defence. This is become ſtill more neceſſary, ſince the art of war has been refined into an intricate ſcience, and the event has remained undecided for ſeveral campaigns. The expences of war have been greatly increaſed from the time that the military character became diſtinct and ſeparate, and the preparation and maintenance of armies devolved upon government. As ſociety refines, and manufactures increaſe, voluntary military exerciſes are neglected, and it becomes the buſineſs of the government to provide for the ſecurity of the

people. This may be done, either by enforcing the practice of military exerciſes on the whole or part of the people capable of bearing arms, or by maintaining and employing a certain number of citizens in the conſtant practice of military exerciſes: the former creates a militia, the latter a ſtanding army. A militia muſt always be much inferior, both in dexterity and in ready obedience, to an army compoſed of men who are ſoldiers by profeſſion. Ancient hiſtory confirms this remark. It is only by a ſtanding army that the civilization of any country can be perpetuated. A ſtanding army can only be dangerous to liberty when the intereſt of the general and officers is not neceſſarily connected with the ſupport of the conſtitution of the ſtate. Where the military force and civil authority are united, the ſovereign enjoys ſuch ſecurity, as renders it ſafe for him to tolerate that degree of liberty which approaches to licentiouſneſs. The expences of war have been much increaſed by the introduction of fire-arms.

The eſtabliſhment of an exact adminiſtration of juſtice, neceſſary to defend every member of the ſociety from injuſtice or oppreſſion, is attended with different degrees of expence in different periods of ſociety. Where property is great and unequally diſtributed, frequent occaſions of injury occur, and magiſtracy becomes neceſſary. Subordination naturally increaſes with the growth of valuable property. Fortune and birth are the two circumſtances which principally ſet one man above another: theſe create dependence and reſpect, and thus naturally introduce judicial authority. The exerciſe of this authority for a long time, far from being a cauſe of expence, was a ſource of revenue. This was found to be productive of groſs abuſes, and when taxes came to be paid for the ſupport of government, it ſeems to have been ſtipulated that no preſent ſhould be accepted for the adminiſtration of juſtice. It is not to be expected, however, that juſtice ſhould be adminiſtered gratis. To prevent the corruption of juſtice, the higher officers may be paid by government; but lawyers and attorneys muſt be paid by the parties, or they would perform their duty ſtill worſe than at preſent. The whole expence of juſtice might eaſily be defrayed by the fees of court; and indeed theſe fees ſeem originally to have been the principal ſupport of the courts of juſtice in England.

Another object of national expence is the erecting and maintaining public uſeful inſtitutions and works, the profit of which could not repay the expence to private individuals. Theſe are chiefly ſuch as are deſigned for facilitating commerce, for the education of youth, and for the inſtruction of the people.

Public works for facilitating commerce, ſuch as highways, *bridges*, *harbours*, canals, &c. will generally afford a particu-

lar revenue for defraying their own expence, in the hands of private perſons or truſtees. To remedy the evils complained of, ariſing from the miſmanagement of public tolls or turnpikes, it has been propoſed that the affair ſhould be taken into the hands of government, and the ſoldiers be employed in mending the highways. But in this caſe, theſe tolls, being conſidered as one of the reſources of the ſtate, would probably be greatly augmented; a very unequal burden would fall upon the lower claſſes of the people; and the remedy, on the ſuppoſition of neglect, would be more difficult.

Inſtitutions for the education of youth may likewiſe furniſh a revenue ſufficient for defraying their own expence, ariſing from the fees of the ſcholars. The endowments of ſchools or colleges, by diminiſhing the neceſſity of application and exertion in the teachers, have in ſome meaſure fruſtrated the end of their inſtitution. In the univerſity of Oxford the greater part of the public profeſſors have, for theſe many years, given up altogether even the pretence of teaching. Whatever forces a certain number of ſtudents to any college or univerſity, independent of the merit of the teachers, tends to diminiſh the neceſſity of that merit. Of this kind are excluſive privileges of graduates, and charitable foundations. If the diſcipline of the college be contrived for the intereſt or eaſe of the maſters rather than the benefit of the ſtudents, as is frequently the caſe in endowed inſtitutions, the effect muſt be unfavourable to the intereſts of learning. The preſent univerſities of Europe were originally, for the moſt part, eccleſiaſtical corporations inſtituted for the education of churchmen. What was taught in them was, accordingly, theology, or ſome things preparatory to theology. A corrupt Latin, which was the common language of the weſtern parts of Europe when Chriſtianity was eſtabliſhed by law, long continued to be uſed in the church; and therefore the ſtudy of it was made an eſſential part of univerſity education. Greek was introduced in conſequence of the diſputes which aroſe between the Catholic and reformed churches. The ancient Greek philoſophy, which had been judiciouſly divided into phyſics, or natural philoſophy, ethics or moral philoſophy, and logic, in order to accommodate it to theological ſtudents, was changed for a ſyſtem conſiſting of theſe five parts, Logic, Ontology, Metaphyſics, Moral Philoſophy, Phyſics. In this courſe, ſo large a quantity of ſubtlety and ſophiſtry, of caſuiſtry and aſcetic morality were introduced, as rendered it very improper for the education of gentlemen or men of the world. This courſe, or a few unconnected ſhreds and parcels of this courſe, ſtill continue to be taught in moſt of the univerſities of Europe. And the richeſt and beſt endowed univerſities have generally been the ſloweſt in adopting improvements, and the moſt averſe

to alterations. Among the Greeks and Romans the ſtate ſeems to have been at no pains in the buſineſs of education, except ſo far as related to military exerciſes; yet maſters were found for inſtructing the better ſort of people in every art or ſcience, which it was neceſſary or convenient for them to ſtudy. Were there no public inſtitutions for education, teachers would never find their account in teaching either an exploded and antiquated ſyſtem of a ſcience acknowledged to be uſeful, or a ſcience univerſally believed to be a mere uſeleſs and pedantic heap of ſophiſtry and nonſenſe; and a gentleman, after going through a long and expenſive courſe of education, could not come into the world completely ignorant of every thing which is the common ſubject of converſation among gentlemen and men of the world. Perhaps, in civilized and commercial ſociety, the ſtate may, with advantage, pay ſome attention to the education of the common people, who are always rendered more orderly and uſeful, by well choſen inſtruction. By eſtabliſhing pariſh ſchools for reading, writing, and accounts, and perhaps the elementary parts of geometry and mechanics, giving premiums to thoſe who excel, and obliging every man to undergo an examination in the eſſential parts of education before he be allowed to ſet up any trade, or obtain the freedom of corporations, the Public might, at a ſmall expence, facilitate, encourage, and even impoſe upon the common people, a neceſſity of acquiring ſome education.

Inſtitutions for the general inſtruction of the people in religion derive no advantage from independent endowments, reſpecting the zeal and induſtry of teachers. If they are more learned and accompliſhed than thoſe who do not enjoy endowments, they have generally leſs influence over the inferior ranks of the people; and have therefore always found it neceſſary to call for the ſupport of the civil magiſtrate againſt their opponents. In civil diſputes, that religious ſect which has been leagued with the victorious party, has generally been powerful enough to oblige the civil magiſtrate to reſpect their opinions and inclinations; and their clergy have required that he ſhould ſilence and ſubdue their adverſaries, and beſtow an independent proviſion on themſelves. Had politics never called in the aid of religion, it would have dealt equally and impartially with the different ſects. This would have increaſed their number, but, by dividing their ſtrength, it would have been productive of moderation and good temper. Religious ſects, being generally begun among the common people, uſually adopt an auſtere ſyſtem of morals, ſometimes indeed carried to an extravagant height, but on the whole favourable to good order. Where there is an eſtabliſhed or governing religion, the ſovereign cannot be ſecure unleſs he has the means of influencing the clergy: which

which is moſt ſucceſsfully done by keeping their honours and preferments in his hands. Church preferment was very early at the diſpoſal of the church. At length, the Pope gradually drew to himſelf the collation of biſhoprics, abbacies, and inferior benefices; and thus the clergy thro' Europe were formed into a kind of ſpiritual army under one general; not only independent of the ſovereigns of their reſpective countries, but dependent upon one foreign ſovereign. Thus did the church of Rome, thro' the 10th, 11th, 12th, and 13th centuries, maintain the moſt formidable combination that ever was formed againſt the authority and ſecurity of civil government, as well as againſt the liberty, reaſon, and happineſs of mankind. The gradual improvements of arts, manufactures, and commerce, deſtroyed at the ſame time the power of the great barons and of the clergy. By furniſhing them with more opportunities of ſpending their riches upon themſelves, and increaſing their deſire of gain, they led them to render their tenants independent upon them by granting them long leaſes, and put an end to that hoſpitality and charity which had given them ſuch influence with the people. In this ſituation of things, the ſovereigns endeavoured to recover their influence in the church, by procuring to the deans and chapters of each dioceſe the reſtoration of their ancient right of electing the biſhop, and to the monks that of electing the abbot. This was the object of ſeveral ſtatutes in England in the 14th century, and of the pragmatic ſanction eſtabliſhed in France in the 15th century. Other ſimilar regulations took place in other parts of Europe; and the authority of the Pope gradually declined. The reformation greatly aided the efforts of the ſovereigns of Europe againſt the power of Rome. Henry VIII. of England renounced the Pope's ſupremacy. The reformation gave birth to two principal parties, the Lutheran and Calviniſtic; the former of whom preſerved epiſcopal government and clerical ſubordination, and gave the ſovereign the diſpoſal of biſhopricks and ſuperior benefices: the latter gave the people the right of electing their miniſters, and eſtabliſhed a perfect equality among the clergy. To prevent the frequent diſturbances which occurred, the magiſtrate reſumed the right of preſentation. Moderate benefices are moſt favourable to the uſefulneſs and reſpectableneſs of the clergy.

The expences neceſſary to ſupport the dignity of the ſovereign, muſt increaſe in an improving ſtate of ſociety.

The ſources of the general or public revenue, from which the ſeveral expences of government may be defrayed, are the funds which belong to the ſovereign or commonwealth, or taxes upon the people.

The ſovereign may derive a revenue from the profit of ſtock employed in merch*andice, as, by taking* the public bank, poſt-

office, &c. into his hands, or engaging in mercantile projects. But it has always been found that the character of the trader and ſovereign are inconſiſtent. A ſtate may derive part of its revenue from the intereſt of money, as is the caſe with the Canton of Berne. The rent of public lands has been found a more ſecure and permanent ſource of revenue than either of the former: but theſe would be better improved and yield a greater revenue, by being in the hands of private perſons. Since the modern art of war and other refinements have rendered government ſo expenſive, public ſtock and lands have been found improper and inſufficient ſources of revenue, and taxes on the people have become neceſſary.

The ſubjects of every ſtate ought to contribute to the ſupport of government in proportion to the revenue which they enjoy under the protection of the ſtate. The tax to be paid by each individual ſhould be certain and not arbitrary. Every tax ſhould be levied at the time and in the manner moſt convenient to the contributor. And every tax ſhould be ſo contrived as to take and keep out of the pockets of the people as little as poſſible above what is brought into the public treaſury. All private revenue ariſing from rent, profit, and wages, every tax muſt fall upon ſome one of theſe ſeparately, or upon all of them indifferently.

Taxes upon the rent of land may either be according to ſome fixed canon, or variable, according to the variations in the real rent of the land. A land-tax on the former plan neceſſarily becomes unequal. In Great Britain the rents of lands have univerſally riſen, and given all the proprietors of lands an advantage, though in very unequal degrees. A variable land-tax has its inconveniences; particularly, it would, without great precaution, diſcourage the improvement of lands. Taxes upon the produce of land are, in fact, taxes upon the rent. Tythes are a very unequal tax, and a great diſcouragement to cultivation. A tax of this ſort, paid in kind, would be liable to ſuffer much from miſmanagement. A certain ſum of money, or modus, in lieu of ſuch taxes, or tythes, would be more uniform, and would not diſcourage improvement. A tax upon the rent of houſes would fall partly upon the tenant and partly upon the owner of the ground. The proportion of the expence of houſe rent to the whole expence of living, is higheſt in the firſt ranks of life, and gradually diminiſhes: a tax upon houſe rents would therefore generally fall heavieſt upon the rich. A tax upon ground rents would fall altogether upon its owner; and would be eaſy and equitable, as theſe rents are in proportion to the populouſneſs and wealth of any place. Window *taxes are unequal*, falling much heavier upon the poor than the *rich.*

Profit,

Profit, or the revenue ariſing from ſtock, may be divided into the part which pays the intereſt, and the ſurplus. The latter is not taxable directly, for this being the natural compenſation to the employer, ſuch a tax would oblige him either to raiſe the rate of profit, or ſink that of intereſt. The intereſt of money is not a proper object of taxation, becauſe the amount of a man's capital ſtock is not eaſily known, and becauſe it is liable to be removed, and might be driven away by a vaxatious tax. The tax upon ſtock in England, though annexed to the land-tax, is much lighter; it is rated much below its real value. Taxes upon particular branches of trade are taxes upon ſtock: as thoſe upon pedlars, hackney-coaches, and ale-houſes. A tax upon the profits of ſtock, in a particular branch of trade, lays a reſtraint upon the market: a tax upon the profits of ſtock in agriculture falls upon the landlord. All taxes upon the tranſference of property of every kind, ſo far as they diminiſh the capital value of that property, tend to diminiſh the funds deſtined for the maintenance of productive labour, and therefore are injudicious.

Taxes upon labour, where the demand for it, and the price of proviſions remain the ſame, fall immediately upon the employer, and finally upon the landlord and the conſumer. Theſe are extremely injurious to the public, and oppreſſive to individuals. The emoluments of offices, being generally higher than is neceſſary, might properly be taxed.

The taxes which are intended to fall indifferently on every different ſpecies of revenue, are capitation taxes, and taxes upon conſumable commodities.

Capitation taxes, if it is attempted to proportion them to the revenue of each contributor, become altogether arbitrary: if they are proportioned by rank, they become unequal. As far as they are levied upon the lower ranks of people they are direct taxes upon labour: they are always burdenſome and unpopular.

Conſumable commodities are either neceſſaries or luxuries. Neceſſaries are thoſe things which nature and the eſtabliſhed rules of decency have rendered neceſſary to the loweſt claſs of the people. In England a linen ſhirt and leather ſhoes are become neceſſaries. A tax upon neceſſaries is a tax upon the wages of labour; becauſe labourers muſt pay more for them. Taxes upon the luxuries of the poor act as ſumptuary laws, diſpoſing them to refrain from or moderate the uſe of ſuperfluities. Taxes upon neceſſaries or labour fall doubly upon landlords, by reducing their rents and increaſing their expences.

In Great Britain the principal taxes upon the neceſſaries of life are thoſe upon ſalt, leather, ſoap, and candles. Coals,

though a neceſſary article, are taxed very highly when carried coaſtwiſe, but pay no duty by land-carriage or inland navigation. Where they are naturally cheap, they are conſumed duty free; where dear, loaded with a heavy duty. Conſumable commodities may be taxed either by demanding an annual ſum for uſing them from the conſumer, or by levying a tax upon them while they are in the hands of the dealer: the firſt method ſuits ſuch goods as laſt a conſiderable time, the latter thoſe of which the conſumption is more immediate.

The prohibition of, or high duties impoſed upon, the importation of many foreign goods has annihilated or diminiſhed the revenue from them, without being of real benefit to trade. Perhaps the duties of cuſtoms might, without any loſs to the revenue, and with much advantage to trade, be confined to a few articles only. The whole conſumption of the inferior ranks of people being much greater in value as well as quantity, than that of the ſuperior and middle ranks, thoſe taxes which are laid upon the luxuries of the common people muſt be moſt productive. Hence the great benefit of the taxes on the materials and manufacture of fermented liquors. And this tax might be rendered more equal, as well as profitable, by taking off the different duties upon beer and ale, and tripling the malt-tax.

In that rude ſtate of ſociety which precedes the extenſion of commerce, few articles of luxury are to be obtained, and thoſe who poſſeſs a large revenue uſually ſpend the ſurplus in hoſpitality and charity. In this ſtate few perſons live beyond their income, and many hoard up treaſures; among the reſt, the ſovereign. In a commercial country, both the people and ſovereign finding new ſources of expence, live up to and often beyond their income. The want of parſimony in a ſtate in times of peace, impoſes the neceſſity of contracting debt in the time of war. In the immediate exigences of war, government can have no reſource but in borrowing. The increaſe of wealth in a commercial country, and the ſecurity of property in a free ſtate, introduce an ability and willingneſs in the ſubject to lend their money to government on extraordinary occaſions.

Public debts are contracted on what may be called perſonal credit, without aſſigning or mortgaging any particular fund for payment, or on aſſignments and mortgages. The unfunded debt of Great Britain is of the former kind, and conſiſts partly in a debt which bears, or is ſuppoſed to bear, no intereſt, as debts for extraordinary ſervices, extraordinaries of the army and navy, arrears of ſubſidies, &c. and partly in a debt which bears *intereſt, reſembling* a private debt contracted on a promiſſory

note;

note; of which kind are navy and exchequer bills. The Bank, by diſcounting theſe bills at their current value, and paying the intereſt due upon them, facilitates their circulation.

Mortgages or aſſignments are made for a ſhort period of time only, or for perpetuity. In the one caſe the fund is ſuppoſed ſufficient to pay both principal and intereſt within the limited time; in the other it pays a perpetual annuity equivalent to the intereſt only, government being at liberty at any time to redeem this annuity upon paying the principal: in the former method money is ſaid to be raiſed by anticipation: in the latter by funding. In Great Britain the annual land and malt taxes are regularly anticipated every year; the Bank of England advancing at intereſt the ſums for which thoſe taxes are granted, and receiving payment as their produce comes in. The firſt loans in the reigns of King William and Queen Anne were upon anticipation for a ſhort term. The produce of the taxes deſtined to this purpoſe proving inſufficient, deficiencies aroſe, and it became neceſſary to prolong the term of thoſe taxes. This was done from time to time, and new taxes appointed to make good deficiencies, and to ſerve as a fund for new loans. In 1711, ſeveral duties were made perpetual, as a fund for paying the intereſt of upwards of nine millions, the capital of the South Sea Company advanced to government; as ſome other taxes had before been perpetuated to pay the intereſt of money advanced by the Bank Company and the Eaſt India Company. In 1715, the different taxes which had been mortgaged for paying ſeveral annuities were accumulated into one common fund, called the Aggregate Fund. In 1717, ſeveral other taxes were rendered perpetual, and accumulated into another common fund called the General Fund. In conſequence of theſe different acts the greater part of the taxes, which had before been anticipated only for a ſhort term of years, were rendered perpetual as a fund for paying not the capital, but the intereſt only of the money which had been borrowed upon them by different anticipations. During the reign of Queen Anne, the market rate of intereſt ſinking from ſix to five per cent. and this being fixed as the higheſt lawful intereſt, the creditors of the public were ſoon after induced to accept of five per cent. intereſt; which occaſioned a ſaving of one-ſixth of the greater part of the annuities paid out of the three great funds above mentioned. This ſaving left a conſiderable ſurplus in the produce of the taxes accumulated into thoſe funds, and laid the foundation of the Sinking Fund. In 1727, the intereſt of the greater part of the public debts was farther reduced to four per cent. and in 1753 and 1757 to three and a half, and three per cent. which reductions ſtill farther augmented the Sinking Fund.

During the reigns of William and Anne large ſums were frequently borrowed upon annuities for terms of years, and for lives. On the fifth of January 1775, the remainder of the long annuities not ſubſcribed into other ſtock, amounted only to 136,453l. 12s. 8d. Annuities for lives have occaſionally been granted as an additional encouragement to ſubſcribers or lenders to government, either upon ſeparate lives, or upon lots of lives, called Tontine, from the firſt inventor of them.

Sinking funds having generally ariſen, not ſo much from any ſurplus of taxes as from the reduction of intereſt, muſt be inſufficient for diſcharging the debts even if rightly applied. In a time of peace, after the people have been burdened with many taxes to ſupport the former war, which are perhaps barely ſufficient to pay the intereſts of the debts thus incurred, new taxes would be dangerous, and the eaſieſt expedient, in caſe of extraordinary expences, is to have recourſe to the Sinking Fund. Hence the uſual miſapplication of this fund.

In Great Britain, from the time that we had firſt recourſe to the ruinous expedient of perpetual funding, the reduction of the public debt in time of peace, has never borne any proportion to its accumulation in time of war. The national debt commenced in 1688. In 1697 it amounted to upwards of 21 millions. In leſs than four years from that time five millions were paid off. In 1714 the debt was 53 millions; in 1722, 55 millions. From 1723 to 1739, during 17 years peace, it was only reduced to 46 millions. During the Spaniſh and French wars from 1739 to 1748, the debt increaſed to 78 millions. In 1755, before the breaking out of the laſt war, the funded debt was 72 millions. In 1764, the funded and unfunded debt amounted to 139 millions. In 1775, they amounted to 129 millions. Of the ten millions which have been paid, not five has been diſcharged out of the ſavings of the ordinary revenue. It apears therefore altogether chimerical to expect that the public debt ſhould ever be diſcharged by any ſavings from the ordinary revenue as it ſtands at preſent.

The annual revenue of Great Britain in time of peace amounts to more than ten millions; a ſum ſufficient, if unmortgaged, to carry on the moſt vigorous war. The people therefore are as much incumbered, and their ability to accumulate as much impaired in time of peace, as they would have been in the moſt expenſive war, had the ſyſtem of funding never been adopted. This practice has gradually enfeebled every ſtate which has adopted it. This is the caſe with Genoa and Venice, Spain, France, and the united Provinces.

The raiſing of the denomination of coin has been an uſual expedient for diſguiſing a real public bankruptcy under the *pretence of payment*: but this is a pitiful and extremely pernicious

evaſion. A ſimilar expedient is that of adulterating the
of the coin: the only difference is, that this method
ding the creditors of the public is more artful and con-
An avowed bankruptcy is preferable to ſuch artifices,
public debt can only be equitably diſcharged by aug-
the public revenue, or reducing the public expence.
venue might be increaſed by a more equal tax upon
upon the rent of houſes; but moſt eaſily and advan-
y, by extending the Britiſh ſyſtem of taxation to all the
provinces of the empire, at the ſame time allowing
proportional repreſentation in the Britiſh parliament.
is certainly as able, and our American and our Weſt
lantations, having neither tythes nor poor's rate to pay,
le to bear a land-tax than Great Britain. Stamp du-
ht be levied in all countries, without variation, where
s of law proceſs are nearly the ſame. The extenſion
uſtom-houſe laws of Great Britain to Ireland and the
ns, provided it was accompanied with an extenſion of
dom of trade, would be advantageous to both. The
ties might be applied to Ireland without any variation,
the plantations with modifications ſuited to their pro-
consumption. This extenſion of taxation, ſuppoſing
land and the plantations contain five millions of inha-
would increaſe the revenue to ſixteen millions; deduct-
million for ſupporting the civil eſtabliſhment of both,
is revenue, ſix millions might annually be ſpared to-
e payment of the debt, and as the debt diminiſhes, a
eater and continually increaſing ſum, ſo that the whole
e diſcharged in a few years.
o objection to this plan, that the Americans have but
d and ſilver: for this is the effect of choice, not ne-
their great demand for active and productive ſtock ren-
t convenient for them to have as little dead ſtock as
Their payments might be chiefly made in produce,
s of their mercantile connections.
ſhould be found impracticable to draw any conſiderable
tation of revenue from any of theſe reſources, nothing
but a diminution of expence. And the moſt obvious and
means of doing this, would be by relinquiſhing the co-
which have been the occaſion of ſuch heavy burdens.
of the provinces of the Britiſh empire cannot be made
ibute towards the ſupport of the whole empire, it is
ne that Great Britain ſhould free herſelf from the ex-
defending thoſe provinces in time of war, and of ſup-
any part of their civil or military eſtabliſhment in time
, and endeavour to accommodate her future views and
o the real mediocrity of her circumſtances.'

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In order to give our Readers a connected view of the valuable materials contained in this work, we have been under the neceſſity of protracting our general ſurvey of it to ſuch a length, as leaves us no room for ſtrictures on particular parts. We ſhall therefore only add, that after a careful examination of our Author's general principles, they appear to us to have been formed with the moſt mature deliberation, and on the moſt ſolid grounds; and that, whatever may be thought of the particular ſchemes which he propoſes for the improvement of trade, or the augmentation of the public revenue, his leading ideas are highly deſerving of attention, and are capable of being employed with great utility, in the regulation of the commercial and political ſyſtem.

ART. II. *Vetus Teſtamentum Hebraicum, cum variis Lectionibus. Edidit* Benjaminus Kennicott, S. T. P. *Ædis Chriſti Canonicus, et Bibliothecarius Radclivianus.* Tomus Primus. *Oxonii, e Typographeo Clarendoniano.* Folio. 1776.

WE heartily congratulate the Public upon the appearance of the firſt volume of Dr. Kennicott's Hebrew Bible, with a vaſt multitude of various readings, collected from near ſeven hundred copies of the whole, or ſome particular parts, of the Old Teſtament.

The collation of Hebrew manuſcripts, and an edition of the Hebrew Bible, with the various readings diſcovered in conſequence of ſuch a collation, hath, from the time it was firſt propoſed, raiſed the expectation of the learned throughout all Europe. Dr. Kennicott was the firſt who convinced the world of the neceſſity, and pointed out the materials, of the undertaking; it was then recommended to the countenance and encouragement of the univerſity of Oxford by the late Dr. Hunt, Profeſſor of Hebrew and Arabic in that celebrated ſeat of learning; and ſeveral perſons of great eminence for their rank in literature, as well as their high ſtations in the church, united with the Profeſſor in thinking Dr. Kennicott, of all others, the fitteſt for the employment, and in urging him to undertake it. He had no ſooner complied with their requeſt, and made his intention public, than he was favoured with ſuch a liſt of ſubſcribers among the great, the learned, and the opulent, in order to defray the expence of collating not the Hebrew manuſcripts in England only, but the principal ones in other parts of the world, as hath never graced any other propoſal of this nature for the advancement of religion and literature.

Since few of our Readers may have a juſt apprehenſion of the nature and utility of this great work, it may not be improper to ſtate a few things, principally from Dr. Kennicott's two diſſations, and his ſeveral annual accounts of the progreſs of his collation,

collation, a little more fully than would otherwiſe have been neceſſary.

A ſtrange notion prevailed among the learned, with few exceptions, that the preſent Hebrew text, as publiſhed by Ben Chaim, according to the Maſoratic copies in common uſe (which edition hath been made the ſtandard of all the modern printed editions of the Hebrew Bible), is either abſolutely perfect, or that if it contains any errors, they are very few and immaterial.

Conſidering that it hath not been the lot of any other ancient book, not even of the New Teſtament, to be delivered down to poſterity in this ſtate of integrity and incorruption, it is amazing that ſuch an opinion concerning the ſtate of the Old Teſtament ſhould ſo generally, and ſo long, have prevailed. Perhaps this, in great meaſure, may have been owing to the heat of religious controverſy; eſpecially the zeal of the Proteſtants againſt the Church of Rome. The Pope having decreed the vulgar Latin to be authentic, the Proteſtants willing, as far as poſſible, to oppoſe the Papal authority, not only aſſerted, as they might juſtly do, the ſuperior excellence of the original to any verſion whatſoever; but, in conformity with the bold pretences of the Jewiſh Doctors to great accuracy in ſecuring the purity of the text, they maintained even the perfection of it. And what is ſtill more wonderful, they preſumed, in oppoſition to certain facts, which (though they might have done it at any time) they never examined, that all the Hebrew manuſcripts were in perfect agreement with each other, or however contained no various readings of any importance.

The greateſt diſcoveries have been frequently made by accident: and this, it ſeems, was very much the caſe with the diſcovery made by Dr. Kennicott, of the variations in the Hebrew manuſcripts. He had previouſly entertained the common opinion; till being, ſeveral years ſince, deſired by the preſent Biſhop of Oxford, to compare the two catalogues of David's mighty men in Samuel and Chronicles, in order that by the compariſon of two paſſages, which ought to be perfectly conſiſtent in ſenſe, in a perfect text, he might diſcover the miſtakes of the tranſcribers, and the conſequent imperfection of the preſent printed text, it occurred to him that it would not be improper to caſt his eye on the manuſcripts in the Bodleian library; and here, though he had little expectation from indulging his curioſity, a new ſcene opened upon him. He found the various readings of theſe manuſcripts, contrary to the hitherto unexamined ſuppoſition of the whole learned world, to be very numerous, and many of them very important. Publiſhing ſoon after two very curious diſſertations upon this ſubject, in which he gave the world many ſpecimens of theſe various readings,

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he had the happineſs to convince the learned in general of the erroneous opinion they had hitherto entertained, and of the utility and neceſſity of an accurate collation of the Hebrew manuſcripts of the Old Teſtament; at leaſt, of the oldeſt and beſt of them. The deſign met with ſingular and deſerved encouragement; and Dr. Kennicott, being, in the manner before-mentioned, engaged in the undertaking, finiſhed this laborious collation in ten years; the time which he originally propoſed; and perhaps he is the firſt perſon who, in a work of ſuch extent, variety, and labour, hath kept his engagement with the Public, and completed it within the time at firſt appointed. Having, ſince the collation was perfected, ſpent a few years in the laborious employment of reducing his immenſe maſs of materials into order for publication, he hath printed, at the Clarendon preſs, in a beautiful letter, and elegant page, his firſt volume; and propoſes to comprehend the remainder of the work in a ſecond.

It is obvious that, in conſequence of the once predominant, though now declining, if not wholly exploded, notion of the perfection of the Hebrew text, there was little room for the exerciſe of juſt and rational criticiſm, in order to remove the numerous difficulties which occur in the preſent printed Hebrew Bibles. The Samaritan Pentateuch, and the ancient verſions, the Seventy particularly, might perhaps lead to the interpretation, now and then, of an Hebrew word; but no farther advantage could be derived from them. In every caſe where the Samaritan text differs conſiderably from the Hebrew, as it does in numberleſs inſtances, that text muſt be conſidered as exceedingly corrupt; and the ancient verſions, the Septuagint eſpecially, muſt be eſteemed exceedingly arbitrary, ſince they often give us renderings which are abſolutely inconſiſtent with the readings of the preſent Hebrew. The mere blunders of tranſcribers, thoſe which common ſenſe may diſcover and a ſmall talent in criticiſm may correct,—not to ſay the moſt palpable abſurdities and contradictions,—are all ſanctified by a ſuppoſed perfection of the text; and thus the miſerable commentator is often reduced to the hard neceſſity of ſtraining to reconcile what is utterly irreconcilable.

But very different is the ſtate of things ſince the diſcovery which Dr. Kennicott hath made of the multitude of various readings contained in the manuſcripts which he hath collated: which readings appear now, from this firſt volume, to amount to a much greater number than thoſe collected by Mill, Kuſter, and Wetſtein, from manuſcripts of the New Teſtament. Indeed, the number of manuſcripts collated by Dr. Kennicott for the Old Teſtament, much exceeds the number of the manuſcripts which have ever been collated for the New.

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It cannot be expected that we ſhould inquire into the merit of particular readings in this vaſt collection. But if, as ſeems on a ſlight examination to be the caſe, many of them are important in themſelves; if they confirm, as they certainly do in numerous inſtances, the readings of the Samaritan text, and of the Septuagint and other ancient verſions; they then furniſh the ſagacious inquirer with an ample ſupply of the *materia critica*; and Dr. Kennicott will, in our opinion, highly deſerve the character which is given of him by his learned friend the Biſhop of Oxford, when he ſtiles him, in the preface to the ſecond edition of his Prælections, *Critices ſacræ veræ et genuinæ inſtaurator.*

On opening this elegant volume, the firſt thing which preſents itſelf to our notice, after the inſcription to the King, is the Author's liſt of *fautores* or patrons; for he includes in it, not only thoſe who have given their names as ſubſcribers for printed copies of the work, but thoſe who have contributed to the great expence attending the collation of ſuch a multitude of manuſcripts both at home and abroad, and the preparation of the work for the preſs. This extraordinary liſt is adorned with no fewer than ſeven crowned heads, not to mention ſeveral Princes, Cardinals, Archbiſhops, and Biſhops, univerſities, public libraries, and many of the moſt eminent *literati* in various parts of Europe.

In his preface Dr. Kennicott hath explained the arrangement of his various readings, and the marks which he uſes to diſtinguiſh of what kind they are, whether additions, omiſſions, tranſpoſitions, or the change of one or more words or letters for others. But for a particular account of the manuſcripts, and of ſome old printed editions prior to the Maſoratic Bomberg edition, which have been happily diſcovered, and now collated for reſtoring the ſacred text, the Doctor refers us to his *Diſſertatio Generalis*, to be publiſhed with his ſecond volume; in which he propoſes to treat of theſe and ſome other matters, that cannot well be conſidered before the whole work is completed. There he will, undoubtedly, point out ſome of the moſt important various readings, and perhaps give his judgment upon them, as Dr. Mill hath done in his *Prolegomena*, with reſpect to many various readings of the New Teſtament; and will, likewiſe, lay before the learned all other particulars which will contribute to the right uſe and application of the critical materials with which he hath amply furniſhed them.

Dr. Kennicott excels in an elegant and uſeful arrangement; and of this there are various examples in the work before us, as well as in ſome of his former publications. It may naturally be expected, therefore, that he will not commit the fault with which Dr. Mill is chargeable, who hath no where given

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ſuch a diſtinct account of the ages and characters of the manuſcripts to which he refers, as may be eaſily conſulted *pro re natâ*. If the perſon who examines his various readings hath not always freſh in his memory what account Dr. Mill hath given of particular manuſcripts, he is put to the laborious taſk of ſearching for it amidſt a variety of other matter in his large *Prolegomena*. It will not be diſagreeable, therefore, to our learned Readers, if we juſt obſerve, that, in order to ſupply this defect of Dr. Mill, the late learned Mr. Hallet publiſhed, in 1728, an uſeful little piece, which, as it is very ſcarce, ought to be reprinted, entitled, *Index librorum MSS. Græcorum et Verſionum Antiquarum Novi Fœderis; quos viri eruditiſſimi* J. Millius *et* L. Kuſterus *cum Tertiâ Editione Stephanicâ contulerunt.*

Dr. Kennicott, we find, quotes the ſeveral manuſcripts and printed editions, from which his various readings are taken, by figures, according to the numerical order in which they will be arranged in his *Diſſertatio Generalis*; and this appears to be judiciouſly done, ſince the figures take up much leſs room than an abridgment of the titles of ſuch manuſcripts and editions would have done, and the making uſe of them, therefore, greatly reduces the ſize of the volume. Beſide, the placing the manuſcripts and printed copies in numerical order will render it abundantly more eaſy to find them in the catalogue, or account of them to be contained in the General Diſſertation, than if they were deſcribed by abridged titles, or arbitrary marks.

The Hebrew text in this edition is printed from that of *Everard van der Hooght*, publiſhed at Amſterdam, in 2 vols. 8vo. 1705; and a better, in our opinion, could not have been choſen; ſince it is very correctly printed, and the ſimilar Hebrew letters, which are liable to be miſtaken, are in this edition remarkably ſharp and well defined; a very advantageous circumſtance in collating the manuſcripts by it, and tending much to the accuracy of the collation itſelf: and with pleaſure we obſerve, that there is the like excellency in the type in which Dr. Kennicott hath procured his own work to be printed. In one reſpect, however, he hath judged it proper to deviate from Vander Hooght in the manner of exhibiting the Hebrew text, having printed the poetical parts of it not in the manner of proſe, as Vander Hooght hath generally done, but in thoſe hemiſtichs into which they naturally divide themſelves; but then the words, as the Doctor juſtly obſerves, follow one another in the ſame order as they do in Vander Hooght; ſo that any perſon may read theſe paſſages as proſe, if he is ſo inclined; or may divide the hemiſtichs differently, according to his own judgment.

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With reſpect to the Hebrew poetry, we are far from thinking that the verſification was reduced to a meaſure ſo exact and artificial as Biſhop Hare ſuppoſes. It is more probable that it was only a kind of meaſured proſe, diſtinguiſhable into lines very nearly of the ſame length, though not capable of being ſubjected to a regular proſody; and this idea, in our opinion, is moſt conſonant to the artleſs ſimplicity of thoſe early periods of the world. Now the printing of the poetical parts of the Hebrew Bible in hemiſtichs is attended with ſome peculiar advantages, which are juſt mentioned by Dr. Kennicott, in the preface to this firſt volume, with an aſſurance that they will be more particularly ſtated in his *Diſſertatio Generalis* in the ſecond volume; together with many other critical obſervations, highly neceſſary to the illuſtration of both. It is certain that the ſpirit, and ſometimes the true ſenſe, of many beautiful paſſages in the poetical parts of the Old Teſtament, very much depends upon their being divided into hemiſtichs, and being conſidered and read as poetry. *Mirum quantum eluceſceret ſtatim*, to uſe Dr. Kennicott's own words, *ſacri poetæ mens! idque miſſe in locis; ubi ſub uſitatâ* PROSÆ *formâ difficillimum eſt ullam ſaltem veram, expiſcari ſententiam.* And it ſhould be farther obſerved, that where the Hebrew poetry, in any particular place, will not, as it generally does, eaſily run into hemiſtichs of nearly the ſame length, but one line is remarkably longer or ſhorter than the reſt, there is ſome ground for the ſuſpicion of a corruption in that place, either by an inſertion or omiſſion.

The Samaritan text is here exhibited according to the copy in the London Polyglot, in a column parallel with the Hebrew text; and the variations of the Samaritan manuſcripts from this printed copy of the Samaritan text, are placed by themſelves at the bottom of the page; in like manner as are the variations of the Hebrew manuſcripts from the printed text of Vander Hooght. But it ſhould be obſerved that the Samaritan text, being nothing more than a copy of the Pentateuch, written in Samaritan characters for the uſe of the Samaritans, may be juſtly conſidered as a different edition of the Hebrew Pentateuch; and as ſuch ſhould be collated not only with Samaritan manuſcripts, to make an accurate Samaritan text, but alſo with the printed Hebrew text, in order to render that Hebrew text more correct. This Dr. Kennicott hath contrived to do, by printing in Hebrew letters, in a column parallel with the Hebrew text, not the whole Samaritan text, but only thoſe parts of it in which it differs from the Hebrew, oppoſite to the correſpondent places in the Hebrew column, leaving the reſt of the Samaritan column blank; inſomuch that the eye perceives at once, with the utmoſt eaſe, the variations of the Hebrew and Samaritan texts.

We have been ſtruck with a remarkable variation of the Samaritan from the Hebrew in Exod. xxvi. in which the former hath clearly preſerved the true order of the original, as it came from the hand of the inſpired Author, and the latter hath ſuffered a diſlocation of no leſs than ten verſes. After the 35th verſe of this 26th chapter, the Samaritan hath ten verſes, which, in the preſent Hebrew text, are not to be found in that place, but are inſerted out of their natural order in the beginning of the 30th chapter. The 26th chapter contains inſtructions for erecting and furniſhing the tabernacle; and after the directions concerning hanging the vail to divide the holy place from the moſt holy, and putting the mercy ſeat upon the ark of the teſtimony in the moſt holy place, and the table without the vail, &c. the Samaritan text very properly introduces ten verſes, deſcribing the altar of incenſe, which is directed to be placed before the vail, &c. and thus all the directions concerning what was to be done in the tabernacle are finiſhed, before any directions are given concerning the court of the tabernacle, the conſecration of the prieſts, and other matters: whereas in the Hebrew text, after part of the inſtructions are given concerning what was to be placed in the tabernacle, follow inſtructions concerning the court of the tabernacle, the conſecration of the prieſts, and other things; and then in the 30th chapter we find ourſelves brought back again, unexpectedly and abruptly, to inſtructions concerning what was to be done in the tabernacle, relating to the altar of incenſe, and the placing of it before the vail. This is a remarkable ſpecimen of the preference to be frequently given to the readings of the Samaritan above thoſe of the Hebrew text.

There is a no leſs remarkable confirmation of the Greek verſion of the Seventy, and, at the ſame time, an undeniable demonſtration of the great imperfection of the Maſoratic copy of the Hebrew text, in the 21ſt chapter of the book of Joſhua; where we have an account of the appointment of the cities of the Levites, the number of which is expreſsly ſaid to be 48; for the children of Aaron 13; of Kohath 10; of Gerſhon 13; of Merari 12: in all 48. Yet the authority of the Maſora having excluded from the text two whole verſes, which in our Engliſh verſion are the 36th and 37th, containing an account of four of theſe cities, namely Bezer, Jahazah, Kedemoth, and Mephaath; the whole number of them, in direct contradiction to the aſſertion of the ſacred text, that they were 48, is hereby reduced to 44; and the 12 allotted to the children of Merari, in particular, to eight. And this now is the boaſted authority of the Maſora! We find, by Dr. Kennicott's collation, that out of 182 manuſcripts collated for the book of *Joſhua, 126 have* theſe verſes; 56, in obedience to the Maſora, have

Kennicott hath given us several remarkable various
; upon the beginning of the first of these verses. The
of the first printed edition, which we have just men-
is supported by a great number of manuscripts. But if
the true reading, five only of the six cities of the Levites
enumerated as such, in this chapter. The following
ading of the Seventy, εκ της Φυλης Ρυβην την πολιν το
τηριον τυ Φονευσαντος, την Βοσορ εν τη ερημω. Thus
cities of refuge are all expressly mentioned as such.
e find this very reading of the Seventy fully confirmed
y Hebrew manuscripts, which read the beginning of the
se thus:

ומטה ראובן את עיר מקלט הרצח את בצר במדב
מגרשת:

of the tribe of Reuben a city of refuge for the slayer,
n the wilderness, with her suburbs. The Septuagint
hath been esteemed by many very paraphrastical in
here it only follows perhaps, as in the present instance,
lings of more ancient copies. In a learned dissertation,
d in the first volume of the *Thesaurus Novus Theologico-
cus*, the Author, Jo. George Abicht, having asserted
uineness of these two verses in general, concludes his
ion with this prediction: *Plura tollet perspicax et sedula
dubia, hactenus à multis notata, sed nondum remota, si
tæ linguæ studium—constanter floreat, et eruditi ter as-*

to unite in promoting any public undertaking for the ſervice of religion and literature, will not be diſappointed, we may ſafely conclude, if the various readings in the ſecond volume, not yet publiſhed, ſhall appear to be as numerous as they are found to be in the firſt. The ſubject of the firſt volume is principally hiſtorical, and comparatively of leſs importance than that of the ſecond, wherein are contained the principal prophecies with which the honour, and even the truth, of the Chriſtian religion is nearly connected. It will require a great deal of time and labour, ſpent in an accurate examination of the various readings, compared with the context, grammatical conſtruction, and the ſcope and deſign of the ſacred writers, with the ancient verſions, and with parallel places, before the true value of many of thoſe readings can poſſibly, in the nature of things, be aſcertained. Several which, at firſt, have no promiſing appearance, may, upon ſuch mature conſideration, be found to be of great moment, and may open a way for the removal of conſiderable difficulties, or at leaſt for our obtaining a clearer view of the meaning of particular paſſages of divine revelation than we ever before received. In our opinion, it only belongs to the *ſcioli*, the *malevoli*, or the *moroſi*, to form a haſty deciſion againſt the merit and probable utility of a work of aſtoniſhing labour, and, as far as appears, great accuracy in the execution, the real value of which can only be diſcovered gradually, by long attention and cloſe application.

We are far from ſuggeſting theſe ſentiments as if we thought the learned Collator and his work ſtood in need of an apology. But we are willing to ſave the moſt forward, who are uſually the leaſt capable judges, the mortification of forming a premature judgment, or paſſing a raſh cenſure; the more raſh, as the work is not yet completed, nor the Author's *Diſſertatio Generalis*, which will accompany the ſecond volume, publiſhed. For our own part, we heartily wiſh that the learned Editor, after the immenſe labour of conducting the collation of near 700 manuſcripts and printed copies, and of collecting and arranging under every verſe ſuch a prodigious maſs of materials, may enjoy ſufficient health to complete his great undertaking; and may live to bear a part in a new tranſlation of the Old Teſtament, or at leaſt in amending the preſent tranſlation; for which the numerous various readings which he hath ſupplied, will no doubt prepare the way, by demonſtrating the neceſſity of it, and furniſhing the proper means of accompliſhing it, after they ſhall be maturely examined, and the text thereby better aſcertained than it is at preſent.

ART.

ART. III. *An Inquiry into the Powers of Eccleſiaſtics, on the Principles of Scripture and Reaſon.* 8vo. 4s. Boards. Murray. 1776.

IN this Inquiry the Writer's profeſſed deſign is to expoſe the falſe pretenſions of prieſts, of every denomination, and to eſtabliſh the real value and importance of the clerical character.

On a topic which has been ſo frequently diſcuſſed, the Reader muſt not expect to meet with many new arguments; but he will find the ſubject treated with great plainneſs and freedom, not however without a decent reſpect to religion and its miniſters. The ſtyle of the work is diffuſe and often declamatory; but through the whole, the Author purſues his main deſign with much perſpicuity of method and ſtrength of reaſoning.

Defining *the prieſthood* to be an order of men excluſively appointed by divine inſtitution for performing certain offices of religion, he obſerves that there is no proof of ſuch an inſtitution prior to the commencement of the Jewiſh theocracy; and that if there had been any ſuch, the knowledge of it could not have been preſerved without a written record. He then briefly points out the natural progreſs of the human mind in error and ſuperſtition, and traces back the uſurpation of prieſts to this ſource.

Obſerving that the claims of prieſts reſt chiefly on the authority of tradition and the practice of the primitive churches, our Author proceeds to eſtabliſh the authority of the ſcriptures as a perfect and infallible rule of faith and practice, and to expoſe the abſurdity of ſuppoſing a double rule, one written, the other traditional. The imperfection and uncertainty of tradition as a ground of credibility, he evinces on general grounds; and ſhows that the immediate ſucceſſors of the Apoſtles, or the primitive Fathers of the Church, had no juſt claim to ſacerdotal authority, either from the appointment of Chriſt, or from their own perſonal ability and merit; and ought not to be received as guides in matters of religion by Chriſtians in preceding ages.

The ſcriptures being thus eſtabliſhed as the only rule of Chriſtian faith and practice, in itſelf complete, without any ſupplemental aid; the rights of conſcience and private judgment are next aſſerted, and ſhewn to be perfectly conſiſtent with the laws of civil policy and of Chriſtianity. Here the writer examines the nature of thoſe reſtrictions which are neceſſary in civil communities, and explains thoſe texts of ſcripture which have generally been produced in juſtification of the magiſtrate's interference in matters of religion, in order to ſhow that no arguments can be deduced from hence unfavourable to the rights of private judgment: after which he expatiates at large on the conduct of Chriſt and his Apoſtles in this reſpect, and on the general nature and reaſon of the thing.

The term *Church* having been generally, though falſely, underſtood, by eccleſiaſtics, to denote an order of men poſſeſſed of certain excluſive powers, he endeavours to prove, what is ſufficiently obvious, that its proper meaning is, "a ſociety of Chriſtians joining in acts of religion;" and that whatever powers the Church of Chriſt may be poſſeſſed of, belong to every Chriſtian ſociety.

Concerning the great queſtion of *Apoſtolic ſucceſſion*, he ſhows at large, that it doth not appear, from the ſacred record, that there was any ſettled plan for the tranſmiſſion of this office, or any order of men veſted with ſpecial powers for this purpoſe; that the ſcriptures do not direct the manner of miniſterial ſucceſſion, or determine by whom miniſters are to be ordained, and to whom the right of nomination and election belongs; and that without ſuppoſing any ſuch appointment, the idea of Apoſtolic ſucceſſion might be naturally ſuppoſed to ariſe from the arrogance and ambition of the prieſts, and the credulity of the people.

Ordination, as implying the communication of certain ſpiritual gifts by impoſition of hands, he ſhows not to have been a rite originally appropriated to the paſtoral office, or deſigned to diſtinguiſh eccleſiaſtical officers from the general body of Chriſtians by certain inviſible powers; and he attempts to prove that there is no expreſs law, nor any thing in the circumſtance of the caſe, or the nature of the rite itſelf, to render it of perpetual obligation, or neceſſary to be continued in the church.

With reſpect to the Chriſtian ſacraments, the Author examines the grounds of their ſuppoſed efficacy in conveying ſpiritual virtues and bleſſings, and of the excluſive right of adminiſtring them claimed by ordained prieſts. Here the poſitions he maintains are; that the idea of baptiſm waſhing away original guilt, is wholly without foundation; that the Lord's Supper produces no other effects than thoſe which naturally reſult from its moral influence on the mind, and is attended with no extraordinary virtues, impreſſions, or communications; that the right of diſpenſing theſe inſtitutions is not committed excluſively to a certain order of men, but is a part of the common privileges of Chriſtianity; and that the conſecration of the elements in the Lord's Supper implies nothing more than an act of religious thankſgiving, which may be performed without an ordained adminiſtrator. In ſupport of theſe opinions he conſiders at large the ſeveral texts of ſcripture which ſpeak of the nature, efficacy, and adminiſtration of theſe ordinances; and points out, with much ſtrength of reaſoning, and boldneſs of expreſſion, the abſurd conſequences which muſt ariſe from the excluſive claims of eccleſiaſtics.

A great

A great part of what has uſually been called *Church-diſcipline* is next ſhewn to be nothing more than the exerciſe of eccleſiaſtical tyranny, wholly unſupported by the authority of ſcripture; and it is maintained, that nothing farther can be juſtified on this head, than ſuch regulations as regard the decencies of religion—the public admoniſhing of offenders—and, on their remaining obſtinate, rejecting them from the ſociety.—The claim of a power of abſolution he proves to be wholly without foundation, and every appearance of ſuch a claim to have a pernicious tendency.

This Inquiry concludes with the Writer's idea of the nature and foundation of the clerical office, and the importance of the character of a public teacher.

As a ſpecimen of the Author's manner we ſhall ſubjoin the following extract on the ſubject of Toleration:

'Suppoſing what variety in religious ſentiments and modes of worſhip you pleaſe, may it not be modeſtly aſked, what harm, what real injury to ſociety or individuals can ariſe from this variety? Are any of thoſe laws violated on which the public welfare depends? Is there any uſurpation attempted upon the property, the underſtanding, or conſcience of another? Is any man his brother's keeper, or is he accountable for him? To theſe queſtions it ſurely may be anſwered with great confidence—that, if the ſubject be confined wholly to religion, there can be no harm at all, no injury to public or private happineſs. "If thou doſt well ſhalt thou not be accepted? And if thou doſt not well, ſin lieth at the door." Worldly ends and the means neceſſary for accompliſhing them may juſtle together, becauſe thoſe means are very limited, and the point we aim at, if occupied by one, cannot be poſſeſſed by another: hence a thouſand accidents may every day occur to produce jealouſies and oppoſition: but what ſhould diſturb one man about the religious ſentiments of another—where, if the means ſhould differ, or if they ſhould agree, they do not interfere with one another—where, they may differ and the ſame end may be obtained? What, but an intolerating ſpirit, the effect of a mind contracted by the moſt illiberal prejudices; what, but an arrogance of ſoul, the effect of intellectual pride, rendered fierce by ſuppoſed oppoſition; what, but the luſt of ſpiritual dominion, the effect of prieſtly policy ſhould awaken animoſity and ill-nature here?—"We are actuated by no ſuch illiberal views: no animoſity, no ill-nature. We are prompted by a warm ſenſibility—a generous concern for the beſt intereſts of our fellow-men. Can we ſee them expoſed to ſuch imminent danger—wandering in the paths of error and ready to periſh, without one friendly emotion, or one endeavour to reclaim them? What you moſt uncharitably call prejudice, policy, pride, and fierceneſs of temper, is truly the overflowing of a benevolent heart, touched with a ſenſe of human miſery—that would "have compaſſion, pulling them out of the fire."—What ſurpriſing care do theſe patrons of religious order take of other people's conſciences! This is ſurely amazingly generous and kindhearted; and it were a pity not to permit them to lend their beſt aſſiſtance, and to adminiſter their kindeſt offices—well, be

it ſo: but let me aſk in what manner would ye gratify theſe very tender feelings? "We would convert ſchiſmatics of every denomination to the purity of faith and worſhip—one faith, one Lord, one baptiſm;" that is, you would endeavour to make them think juſt as you do: quite right. But by what means? "We would be at all pains to convince them by reaſon, by argument, by informing their underſtandings and removing every conſcientious ſcruple—We would weep over them, we would pray for them." Still excellent—But if after all your pious labours they ſhould remain obſtinate ſchiſmatics, would you proceed one ſtep further? You are ſilent, and ſo far you are honeſt; for you cannot fairly conſult your own hearts and ſay you would not. No man knows where he is to ſtop, once he begins to meddle with the religious opinions of another; becauſe the very attempt muſt proceed from want of that candour—that charity and enlargement of mind which is formed by rational inquiry, and a real conviction of the truth. Such have been led to believe through accident; and they can perceive no reaſon why others ſhould not believe in the ſame manner. They depend not, therefore, upon argument but authority. If you ſee with their eyes, it is well; but if you will uſe your own, you may be fully aſſured, that the ſeverity of penal laws, if the power ſhall be unhappily lodged in their hands, will convince you of your obſtinacy—or if they can go no farther, they will ſhow what manner of ſpirit they are of, by giving you fairly over to the devil, ſo far as their intereſt goes—In vain, therefore, do theſe patrons of religious uniformity talk of liberty, of conſcience, of reaſon, and argument. They are at bottom the enemies of conſcience and private judgment—Their ſympathy is all grimace—Their tears would bring tears of blood from the eyes of thoſe they pretend to pity—Their admonitions would be more wounding than the ſting of a ſerpent—and their prayers but a gloomy prelude to the flames.'

This work is ſaid to have been written by Mr. *Gordon*, a clergyman of North-Britain: a *Second* INDEPENDENT WHIG!

ART. IV. *Letters from Italy, deſcribing the Manners, Cuſtoms, Antiquities, Paintings, &c. of that Country, in the Years* 1770 *and* 1771, *to a Friend reſiding in France.* By an Engliſh Woman*. 8vo. 3 Vols. 18 s. Dilly. 1776.

"I Read in Livy," ſays Montaigne, "what another man does not, and Plutarch read there what I do not." So in travelling, one man ſees in the ſame country things which another does not perceive, and a third obſerves things which the former travellers had overlooked. Different objects of attention, different degrees of natural ſagacity, and different preparatory qualifications, muſt neceſſarily produce a diverſity of reflection and information. It ought not therefore to be objected againſt our female Traveller, that ſhe has choſen a beaten track. Her readers will have the ſatisfaction to find, that inſtead of ſervilely following the footſteps of former travellers, ſhe has pur-

* *Mrs. M*—ll—r, near Bath.

ſued her own ideas, and uſed her own judgment in a manner which caſts an agreeable air of originality over the work.

The obſervations and reflections interſperſed through theſe Letters diſcover a ſolid underſtanding, liberal ſentiments, and a cultivated taſte. The remarks upon paintings, ſtatues, &c. (which are numerous) will, we apprehend, be highly acceptable to thoſe who ſtudy or practiſe the fine arts, and will not be thought unentertaining by the generality of readers. The narrative is enriched with many curious anecdotes, rendered intereſting by bold and maſterly deſcription, and enlivened with agreeable ſtrokes of humour. The language is eaſy, and not defective in correctneſs, except in a few inſtances, where the Writer's familiarity with foreign languages has led her into ſuch uſe of words and phraſes as does not ſuit the Engliſh idiom. We particularly remark the words *morſel*, *practiſed*, and *draped*, as uſed in a Gallic manner. But we will not detain our Readers by verbal criticiſms, from the entertainment which we promiſe ourſelves they will receive from the following extracts of a work, which we do not heſitate to pronounce a very pleaſing and valuable production.

LETTER I.

"After an hour's drive on this ſide of Nyon, we entered the *Païs de Gex:* a rivulet only ſeparates it from Switzerland. Scarcely had we paſſed its borders, when our ears were aſſaulted by the ſqualing ſtreet voices of the French women. The peaſants of both ſexes bear in their phyſiognomy inconteſtible proofs of their origin, though they have been tranſplanted here many years; brown, meagre, ragged, half-ſtarved wretches, prancing and grinning at one in their dirt, miſery, and *ſabots**; their houſes ſcarcely covered in, windows ſtuffed with rags.—Lazineſs, ſuperſtition, and deſpotiſm, with their baleful claws, ſeem to have been the only cultivators of this country.—What a difference between this and the landſcape on the other ſide the ſtream! their habitations clean and commodious; themſelves ſtout, freſh complexioned, healthy, and decently dreſſed (no *ſabots*); their beaſts of burden large, ſtrong, and well fed; their implements of agriculture ingeniouſly conſtructed, and never lying idle; their churches neat, ſimple, and well built, though quite plain. But how different muſt be the country where liberty, blended with every patriotic and ſocial virtue, ſprings up ſpontaneouſly in every boſom, to that, where religion ſerves only as a maſk to hide the hypocriſy of the wily prieſt; who, inſtead of inculcating the laws of morality, and encouraging induſtry, whenever it ſerves his intereſts, drags forth from his ſaintly cupboard his holy puppet-ſhow, and unfurls the banners of his deceits, to his deluded flock; who, beating their breaſts, their eyes turned up in an extatic ſtupidity, whilſt their ears are filled with the ſwelling yell of theſe holy men, fancy they believe that the heavens, propitious to their diſtortions, will beſtow upon them immediate rain or ſunſhine, according to their wiſh?——

* Wooden ſhoes, we ſuppoſe.

LETTER

LETTER VIII.

* Some particulars we learnt in regard to the people of Lanebourgh, I think, curious enough to mention, as there is no notice taken of them, as diſtinguiſhed from the other Savoyards, in the books of travels. Their village conſiſts of about 220 houſes; they are ſo happy as to be free from the oppreſſion of a Seigneur Commandant, or petty tyrant of any denomination. All the tax they are ſubject to, is the *Taille*, which amounts nearly to the ſeventh part of the produce of their land: this is paid to the King; they are at no other public expence, except the keeping their roads and bridges paſſable. They alſo make proviſion for their *Curé*, and repair their church. They never let their land, as by ſo doing they could not get more than two and a half per cent. for their purchaſe money; whereas, by cultivating their ground themſelves, they make it yield from ten to thirteen per cent. There are few Lanebourgians who poſſeſs leſs than twelve, and none more than forty pounds per annum. Though they are obliged to keep the road over Mount *Cennis* in a paſſable ſtate, particularly during the winter, yet the abovementioned expence falls lightly on the inhabitants, as they gain yearly eighty guineas, which the lake on the plain of Mount Cennis is lett for, and this money is ſolely appropriated to the uſes of the community. They have but two prieſts in the village, and no convent. Their prieſts not being Lanebourgians, are conſidered by them as foreigners. They have ſenſe enough not to bring up any of their own children to the church. They are remarkably healthy and long-lived; no phyſician being permitted to live at Lanebourg, they truſt to nature and ſobriety. The ſimplicity of their manners, and the purity of their lives is ſuch, that it very rarely happens an illegitimate child is produced amongſt them; but when ſuch an accident does happen, immediate marriage, or perpetual exile, muſt enſue. By the vigilance of the *Curé* and the *Syndics* no culprit has ever eſcaped one or other of the above ordinances; and they generally prefer the former. Here then ſubſiſts a community, more free from ſuperſtition than the tenets of the religion they profeſs admits of. Content with the produce of their own labours, they are always cheerful, always happy; their wants are bounded to the *mere neceſſary*; their wiſhes never reach beyond their means;—thus do they defy the vice of avarice, and chaſe for ever from their pillow, the cares attendant on ambition. Upon inquiring into the frequent emigrations of Savoyards, it appeared, the Lanebourgians never ſent out of their community more than three or four in the ſpace of eighteen months. There are now twelve at Lyons, whom they aſſert are rich and conſiderable, although they quitted Lanebourg in the capacity of ſhoe-cleaners and chimney-ſweepers; they boaſt alſo of having given four chairmen to the King of France. Louis the Beloved certainly could not have choſen better.—There are about an hundred porters whoſe names are upon a liſt; the Syndics take care that they carry travellers in their turn, and are referred to, in caſe of any diſpute that may ariſe amongſt them. Proviſions are very cheap here: in money of Piedmont, bread one ſol and a half; beef, mutton, and veal, three ſols the pound. Twenty-five years paſt, bread ſold at half a ſol, and meat at one ſol *the pound.*——

LETTER

LETTER XVIII.

* Before I quit the topic of charity, I think it but juſt to mention one private family who are worthy members indeed of any republic, let their profeſſion of faith be what it will. The *Cambeaces*, of which there are now five families, were originally ſprung from trade, being merchants; about an hundred years ſince they were ennobled. They give every day a bowl of ſoup and a pound of bread to each of the poor who preſent themſelves at their gate; if it ſo happen, that at any time there is not ſufficient of ſoup for all, the grown perſons receive four ſols each, and the children two. The number of poor is generally from three to five hundred: they are for the moſt part ſtrangers, French, Piedmonteſe, Lombards, and Milaneſe; for there are not many natives of the republic in ſuch neceſſitous circumſtances as to want bread. They give, once a year, to poor women who apply for it, a ſmock, and a corſet and petticoat; to the men, a ſhirt, a great coat with a hood to it, a pair of breeches, and ſhoes. At the end of the year, thoſe who preſent themſelves in the cloaths that had been given them, are immediately new clad; but others who ſhew no remains of the late bounty, have their conduct ſtrictly ſcrutinized; as ſome unworthy objects have been known to abuſe the goodneſs of this family, by pretending to be in diſtreſſed circumſtances, and have vilely diſpoſed of the charitable donations they had received: however, all poſſible caution is uſed to prevent impoſition.——One of the brothers, late a very conſiderable banker, I think at Venice, bequeathed, at his death, an income for ever to this charity, equal to that proportion of his fortune which he had annually devoted to it. I forgot to mention that a little of the ſoup out of the great boiler is always carried to one of the family to taſte, before it is diſtributed to the poor, leſt by the want of attention, or neglect of ſervants, it ſhould not be good. We both had alſo the curioſity to taſte it, and found it very good peas ſoup. This charity is thought by ſome people to augment the number of poor; poſſibly it may.——It is remarkable that the great expence which they are at, has, by no means, diminiſhed their circumſtances; as they have, for more than a century paſt, been increaſing in riches.——

LETTER XXVIII.

We gained *Scaricalaſino*; it was between nine and ten o'clock when we arrived at the gate of the convent, not far from which is the wretched inn where we muſt have ſought ſhelter, had it not been for the Cardinal Legate's kind mandate. The gate of the convent was immediately opened to us, after the porter had delivered the letter to the Superior, who very politely came out himſelf and conducted us in. We entered a large ſaloon; there we found two Monks; their order is of the white Benedictines, conſequently are of noble deſcent, as this order admits no others. The Superior is a hale, well looking man, about forty years of age; his behaviour was courteous, affable, and hoſpitable: he ſeemed a man of uncommon good ſenſe, to have a great knowledge of the world, and was very good humoured and converſable. There are but ſix Monks here; they admit no novices. They keep two ſervants only, who are well dreſſed, and ſerve as valets de chambre. The Monks themſelves take by turn the inſpection of the kitchen. You know the

church

church in all countries inclines to good fare, and this is not a rigid order. Two of the Monks did not appear; I ſuppoſe one was employed in the kitchen, and the other, perhaps, indiſpoſed. The Superior made us many excuſes for the bad fare we ſhould have, and for our being obliged to wait for ſupper; ſaying, they themſelves had already ſupped, that they had ſcarce any proviſions in the houſe, and being a maigre day alſo (for it was Saturday) he hoped we would excuſe, &c. however we did not wait a quarter of an hour for ſupper. They lamented much the not having previous notice of our arrival, as they would have given us a better reception, and added many polite things; but before they had finiſhed, the two ſervants appeared with a ſmall table for M—— and me, and laid a cloth and a lay-over upon it, in our Engliſh faſhion, of the fineſt damaſk I have ever ſeen; it was callendered and pinched, forming a Moſaic pattern; the napkins were curiouſly folded, the plates of the fineſt old China; ſpoons, knives, forks, &c. ſaltſellers of ſilver of the moſt elegant faſhion, and ſo clean, that they appeared quite new; they ſerved one diſh at a time; firſt, an admirable gravy ſoup in a beautiful terreen of the ſame china as the plates; they removed this with a *poularde a la braiſe*, as good as you ever ſaw from *Breſſe*; then a fry *tres recherchée*, after the Italian eccleſiaſtical faſhion; then a pigeon *pattue dan le cul etoit farci*, garniſhed with ſmall cakes, made of a kind of paſte, quite agreeable to eat with the pigeon. The deſert conſiſted of grapes ſo well conſerved that they ſeemed as juſt gathered. Burey pears, fine cheſnuts roaſted, and excellent Parmeſan cheeſe. They were quite teazing whilſt we ſupped, with their apologies for ſuch miſerable fare, as they termed it. During our repaſt three cryſtal carraffees were ſet on the table, which held about a pint each; one filled with an excellent red wine, another with white, and a third with water. At the deſert a bottle of wine was produced, and the Superior preſſed us to try it. M—— ſaid it was the fineſt Cypreſs * he had ever taſted. Was not this an elegant ſupper for a quarter of an hour's preparation?——

'We ſat together about an hour after ſupper, and I have ſcarce in my life paſſed an evening more agreeably; the converſation was not only kept up with life and ſpirit by the Monks, but the Superior in particular made many brilliant ſallies; he poſſeſſes a native wit and humour, void of ſatire or illnature; was well verſed in the anecdotes and little events that formed the converſation of the day at Bologna; had heard of moſt of the Engliſh of any conſequence who had made the tour of Italy for years paſt; knew their characters, their attachments, and even their perſons had been ſo well deſcribed to him, that he diſcovered ſeveral of them.—— He ſeemed well acquainted with political affairs, the intereſt of Europe, the balance of power, the real private characters and manner of life of the potentates of Europe, the trade, commerce, and intereſt of England, the parties there, &c. &c. Now don't you want to know how the ſaloon was furniſhed, and what ſort of a room it was?—Its dimenſions are about forty feet by twenty, and thirty high; it was hung with gilt Turkey leather, which appeared at firſt ſight like a hair-

* *Query Cyprus?*

coloured

and I could not avoid remarking how much it ſurpriſed
d ſuch good chear on the ſummit of the Appennines; he
head, and ſaid their ſituation was moſt dreadful, that they
entirely upon the muleteers who paſſed by, for their pro-
which, though purchaſed from them at their own valuation,
want of attention, theſe people ſupplied them frequently,
d ſcantily; that the climate is ſo bad all the year round,
barren Appenines ſo bleak, that neither corn, nor wine,
kind of garden ſtuff can be produced upon them; even
withered immediately on its attempting to ſpring up, by the
th-eaſt blaſts, which are almoſt inſufferable even in the
Auguſt, and frequently accompanied with ſnow; that du-
of June and July they have, with difficulty, raiſed a little

quite ſorry when the Superior propoſed our retiring to reſt;
cted us into a ſpacious bed-chamber adjoining to the ſaloon,
d, after he had, with great politeneſs, apologized for the
of the ſheets (which were, however, of the fineſt Holland),
our part, thought it neceſſary to make excuſes in our turn
g kept them up ſo late; and I added, that I feared it muſt
ularly inconvenient to them, upon account of their early
rvice; he replied, that they were not novices, and never
themſelves of their natural reſt for ceremonies, but always
bed and roſe when agreeable to them. Happy Monks,
! For you muſt know I had been dreading all the evening
y vigil, at which perhaps our attendance might have been
An elegant lamp being placed in our chamber for the
d a pair of wax candles, we went into as good a bed as, I
his Holineſs himſelf ever occupied; the curtains were of

ſible to offer them money, ſo we employed our own valet de chambre (who you know is an Italian) to find out with delicacy from the ſervants how that might be done; but he told us they never took money, and the ſervants refuſed alſo: however, we really forced a ſequin a piece upon them, through our valet de chambre, and under a promiſe not to divulge it to the Monks. I forgot to mention that it appeared in the courſe of converſation, that no woman had ever been received into this convent beſide myſelf, excepting Chriſtina Queen of Sweden, the preſent Empreſs of Hungary, and the Queen of Naples; and that only for one night's lodging each, on their journey. Ought not I to be very proud to have the honour of forming a quartetto with this illuſtrious trio? What pity it is that royalty is not catching, for we had all ſlept on the ſame bed. As I eſteem this night's lodging a memorable epoch in my life, I hope you are not tired with the length of this relation.——

LETTER XXXI.

Radicofani, the 31ſt of December.

'Here we are, and lodged in a palace, which whilom was the delightful ſpot fixed upon for a repoſe from the chace, for princes: but what a palace! Oh that it was but an Engliſh ſtable! Here is room enough to lodge the King of Pruſſia's Pandours and Croatians; and I ſuppoſe in the environs, wild boars enough to glut them. Imagine an extenſive ſuite of rooms, long galleries and paſſages, the cielings, or rather the beams, in ſuch aërian perſpective, as nearly to evade the ſight; the walls literally bare and green, from damp; the pavement more rugged than Berkeley-ſquare, and I believe has not been cleaned for many years. An eternal fog conſtantly enwraps this cloud-cap'd tower, through which the ſun-beams rarely penetrate in his annual courſe. At the end of the above-mentioned dreary waſte, or ſuite of apartments, are we. A table of an enormous ſize, and which ſeems in a ſtate of progreſſion towards petrefaction, graces the middle of this ſpacious chamber; no power on earth I believe is equal to the taſk of moving it from its ancient ſcite. A chimney of amazing ſize, japanned within and without with ſmoke, (the fire won't burn, the wood being always damp here) large puffs deſcending into the room, with guſts of cold wind.—Two broken chairs, exceſſively high, and of antique ſculpture in wood—A matreſs, ſtuffed with the refuſe knots and ends of hemp, covered with ſheets that are wet, and prickly like haircloth—The blanket—I ſcarce dare look at it; but when we are about lying down to ſleep, (if that be poſſible) I ſhall, by the means of an enormous pair of tongs, endeavour to drag it into a corner of the room, as far as poſſible from the bed—by the glimmering light of the candles, it appears at this diſtance like a map of the world—ſeas—lakes—terra firma—iſlands and undiſcovered countries, from whoſe bournes I have no intention of returning, as I do not mean to explore them—In ſhort, I am in ſo ill a humour, ſo weary, and ſo hungry—They make us wait for ſupper moſt cruelly. The winds howl in the paſſages on one ſide, and are re-echoed in another tone from the other ſide: a French woman would think *que le grand Diable tenoit le ſabbat ici pour toute les ſorcieres du monde, & qu'ils alloit tout arriver en loups-garou:* "But to what purpoſe complain? ſays M——, there is

is no help for it, and you muſt be patient: it is only for one night.' I am ſatisfied I am on my journey to Rome, and to be ſure was it worſe, Rome is an object worth ſuffering ſomething in its purſuit; ſo, till ſupper comes, and to prevent me from being afraid of ſpirits, I will write on, and inform you that the road from Sienna hither is in length ſix poſts, the laſt poſt exceſſively bad. The grim inhabitants of the palace, who ſeem as if deſcended from the Cyclops, have juſt been with us to announce the long wiſhed for approach of the ſupper, which is upon its march from the kitchen. Supper is over; it conſiſted of a diſh of eggs, which I had ordered to be boiled in the ſhell; but, alas! they were all rotten: then appeared an animal, which I am ſure would have puzzled the moſt ingenious author that ever wrote upon zoology to ſay what ſpecies of winged creature it had been. It had extended legs and wings, was black, and appeared to have been diſlocated alive; they inſiſted upon its being a poularde; had they aſſerted it to have been a griffin, I ſhould have been inclined to believe it; ſome wretched bread, of what date I know not, and ſome ſauce made with ſtinking oil concludes the bill of fare—the wine poiſonous—the water muddy.—Goodnight. For me, if ſleep ſhould kindly lend her aid, may I dream of a piece of Engliſh bread and cheeſe, and a draught of ſmall beer. My little barbett is ſo diſcontented and croſs, that ſhe barks inceſſantly at the howling of the wind, and diſdains to eat.——

LETTER XLIII.

'*S. Sebaſtiano alle Catacombe*, ſituated on the Appian way, was founded by Conſtantine the Great, in honour of this ſaint; who is repreſented lying in his tomb, pierced with arrows. The ſculpture by Giorgetti. The portico of this church is ſupported by ſix antique columns of a very rare ſpecies; two of them of white granite, and two of green, with uncommon ſpots in them. The catacombs are the vaſteſt, and the moſt noted in the neighbourhood of Rome. We explored them accompanied by a ragged ill looking fellow, whoſe buſineſs is to ſweep the church, and ſhew theſe ſilent manſions of the dead. One of our footmen was ſent of a meſſage, the other followed us. We were provided with little wax candles, and deſcended the ſtaircaſe, each carrying a lighted bougie; the others were *for proviſion*, leſt any of thoſe already lighted ſhould burn out or extinguiſh. Having, at length, reached the bottom, after no very agreeable deſcent, we found ourſelves in a labyrinth of very narrow paſſages, turning and winding inceſſantly; moſt of theſe are upon the ſlope, and, I believe, go down into the earth to a conſiderable depth. They are not wider than to admit one perſon at a time, but branch out various ways like the veins in the human body; they are alſo extremely damp, being *practiſed in the earth*, and cauſed our candles to burn blue. In the ſide niches are depoſited the bodies (as they ſay) of more than ſeventy-four thouſand martyrs. Theſe niches are moſtly cloſed by an upright ſlab of marble, which bears an inſcription deſcriptive of their contents. Several are alſo buried under theſe paſſages, whoſe graves are ſecured by iron grates. We followed our tattered guide for a conſiderable time through the paſſages; at laſt he ſtopt, and told M—— if he would go with him to a certain

Souterrain

Souterrain juſt by, he would ſhew him a remarkable catacomb. At that moment I was ſtaring about at the inſcriptions, and took it for granted that M—— was really very near, but after ſome moments I aſked the footman, who was ſtanding at the entrance, if he ſaw his maſter; he replied in the negative, nor did I hear any voice: this alarmed me; I bid him go forward a little way, and that I would wait where I was, for I feared loſing myſelf in this labyrinth in attempting to get out, not knowing which way they had turned. I waited a little time, and finding the ſervant did not return, called out as loud as I could, but, to my great diſappointment, perceived that I ſcarce made any noiſe; the ſound of my voice, from the dampneſs of the air, or the lowneſs of the paſſages, remaining (as it were) with me. I trembled all over, and perceived that my bougie was near its end; I lighted another with ſome difficulty, from the ſhaking of my hands, and determined to go in ſearch of M—— myſelf, at any hazard; but figure to your ſelf the horror that ſeized me, when, upon attempting to move, I perceived myſelf forcibly held by my cloaths from behind, and all the efforts I made to free myſelf proved ineffectual. My heart, I believe, ceaſed to beat for a moment, and it was as much as I could do to ſuſtain myſelf from falling upon the ground in a ſwoon. However, I ſummoned all my reſolution to my aid, and ventured to look behind me, but ſaw nothing. I then again attempted to move, but found it impracticable. Juſt God, ſaid I, perhaps M—— is aſſaſſinated, and the ſervant joined with the guide in the perpetration of the murder, and I am miraculouſly held faſt by the dead, and ſhall never leave theſe graves. Notwithſtanding ſuch dreadful repreſentations that my frighted imagination pictured to me, I made more violent efforts, and in ſtruggling, at laſt diſcovered, that there was an iron grate, like a trap door, a little open behind me, one of the pointed bars of which had pierced through my gown, and held me in the manner I have related. I ſoon extricated myſelf, and walking forward, luckily in the right path, found M—— who was quietly copying an inſcription, the guide lighting him, and the ſervant returning toward me with the moſt unconcerned aſpect imaginable. I had the diſcretion to conceal my fright as much as I was able, and only expreſſed, with ſome impatience, my deſire of returning into the open air. M——, who is ever complaiſant to my wiſhes, inſtantly complied; and as we were retiring, the poor guide whom my imagination had repreſented as an aſſaſſin, told us, that there was a pit amongſt the catacombs of which the bottom could never be diſcovered; and he had been told, that formerly a great many people had been abuſed, robbed, and flung into it. I thanked God, inwardly, that he had not told me this ſtory earlier.——Having entered the carriage, I determined within myſelf, that this viſit to the catacombs ſhould be my laſt.'

Were we to inſert all the entertaining paſſages which are tempted to ſelect from theſe letters, we ſhould find the mits of a whole Review too narrow to contain them.

ART. V. *An Eſſay towards an Interpretation of the Prophecies of Daniel.* With occaſional Remarks upon ſome of the moſt celebrated Commentaries on them. By Richard Amner. 8vo. 3s. Johnſon. 1776.

THE prophecies of Daniel are a very important part of the ſcriptural canon, and yet, on various accounts, obſcure and difficult. Every new attempt to fix and illuſtrate their meaning deſerves attention; though in this department of biblical criticiſm great abilities are required, nor can the moſt ingenious expect ſucceſs without a conſiderable degree of patience and perſeverance. However commentators have differed with reſpect to the immediate deſign of particular predictions, they have very generally agreed in ſuppoſing that there is, at leaſt, a partial and ultimate reference in one or other of theſe prophecies to the times of the Meſſiah. But the Author of the Eſſay now before us has proceeded farther than moſt of his predeceſſors, and altogether appropriated Daniel's predictions to the circumſtances and times of the Jewiſh people, previous to the introduction and eſtabliſhment of Chriſtianity. We are far from wiſhing to retain any evidence in favour of *Chriſtianity* which we have always deduced from the celebrated prophecy of Daniel, if it cannot be ſupported by juſt criticiſm; nor have we any apprehenſion that it will ſuffer from a liberal and judicious inveſtigation.

Our Readers are well apprized, that the commentators on the book of Daniel have been divided into two claſſes: the famous Mr. Mede, who has been followed by Sir Iſaac Newton and many others, conſiders this book as "the ſacred calendar and great almanac of prophecy," or in other words, "a prophetic chronology of times, meaſured by the ſucceſſion of four principal kingdoms, from the beginning of the captivity of Iſrael, until the *Myſtery of God*" in his providential diſpenſations "ſhall be finiſhed." "Whereas Grotius, on the contrary, and who has been followed on his part by Le Clerc, Prideaux, Calmet, and others of no leſs reputation, is able to diſcover little more than an ancient perſecution of the Jews in them."

Our Author has adopted the ſyſtem of Grotius, and literally adhered to it, till he comes to his explication of the prophecy in chap. ix. ver. 24—27. We have carefully compared his interpretation with that of Grotius in his Commentary on the Book of Daniel, and find very little variation or enlargement; except in a few inſtances, where he has availed himſelf of Grotius's references and of the aſſiſtance of later writers. He apprehends, that all the prophecies terminate in the grievous perſecution and oppreſſion which the Jews ſuffered from Antiochus Epiphanes; and accordingly, with Grotius for his guide, he

examines the cotemporary hiſtory of neighbouring nations, as far as the Jews were in any way connected with them, and with a view of aſcertaining the ſenſe and intention of the ſeveral predictions, which he explains.

As moſt of our Readers, who are converſant with this kind of literature, have eaſy acceſs to the valuable commentary of Grotius, we ſhall only join iſſue with our Author where he leaves him; as he does in interpreting the prophecy above referred to. Grotius applies it to the *Meſſiah* and the ſubſequent ſtate of the Jewiſh nation; Mr. *Amner* explains it in the following manner: 'Seventy weeks or *ſevens*;" that is, ſeven times the ſeventy years, or number of years, which thou haſt been turning over in thy thoughts and meditating upon; (ver. 2.) 'are abbreviated upon thy people and upon thy holy city;' that city and people whom thou haſt been ſo vehemently and concernedly praying for:—'for finiſhing the tranſgreſſion,' or *defection*; which has been more than once mentioned *, and to which there ſeems here a very ſtrong reference:—'and for making an end of ſins, and reconciliation for iniquity' in general, by not any longer exacting the puniſhment of them:—'and for bringing in the righteouſneſs of antiquity,' or of the earlier and more virtuous ages of the Jewiſh ſtate; and which, if continued in, would have prevented all theſe preſent diſorders and puniſhments:—'and for ſealing up, or *cloſing* the preſent viſion, or ſeries of viſions and prophecy,' by the complete and entire fulfilment of them:—'and for anointing the moſt holy *place*,' or holy of holies. Very evidently meaning, by all this variety and emphaſis of expreſſion, that none of the events which are mentioned in them, and about which he had been ſhewing ſuch very great anxiety, would completely come to paſs till that ſeaſon.

As that which follows goes on to explain, with yet greater force and perſpicuity, 'know therefore and underſtand, that from the going forth of the word,' of which thou waſt thinking, (ver. 2.) 'for the reſtoring and building Jeruſalem, unto the the Meſſiah Prince, or the Anointed Prince,' as Cyrus is expreſsly called, and as ſuch propheſied of, in Iſaiah xlv. 1; add alſo chap. lxiv. 26, 27, 28.—'ſhall be ſeven weeks,' that is, of years; or ſo many times ſeven years; the phraſeology being to be explained by verſe the ſecond, to which the reference is made, and in which years and not days are ſpoken of.

'And threeſcore and two weeks,' ſtill reckoning from the ſame going forth of the word, or æra, 'the ſtreet ſhall be bu again, and the wall,' that is, the walls and ſtreets of Jeruſalem,—'though in troublous times,'—or notwithſtanding th

* *Chap.* xi. 30. Chap. viii. 23.

troubl

trouble of them. Moſt probably referring to that oppoſition which the Jewiſh people at firſt met with from the Samaritans, and their other unkind neighbours.

'And after the threeſcore and two weeks ſhall Meſſiah,' that is, another Meſſiah or Anointed Perſon, 'be cut off,'—meaning the good high-prieſt Onias, who was mentioned formerly,—'but not becauſe of himſelf,' or of any demerit and male-adminiſtration of his own, deſerving or requiring ſuch puniſhment:—'And the people of the Prince that ſhall come, meaning Epiphanes, ſhall deſtroy the city, and the ſanctuary, and the end thereof ſhall be with a flood,' that is, with the overwhelming violence and rapidity of one, as the ſame metaphor has been obſerved to ſignify in theſe prophecies already:—'and unto the end of the war deſolations are determined,'—for which ſee the eleventh chapter, and the commentary upon it, in various places. 'And he ſhall confirm the covenant with many,' or make a firm covenant with many, 'in the one, or *laſt*, or *remainder* week;' in which there may poſſibly be a reference to his ſtipulations and intrigues with the apoſtates who were mentioned formerly;—ſee chap. xi. 30, and the note upon ver. 22,—'and in the midſt of the week he ſhall cauſe the ſacrifice and oblation to ceaſe, and by the overſpreading of the abominations,' forwhich alſo ſee the ſame eleventh chapter, and the facts which are there mentioned upon ver. 31,—'he ſhall make deſolate, even until the conſummation, or *finiſhing*, and that that is determined be poured out upon the deſolate:'—or in other words, until that that is determined ſhall be done; as the ſame idea was expreſſed formerly *.

With reſpect to the times, which are mentioned in this prophecy, Mr. Amner obſerves firſt, 'that from the going forth of the commandment or word of the Lord concerning Jeruſalem to Jeremiah in the fourth year of Jehoiakim, and firſt of Nebuchadnezzar †, to the appearance of Cyrus in a public character, and as the leader and general of the united forces of the Medes and Perſians againſt Babylon, was preciſely the firſt of the three periods which the text mentions; that is, a period of forty-nine years, or of ſeven weeks of years.—See Prideaux's tables, or any other annaliſt's.

'And that if again we reckon from the ſame æra,—ſixty and two weeks of years more, or ſo many times ſeven years, will bring us to much about the time of the murder of Onias before-mentioned.—Granting this, 'it may be obſerved in the third place, that from the time of the murder of this good high-prieſt to that of the reſtoration of the Jewiſh affairs, and cleanſing of their temple by Maccabæus, was about one week more of theſe years,—as may be ſeen by again conſulting the

* Chap. xi. 36. † *Jer.* xxv. 1, 2.

ſame annaliſts.—And how during the half of this laſt week preciſely, Epiphanes made the daily ſacrifice to ceaſe, and expanded as it were, and oſtentatiouſly ſet up, the abomination that maketh deſolate, or deſolating abomination, upon the horns or wings of the altar in the temple; to which the overſpreading in the text does probably refer, we have already had too many occaſions of obſerving ‡, and need not now reſume the ſubject.'

In giving an account of the utility and tendency of the interpretation, adopted and purſued in this work, Mr. Amner informs us; 'that it will in the firſt place, and in caſe it be approved, go far in vindication of Grotius, "that firſt of Chriſtian interpreters," as one of Mr. Mede's own followers has called him, from certain heavy and moſt unjuſt charges againſt him in this very character, which his ſuppoſed errors in the interpretations of theſe prophecies ſeem to have chiefly brought upon him ‖; and in which rather the force and freedom of his mind ſhou'd have been applauded.

'And will alſo, under the ſame circumſtances, be of uſe in the ſecond place, by lowering the too high reputation of the pious and learned Mr. Joſeph Mede (as the title to his works calls him, and as his reputation may be now perhaps ſaid to be) on account of certain diſcoveries, of a moſt amazing nature, which he is ſuppoſed to have made in them:—but without any reaſon, if in what follows we are not miſtaken.'

Does Mr. *Mede*'s reputation then ſolely depend on his interpretation of theſe prophecies? or muſt the vindication of Grotius require us to detract either from the learning or piety of Mede? The above paragraph is not ſo liberal, nor ſo reſpectful to a writer of very conſiderable and of acknowledged eminence as we could have wiſhed. The note is alſo obnoxious to the ſame charge.

'Not to inſiſt (proceeds our Author) in the third place, upon the merit and importance of all inquiries into truth, and approaches towards it, when properly conducted, even though no immediate utility may be ſeen to be in them. Inaſmuch as

‡ Chap. xi. 31. Chap. xii. 7, 11.

‖ "Such, for inſtance, as narrowneſs of mind, puerility and weakneſs of opinion and of judgment, inconſiſtency and levity: which may be more or leſs met with in almoſt every one of Mr. Mede's followers. Not now to inſiſt upon that of infidelity, which it ſeems Jurieu urged againſt him, and which were not worthy to be mentioned, but for Jortin's very fine obſervation upon him. "Jurieu, ſays this Writer, by treating Grotius as an infidel, went to work like a bungler; for, *Eſt ars etiam maledicendi*, as Joſeph Scaliger ſaid upon a like occaſion; and it requires ſomething of a hand *to throw dirt* with dexterity."

Rem. on Ecc. Hiſt. vol. i. p. 159.

we cannot fail to believe, that both truth and virtue muſt be our good upon the whole, however at preſent we may not always ſee it, and ſometimes doubt the poſſibility of it.'

ART. VI. CONCLUSION *of the* PHILOSOPHICAL TRANSACTIONS, Vol. LXV. Part 2. For the Year 1775. From the Review for June laſt, Page 447.

PAPERS relating to ZOOLOGY.

Article 16. *A ſecond Eſſay on the Natural Hiſtory of the Sea Anemonies.* By the Abbé Dicquemare, &c.

THE Reader will find, in our 51ſt volume [September 1774, page 228] a particular account of the Author's diſcoveries with reſpect to the ſingular reproductive powers of theſe marine animals. The preſent paper contains ſeveral new particulars relative to them, and to his various operations upon them; as well as ſome other obſervations reſpecting their ſenſibility, which is ſo great, that they may conveniently be applied to the purpoſe of indicating changes in the ſtate of the atmoſphere, by their contraction and expanſion, and of becoming pretty accurate *marine barometers*.

Article 23. *Of the Houſe Swallow, Swift, and Sand-Martin.* By the Rev. Gilbert White. In three Letters to the Hon. Daines Barrington, F. R. S.

Article 33. *Of the Torpidity of Swallows and Martins, &c.* By James Corniſh, Surgeon.

The ſubject of theſe two Articles has likewiſe been pretty largely treated in our 50th volume [April 1774, page 283, &c.] In the ſecond of them, Mr. Corniſh apparently refers to the objection which we offered (page 285) as ſuggeſted by a friend, againſt the ſuppoſed torpidity of ſwallows during the winter. We ſhall give his obſervation on the ſubject, in his own words:

'The objection which has been brought againſt the opinion, that theſe birds do remain torpid during winter, is, that all birds do moult once in a year, and ſwallows do not moult with us. Now this argument is of little weight with me, as I am of *opinion*, that no bird that is to remain in a torpid ſtate during winter, can undergo the proceſs of moulting; for it is probable, if I may hazard ſuch a *conjecture*, that the great loſs of blood, which other birds ſuffer during the change of their feathers, is ſaved by nature, in birds which undergo a ſtate of torpidity, for their more effectual preſervation in ſuch a ſtate. And I have known many inſtances of birds *kept in cages* that have not moulted *for a ſeaſon*; particularly a ſky lark, which retained his ſong in full vigour during the autumn and all the winter.'

We cannot think that Mr. Corniſh's *opinions*, or *conjectures*, on this ſubject, or even the ſlight and partial facts he mentions, relative

relative to a few individuals, *kept in cages*, are ſufficient to overturn a general obſervation, not hitherto, we believe, controverted by any one; or that they tend to weaken, in the leaſt, the force of our friend's objection, from whom we could borrow other ſtrong arguments againſt the *ſwallow-ſleeping* ſyſtem, were it our province to enter deeper into the controverſy.—We ſhall only add, with reſpect to martins, that Mr. Corniſh relates his having, ſo late as in the beginning of November, ſeen a great number of theſe birds, brought, as he ſuppoſes, out of their *winter-quarters*, by the warmth of a fine afternoon; and afterwards returning in the evening to the fiſſures in the adjoining rocks. He offers likewiſe a few other teſtimonies favourable to the hypotheſis of torpidity, in the caſes of martins and ſwifts; and one more with reſpect to a bird found torpid in a hollow aſh tree, and which was believed to be a cuckow.

Article 39. *An Account of the* Gymnotus Electricus. By John Hunter, F. R. S.

From this accurate anatomical deſcription of the *Gymnotus*, it appears that the particular organs by which this fiſh exerts its electrical qualities, conſtitute perhaps more than one-third of the intire animal. The nerves, likewiſe, which are appropriated for the exerciſe of this peculiar function, and which ariſe particularly from the *medulla ſpinalis*, from which they are ſent in pairs between all the *vertebræ* of the ſpine, are much larger than is neceſſary for the common operations or purpoſes of animal life. Three excellent plates accompany the Author's deſcription, which cannot be rendered intelligible without them.

In the 21ſt Article is given '*A ſhort Account of the* Sea-Cow, *and the Uſe made of it.*' By Molineux Shuldham, Eſq.

PAPERS relating to ANATOMY.

Article 30. *An Account of an extraordinary Acephalous Birth.* By W. Cooper, M. D. In a Letter to Dr. Hunter.

After the mother had been delivered of a perfect living female child, Dr. Cooper was called in to extract a ſuppoſed remaining twin. In this operation he met with ſome difficulty, but at length ſucceeded in bringing forth the extraordinary ſubject of this Article, which was afterwards diſſected by the late Mr. Hewſon, who likewiſe injected its blood veſſels. It was a female, of the uſual ſize of a common twin child, born at the full time; except that it wanted hands, arms, neck, and even head, and conſequently brain. Below the navel, its trunk and limbs were perfect; but internally examined it was found to have no ſpinal marrow; nor had it a heart, lungs, diaphragm, ſtomach, liver, kidney, ſpleen, *pancreas*, or ſmall inteſtines. Its *uterus* was perfect; and it had one ovarium, and a bladder, but without any cavity. A large artery, running upon the ſpine, ſupplied

ſupplied the place of an aorta.—This ſingular production ſeems to furniſh a deciſive determination of a phyſical queſtion that has been ſtrongly litigated. As it had no mouth, ſtomach, or digeſtive organs, it appears evidently to follow that the *fœtus in utero* receives its nouriſhment immediately from the circulating fluids of the mother, tranſmitted to it by the umbilical veſſels.

In the 36th Article, the late ingenious Mr. Gooch offers ſome practical remarks, relative to the performance of amputation above the knee, by means of a ſingle circular inciſion: the muſcles attached to the bone being afterwards ſeparated, and the whole drawn upward by a *retractor*; with a view to prevent the too frequent protruſion of the bone, or a pointed ſtump. We formerly explained M. Louis's rationale of a ſimilar practice, in our account of the fourth volume of the *Memoires de l'Academie de Chirurgie.* [See Appendix to our 38th volume, 1768, pag. 592.]

In the 37th Article, the ſame excellent practitioner takes notice of a *luſus naturæ*, or variation, in the arterial ſyſtem, which he had thrice obſerved in amputations of the thigh; conſiſting of a diviſion of the great femoral artery into two trunks:—a circumſtance which may poſſibly occur oftener than we ſuppoſe; and the knowledge of which may occaſionally be of great practical uſe, by inducing the ſurgeon to hazard the operation for the aneuriſm, in the thigh, inſtead of having recourſe to an amputation of the limb.—An account is here given of the firſt-mentioned operation having been performed on the thigh of a dog with ſucceſs, and without any alarming ſymptoms ſubſequent to it; though, after the cure, no pulſation could ever be felt below the ligatures; nor was any diviſion of the artery into two equal branches afterwards perceived on diſſection: but a ramification proceeding from the artery, juſt above the part where the upper ligature had been paſſed, was found to be conſiderably enlarged.

GEOMETRY and ASTRONOMY.

The Articles reducible to theſe two claſſes will admit of little more than a mere recital of the ſubjects treated of in them. In Article 25, M. Lexel of Peterſburgh communicates a few correſpondent obſervations of occultations of fixed ſtars by the moon; to which he adds two theorems, intended to render the ſolution of polygons as eaſy as that of triangles by common trigonometry.—In Article 26, Mr. Landen gives the inveſtigation of a general theorem for finding the length of any arc of any conic hyperbola, by means of two elliptic arcs; together with ſome new and uſeful theorems deduced from it.—Article 27, contains ſome obſervations made at Chiſlehurſt, in Kent, in 1774, by the Rev. Dr. Francis Wollaſton; princi-

pally relative to the going of his aſtronomical clock. He likewiſe takes notice of the *ſecond diſappearance* (April 5, 1774) and the ſubſequent *re-appearance* (June 30) of Saturn's ring; both of which he was fortunate enough to obſerve with his $3\frac{1}{2}$ feet achromatic teleſcope. He remarks that the magnifying power of 100, in this inſtrument, ſeemed to ſhew the thread of the incipient ring more viſibly than that of 150.—Article 28, contains a ſet of propoſitions relating to triangles inſcribed within, and deſcribed about, circles; by John Stedman, M. D. —In Article 29, Dr. S. Horſley, Secretary of the Society, communicates ſome theorems relating to polygons deſcribed in and about circles.—In Article 35 are given ſome aſtronomical obſervations made at Leiceſter, by the Rev. Mr. Ludlam;—and in Article 46, a method of abridging calculations in ſpherical trigonometry, by Mr. Iſrael Lyons.

Miscellaneous Articles.

Article 43. *Experiments on Animals and Vegetables, with reſpect to the Power of producing Heat.* By John Hunter, F. R. S.

Frequently have we remonſtrated—we ſtill hope not intirely without effect—againſt the ſtudied cruelties of naturaliſts and experimental phyſiologiſts, exerciſed on the defenceleſs brutes that fall in their way, and have the misfortune to be conſidered by them as fit ſubjects for their inveſtigation. We ſhall not therefore ſtain our pages with a recital of the protracted ſufferings of dormice, ſnails, and carp, inflicted merely to aſcertain their powers of generating heat; or to determine the preciſe degree of cold which ends a lingering courſe of torture, and finally withdraws them out of the reach of human perſecution.—A humane philoſophical reader will be content to know, in general, that living animals poſſeſs powers of reſiſting both heat and cold, to a certain degree; without wiſhing to enter into a detail of the miſery inflicted on innocent brutes, merely to aſcertain the *quantum*.—In the experiments recited in the two following Articles, we can attend the experimentaliſts without pain; and ſatisfy philoſophical curioſity, without wounding our ſenſibility.

Article 45. *Experiments in an heated Room.* By Matthew Dobſon, M. D. &c.

In the account which we gave of the firſt part of this volume of the *Tranſactions* *, we related ſome of the ſingular reſults of certain experiments made in a hot room by Dr. Fordyce. Some experiments of a ſimilar kind, made by Dr. Dobſon, in the ſweating room of the hoſpital at Liverpool, are related in this Article; the reſults of which are conformable to thoſe in the paper above referred to, and to others given in the following

* Monthly Review, Jan. 1776, page 29.

Article.

Article. Some of the more ſingular phenomena in the preſent experiments are,—the great acceleration of the pulſe, while the heat of the body is ſcarce ſenſibly increaſed;—and the coagulation of the white of an egg, contained in a tin veſſel, or in its own ſhell, in a heat of 224 degrees; while ſome of the ſame ſubſtance put into a kind of cup formed of the membrane that lines the inſide of the ſhell, and expoſed to the ſame degree of heat during two hours, continued perfectly fluid. Toward the cloſe of the Article, the Author modeſtly propoſes ſome conjectures, with a view to explain theſe and other remarkable phenomena preſented in theſe experiments. The moſt probable of theſe hypotheſes, relating particularly to the laſt-mentioned fact, is founded on a conſideration of the different *conducting* powers of different bodies with reſpect to fire. The *albumen ovi* is coagulated in tin, but is not affected when contained in the film: becauſe tin is a more powerful conductor of fire from air, or robs this medium of its heat more readily than the film is enabled to do †.

Article 47. *Further Experiments and Obſervations in an heated Room.* By Charles Blagden, M. D. F. R. S.

In theſe new experiments the heat of the room was raiſed to 240, and ſometimes to 260 degrees; that is, 28 and 48 degrees above the temperature of boiling water. Theſe exceſſive heats were born during a conſiderable time, with little inconvenience, by the gentlemen who expoſed themſelves to them, both naked, and with their cloaths on; nor was the heat of Dr. Fordyce's body at all increaſed, though the velocity of his pulſe was, in one inſtance, more than doubled. In the ſame heated air which he breathed, eggs were roaſted quite hard, and a beef ſteak was dreſſed in twenty minutes. We ſtill think, however, that ſome deductions are to be made from the *reſiſting power* of the human body, in conſequence of the largeneſs of its maſs, and the motion of its cooler circulating fluids, ſucceſſively arriving at the ſurface; as we ſuggeſted in our account of the former experiments, above referred to.

The effect of *evaporation*, in preventing certain bodies, and particularly fluids, from receiving a degree of heat equal to that of the air, is ſhewn by ſome of theſe experiments to be very conſiderable. In the great heats abovementioned, pure water, expoſed to them in an earthen veſſel during an hour and half,

† The Author of a late publication, juſt come to hand, alluding to theſe experiments, 'aſſures the Gentleman, who proſecuted them, 'that it was not the *life* that was in the *albumen*, that reſiſted its coagulation.'—We do not however meet even with the word, *life*; much leſs with any alluſion to the *life, in the white of an egg*; in any part of the Author's account of his experiments.

acquired only a heat of 140 degrees; and afterwards continued ſtationary above an hour at a degree much below the boiling point: but when its power of evaporating was checked by dropping a ſmall quantity of oil on its ſurface, it boiled very briſkly. Further, a ſaturated ſolution of ſea ſalt acquired a heat of 230 degrees, and was, conſequently, brought into briſk ebullition, on covering its ſurface likewiſe with a *lamina* of oil.

Having fully aſcertained the ſafety of expoſing the human body to theſe extraordinary degrees of heat, the Author expreſſes his expectations that the heated room may, in certain caſes, become a very uſeful inſtrument in the hands of a phyſician; eſpecially after the requiſite experiments have been made to direct its medical application with a ſufficient degree of certainty.

Article 31. *Obſervations on the State of Population in Mancheſter, and other adjacent Places, concluded.* By Thomas Percival, M. D. F. R. S.

Article 42. *Obſervations on the Difference between the Duration of Human Life in Towns, and in Country Pariſhes and Villages.* By the Rev. Richard Price, D. D. F. R. S.

The obſervations contained in the firſt of theſe two Articles are founded on an accurate ſurvey, completed in the year 1774, of the townſhips of Mancheſter and Salford; and a ſubſequent enumeration, equally exact and comprehenſive, of the whole pariſh of Mancheſter, containing thirty-one townſhips, and 42,937 inhabitants.

The moſt ſtriking obſervation that occurs among the many curious and important facts here related, is the great diſparity between the healthineſs of a large and populous *town*, and that of the *country* immediately ſurrounding it. In the latter it appears that only 1 in 56 of the inhabitants dies annually: whereas in Mancheſter the yearly mortality is no leſs than double this quantity, or 1 in 28. This almoſt incredible but well aſcertained difference, the Author obſerves, 'muſt afford matter of aſtoniſhment even to the phyſician and philoſopher, when they reflect that the inhabitants of both live in the ſame climate, carry on the ſame manufactures, and are chiefly ſupplied with proviſions from the ſame market.'

Their ſurprize, continues the Author, 'will give place to concern and regret, when they obſerve the havoc produced in every large town by luxury, irregularity, and intemperance; the numbers that fall annual victims to the contagious diſtempers, which never ceaſe to prevail; and the pernicious influence of confinement, uncleanlineſs, and foul air, on the duration of life ‡.

"It

‡ 'There are, ſays Dr. Percival, at this time in Mancheſter, no leſs than 193 licenſed houſes for retailing ſpirituous and other liquors,

" It is not air, but floats a nauſeous maſs
" Of all obſcene, corrupt, offenſive things."

The ſecond of theſe Articles contains ſeveral judicious remarks relative to the facts and obſervations given in the preceding paper; particularly with reſpect to the remarkable diſparity above noticed, between the rates of mortality in town and country. But we ſhould do injuſtice to the Author's calculations and reaſonings, by any attempt to abridge them.

It will be ſufficient briefly to ſpecify the contents of the five remaining Articles of this volume. Theſe are, Article 22, in wherein Sir Robert Barker gives an account of the proceſs by which ice is artificially produced at Calcutta and other places in the Eaſt Indies; where the thermometer has never been known to deſcend ſo low as the freezing point.—In Article 24, Mr. John Whitehurſt deſcribes and delineates a machine lately conſtructed by him, at the ſeat of Philip Egerton, Eſq; at Oulton in Cheſhire, for the purpoſe of raiſing water, by its *momentum*.—Article 38 contains a general account, communicated by Dr. Prieſtley, of his late experiments on the different kinds of air diſcovered by him; and particularly of his diſcoveries relating to atmoſpherical, and pure, or *dephlogiſticated*, air. The full account which we have already given of his late valuable publication on theſe ſubjects renders an analyſis of this Article unneceſſary.—The 40th Article contains ſome obſervations on the natural and commercial hiſtory of myrrh, made in Abyſſinnia, in the year 1771, by James Bruce, Eſq;—and in the 41ſt, and laſt Article, Mr. Strange deſcribes 'a curious giant's cauſeway, or group of angular columns, lately diſcovered in the Euganean hills, near Padua.'

quors, and 64 in the other townſhips of the pariſh. At Birmingham, the number of public houſes is ſtill greater than at Mancheſter. A very ingenious friend of mine at that place has computed, that the quantity of malt conſumed there in the public houſes, requires for its growth a compaſs of land which would be ſufficient for the ſupport of 20,000 men.'

ART. VII. *An Eſſay on the Uterine Hæmorrhage, which precedes the Delivery of the full grown Fœtus, &c.* By Edward Rigby. 8vo. 2 s. 6 d. Johnſon. 1775.

AN uterine hæmorrhage, occurring in the laſt month of pregnancy, is one of thoſe perplexing caſes in which the ſurgeon ſeems only to have a choice of difficulties before him. This choice, too, is of the laſt importance to his patient; in relation to whom he ſtands, to uſe Pliny's expreſſion, in the character of *Vitæ Neciſq Imperator*—Arbiter of Life and Death. Sometimes, through a diſtruſt of the powers of nature, and an apprehenſion that the hæmorrhage may otherwiſe ſoon become

fatal

fatal to his patient, he is tempted to have immediate and to early recourſe to art; and thereby, perhaps unneceſſarily, expoſes her to the pain, hazards, or inconveniences, which may attend a forcible extraction of the fætus. At other times, by procraſtinating, and placing too great a confidence in the efforts of Nature, he often has the misfortune to ſee his patient ſink under a diſcharge which, he may afterwards poſſibly reflect, he had it in his power to reſtrain or ſtop, had he proceeded to an immediate delivery.

There are few who practiſe this branch of the ſurgeon's art, who have not found themſelves greatly diſtreſſed how to proceed under theſe embarraſſing circumſtances; with reſpect to which, different writers have given different and ſometimes oppoſite directions: nor have any of them offered any determinate or ſatisfactory *criteria*, by which the ſurgeon may be able to aſcertain, in particular caſes, whether it is moſt ſafe and eligible, to wait, and palliate, and leave to Nature the taſk of ſtopping the diſcharge, by expelling the child, in her own good time: or whether it is more adviſable at once to have recourſe to art, and to ſtop the hæmorrhage by a ſpeedy turning and extraction of the child. In this pamphlet Mr. Rigby attempts to ſolve this important problem; his ſolution of which is founded on a due conſideration and diſcrimination of the different cauſes which produce this hæmorrhage about the time of delivery.

On a ſubject of this nature it cannot be expected that we ſhould enter into particulars. We ſhall obſerve however, in general, that the Author founds his rules for the conduct of the ſurgeon in theſe difficult caſes, on a ſeemingly very proper diſtinction between thoſe hæmorrhages which proceed from *accidental* cauſes, and in which the placenta is fixed at the bottom or ſides of the uterus; and thoſe more formidable caſes, in which the flooding is *unavoidable*, in conſequence of the placenta's being attached near or over the *os uteri*. In the laſt of theſe caſes, where no hopes can be entertained of ſtopping or reſtraining the hæmorrhage, by means of medicines; the operator ſhould proceed to remove the cauſe of the diſorder, by a ſpeedy turning and extraction of the child: whereas, in the firſt caſe, he may, in general, with propriety leave nature to do her own work; as there will be good reaſon to ſuppoſe, on account of the favourable ſituation of the placenta, that the hæmorrhage may be ſtopped by the means of proper medicines, cool air, the puncture of the membranes, &c.

It appears from what we have ſaid above, that a knowledge of the real ſituation of the placenta is the leading circumſtance *which muſt direct* the ſurgeon in theſe caſes. The Author *therefore lays down* ſome rules by which this knowledge may be

be obtained; and others by which the precise time for attempting artificial delivery may be ascertained: so that the operator may have before him, in a case hitherto subject to doubt and uncertainty, sufficient *data* to enable him to determine with respect to his conduct. A considerable number of cases is likewise added, which illustrate the Author's doctrine, and seem fully to prove the justice of his reasonings; which appear to be worthy the consideration of every practitioner who is interested in the subject to which they relate.

ART. VIII. *Sermons* by the late Rev. Charles Peters, M. A. Rector of St. Mabyn's, Cornwall. Published from his MSS. by his Nephew Jon. Peters, M. A. Vicar of St. Clements, near Truro, Cornwall. 8vo. 5 s. 3 d. Boards. Bathurst. 1776.

FROM the great number of sermons preached throughout England it is to be hoped some real benefit accrues to mankind; but in too many parts of the country, we fear, the clergy, themselves, are culpable, in not paying sufficient attention either to the composition or the delivery of their public discourses. A sermon, too often, consists of mere declamation and harangue,—or philosophical speculation,—or incoherent rant,—or is, in some other respect, of a nature ill suited to the generality of hearers: having little tendency to impress their hearts, or influence their lives. Yet, amidst, the glaring errors and defects which sometimes appear in this part of our public offices of religion, we doubt not but, on the whole, essential good is effected. Men are, perhaps, prevented from growing *worse*, if not rendered *better*. In many instances, we hope, our pulpit discourses are of a truly edifying and useful kind:—and among these we must rank the sermons which now pass under our review.—Mr. Peters, their Author, is already known to the world as a man of learning, ingenuity, and piety, by his critical dissertation on the Book of *Job* *. The Editor informs us that the present publication is in consequence of the request of the deceased, who desired that these Sermons might appear, as specimens of his manner of preaching to a country congregation.

The sermons are nineteen in number, some divided into two parts, and one into three. The subjects are as follows: The Duty and Advantage of knowing and understanding the Holy Scriptures; The Doctrine of a Mediator, and *Jesus Christ* the only true Mediator; The great Blessing of taking on us our Saviour's Yoke; The Difficulty of changing vicious Habits; Joy among the holy Angels over a sinner that repenteth; The Love of God; The Love of our Neighbour; An Explication of Matth. xii. 36, 37, concerning idle Words; God's Omni-

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* See Review, vol. iv. p. 401.

presence

preſence and Omniſcience; A good and bad Conſcience; Chriſtian Perfection; Charity; Judging our Neighbour; Rules for Trial of the Spirits; Recovery from Sickneſs, a Call to Amendment of Life; The Rule of Life; The Curſes in the 109th Pſalm explained; Fear of God the trueſt Wiſdom; The Doctrine of Juſtification by Faith.

The diſcourſes are of the judicious kind; plain, ſerious, and convincing: while they are calculated to inform and inſtruct, they aim alſo to affect and perſuade. The explication of the curſes in the 109th pſalm is the ſame with that which was publiſhed by Dr. Sykes ſeveral years ago; but the Editor informs us that Mr. Peters' ſermon was preached at St. Mabyn's, Cornwall, Oct. 2, 1748, about ſeven years before Dr. Sykes's book on the Hebrews, in which he takes notice of this pſalm, made its appearance. It is a very good one, the explication, inferences, and remarks on the ſubject are ſenſible, pertinent, and uſeful. We obſerve that in the fourteenth diſcourſe he appears to urge the *neceſſity* of epiſcopal ordination rather more than we ſhould have expected from his candour and liberality. On the whole, we have peruſed theſe ſermons with pleaſure; were they *yet* more plain and more pathetic, we apprehend they might be ſtill more adapted for uſefulneſs to congregations, *in town*, as well as in the country. But we think they do credit to the Author's abilities, and, which is much more important, to the rectitude and goodneſs of his heart.

ART. IX. *Eſſays on Agriculture; or a Variety of uſeful Hints, for its Improvement, with reſpect to Air, Water, Earth, Heat, and Cold*; as an Attempt to aſcertain their Influence on Vegetation. Together with Reflections on Animals, Plants, Seeds, Slips, and Manures. To all which is prefixed, an Addreſs to the literary Societies in Europe, eſtabliſhed for the Improvement of natural Knowledge. By M. Beardé de l'ABBAYE. Tranſlated from the French. 4to. 4s. 6d. ſewed. Carnan. 1776.

IT is in the preface to his work that this writer, as abovementioned, addreſſes the academies and learned ſocieties in Europe, loudly complaining of the behaviour of many, who, he ſays, after taking every poſſible ſtep to get themſelves honoured with the title of academician, have from the moment of their reception, ceaſed to render themſelves worthy of it; have indolently laid themſelves down, not on laurels, but on that earth, which only wanted their attention, to yield a rich harveſt of them. He charges them with ſelfiſhneſs, which is only taken up with its own little intereſts to the neglect of the general good; with indolence, ſo that ſeveral literary ſocieties, give at very diſtant periods, a few ſlight productions, and *theſe, only due* to two or three worthy members, who have

ſome regard left for the intereſts of humanity. He remarks, that the ſubjects they propoſe to the conſideration of men of letters, or genius, are often futile, narrow, unintereſting; and that by ſuch means the deſign of public eſtabliſhments is, in a great meaſure, fruſtrated, while the benefits which ſociety has a right to expect from them, are, in this manner, withheld.

This caſtigation is not beſtowed, we are perſuaded, without juſt reaſon; it may be ſevere, but we hope it may have ſome good effect.

The Eſſayiſt proceeds to aſſure us, that the deſire of being uſeful was his only motive for publication, for which reaſon he gives himſelf little trouble about the choice or order of his thoughts, and ſtill leſs with regard to elegance of expreſſion; on the contrary, he endeavours to uſe the moſt common and popular terms, and ſays he ſhall be well pleaſed if the huſbandman underſtands him, ſince it is for him, principally, that he writes.

The drift of this publication is to ſhow, that notwithſtanding the improvements which have been made, particularly in agriculture, our advances are but ſmall when compared with what remains to be enquired after and diſcovered. The Author propoſes a number of ſubjects to the inveſtigation of inquiſitive, intelligent, and benevolent men; from whence he apprehends great advantages might be derived to the public. He does not attempt to elucidate theſe ſubjects himſelf, nor, very particularly to ſhow in what manner the labours of others ſhould be directed for this purpoſe. His treatiſe is one, among many, which ſerves to prove how confined is human knowledge and power, at the ſame time that it is calculated to rouſe and animate the reader to aſſiduity, in attending to thoſe topics from whence eſſential ſervice may poſſibly accrue to mankind. His propoſitions are, however, ſometimes, chimerical, and he appears to indulge himſelf in imaginary views of projects and advantages which are not likely to be realized. But if this is, in ſome inſtances, the caſe, there are, nevertheleſs, a variety of queries and remarks which deſerve the conſideration of naturaliſts, botaniſts, huſbandmen, &c.

Beſide the preface and poſtſcript, this volume conſiſts of eighteen chapters, the firſt of which is the introduction, followed by nine others, which treat of air, water, heat, and cold, earth, plants, ſeeds, ſlips or cuttings, young ſhoots, grafts: The eight laſt chapters are on botany, commerce (or trade) of plants, productions of plants, inſtruments of agriculture, manures, wonders aſcribed to plants, animals, productions of ſome animals.

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The paragraph that introduces theſe Eſſays, contains a truth in which every conſiderate Reader will concur with our Author. 'The diſcovery, ſays he, of any ſpecific remedy for the leaſt of our complaints, or of new ways to ſatisfy our wants, and ſooth our afflictions; the invention of any little inſtrument or tool more handy and more expeditious for uſe; are a thouſand times of more intrinſic value than the moſt learned obſervations of the ableſt aſtronomers, who, having eſpied ſome little ſtar, a pretended comet, near ſome conſtellation, ſpend whole nights in ſtudying its courſe, its orbit, its aphelion, its aſcenſion, its node; . . . and at length takes occaſion, from this celeſtial appearance, to give an ample deſcription of the zodiac. The doctrines of monads, of atoms, of ſubſtantial forms, that number of metaphyſical ſyſtems, and ſcholaſtic treatiſes, with which the memories of our European youth are encumbered, that number of uſeleſs ſubtleties which are learned with ſuch difficulty, do all of them, taken together, not yield ſo much ſervice to mankind, as a huſbandman, who has found out the ſecret to ſecure his fields againſt inſects, or made ſome other the like diſcovery. The generality of the learned apply themſelves more particularly to objects of pomp and ſhow, prefer generally the ſplendid and brilliant, which gains them a name, to common reſearches, which would only gain them a degree of merit.'

Perſons ſkilled in phyſics, when their knowledge is confined to ſpeculation, are eaſily diſconcerted in practice, and the moſt ignorant peaſant will ſow his field or his garden much better than they can. It would be high injuſtice to require of all authors that they ſhould know how to handle the ſpade and the ſcythe, before they ſet up to preſcribe laws to others; but this writer ſays, 'they ought at leaſt to follow the practice of being firſt taught themſelves, before they teach others. To ſhew the neceſſity of previous experience, and the benefit to be expected from it, let us ſee what thoſe can effect, who diſdain not to put their hands to the work.' Here he mentions chemiſtry, and adds, 'but to confine myſelf to agriculture, the branch brought to greateſt perfection is moſt aſſuredly the culture of flowers. They are become a new creation: we can ſcarce diſtinguiſh in the hands of the floriſts their hyacinths, ranunculuſſes, &c. compared with the ſame flowers as produced by nature.' A fancier, lying ſtretched on a border, eſpies the progreſs of vegetation, aſſiſts, accelerates it, and augments its force in a ſuperior degree. A plant, which naturally grows with five or ſix leaves, ſhall thus be forced to yield many hundreds. The ſize, the colour, the ſmell, every *quality* is in perfection; nature is embelliſhed, and becomes *undiſtinguiſhable* under the watering pot of the floriſt. A

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parterre, therefore, ought to read a leſſon to agriculture: if the employment about flowers, a matter of mere amuſement and curioſity, has thus the advantage over ſo many uſeful arts; and if huſbandry derives not equal advantages from the labours of ſo many philoſophers, who write on the ſubject, it is merely becauſe, either they make no experiments themſelves, or do not repeat thoſe made already, make them too much *in the great*, or in fine, do not cloſely follow them.'

In the chapter on water our Author ſpeaks highly of the tree, growing in the Weſt-India Iſlands, called Manguel. He recommends the tranſplantation of it to Europe, as being highly valuable, on account of a variety of uſes. Its wood is hard, but growing ſtill harder in water, ſo as to be, in ſome meaſure, petrified. Piles made of it know no decay; the bark is good for tanning: it grows in ſalt water; and thus, he ſays, it is probable it would thrive on our ſea-coaſts. 'It would be a thing both agreeable and uſeful, to plant foreſts of it along our ſhores, where the depth of water is not very conſiderable; for beſides the real produce of theſe trees, they might ſerve for a rampart, and ſecure the coaſt againſt hoſtile debarkations:—It appears very probable that it would *take* to admiration on our coaſts. How many foreſts might we not then boaſt of, in places where nothing now is to be ſeen but ſand and water?'

In the chapter on Earth we have the following reflections: 'Sands are, perhaps, the moſt uſeleſs ſoils; on theſe we ſhould make the moſt trials. What advantage might not ſociety reap, if ever a philoſophical farmer came to gather any productions from thoſe immenſe tracts of ſand abandoned by the ſea and by rivers? . . . Probably the tribe of porous trees might thrive there, by laying their ſtems ſufficiently deep, to furniſh their roots with moiſture. How many trials of this kind might not be made with very little trouble or expence? If ever I have leiſure and opportunity, to put in practice what I am ſo earneſt in inculcating on others, for the good of mankind; I mean, to devote myſelf one day entirely to ſome one plant, ſtudy and rear it, aſcertain its properties and virtues; there is one which I ſhall take into particular conſideration, and that is, the *Camenerion*. It ſprings on the hardeſt gravel, in the drieſt ſand, on rocks, on walls; in ſhort in places where no other plant can live; and yet it grows to the height of a foot, and ſometimes a foot and a half; produces a pretty large quantity of ſeeds, in very long and ſlender pods. On gathering a ſufficient quantity of theſe ſeeds, and ſowing them in their proper ſeaſon, we may perhaps be able to turn naked ſands into uſeful fields. I imagine this plant is not uſed for any medicinal purpoſes; but, our not knowing its virtues is

no proof of its having none. Here then is a new ſubject of attention to our academies. How many enquiries remain ſtill to be made? how many valuable qualities lie hidden in plants, which grow neglected under our feet, of which we have not the leaſt ſuſpicion? But, to return to the *Cameneriun*, I muſt invite thoſe, who have an opportunity of procuring its ſeed, to collect as much as they can, to ſow them in different ſeaſons, at different depths, and in different ſoils; were it only to procure litter for cattle, that alone would be a great matter in countries where forage is ſcarce.'

Our Eſſayiſt ſuppoſes that the tea-tree might be brought to thrive in Europe, ſince the celebrated Linnæus has contrived to keep in conſervation one of them in Sweden. 'To what zealous obſerver, to what patriotic ſociety, are we then to be indebted for the cultivation of the tea-tree. If they cannot ſucceed in raiſing it, let them at leaſt look out for ſome other leaf, which may replace its daily uſe among ſo many nations, who cannot do without it. This appears ſo eſſential an object, to claim as much the ſerious attention of every wiſe miniſter, as of every able cultivator.——I ceaſe not repeating it; it is to detail that we ſhall be indebted for happy diſcoveries. What ſtudy ſoever we view, it is to thoſe who chooſe particular branches for their province, that we ought to give the preference. It is with reaſon, that we prefer a dentiſt, an oculiſt, an auriſt, in their particular ſtudy, to the ableſt ſurgeon, who takes in all branches.'

In the chapter on Plants, it is hinted that Nature may have originally beſtowed on each plant the property of living and perpetuating itſelf, without the aſſiſtance of new ſeed. 'This holding, he ſays of the greateſt number of them, ſhould incline us to think that this might have been the general law of Nature. Yet our grain, our corn, ſo neceſſary to us, dies away after their courſe of production, and each year are to be ſown anew. This may be owing to its having paſſed ſo often through our hands as to have altered its primitive natural diſpoſition. M. Horrebow, a celebrated naturaliſt, he obſerves, found in Iceland, wheat inceſſantly reproduced, like the graſs of our meadows; its grain is ſomething ſmaller than our wheat, but its flavour, of which the natives are very fond, is delicious.' 'We ſhould therefore dive into, and ſtudy the reaſon for which our corn is not re-produced from its root.'

The following paſſage may be rather diverting, when the Author ſpeaks of the diſorders of plants: 'We have not as yet diſcovered ſufficient remedies for prevention, nor ſpecifics *for cure.* This ſtudy is more extenſive than at firſt it appears. *There was a perſon,* who aſſumed the title of Tree doctor. *He inſiſted to have* the patients brought home to him: and it

is ſaid, that he often reſtored them to health and life; a ſick fig, or orange tree muſt be pulled up by the root; he inſpected their parts with care, and then treated them by bathing or by amputation; and he preſcribed a proper diet. But all this apparatus of ſeeming quackery, failed not to have often a good effect.'

In ſpeaking of ſilk, one of the moſt valuable articles of commerce, he obſerves, I muſt expreſs my ſurpriſe at the paucity of trials made with regard to it. Silk-worms are fed with mulberry-leaves, which ſhoot very late in the year, and by that means are ſubject to much inconveniency. Why, therefore, not look out for ſome more common, more eaſy, more cheap food for theſe inſects; beſide briar-tops, on which they feed very readily, they live commodiouſly on elm or fig-leaves, but eſpecially on lettuce.—Sugar, of all foreign productions, forms at preſent the moſt general branch of commerce; and I am well perſuaded that our taſte allured by, and accuſtomed to its ſweetneſs, could not brook the want of it, did any ſovereign proſcribe it his territories. And, I am likewiſe perſuaded, that the canes, which produce it, would with difficulty thrive with us: but, ſince we have found, that the juice, the ſap, the eſſential ſalt of ſome of our kitchen plants, and ſome of our trees, are poſſeſſed of a ſweetneſs approaching that of ſugar; why not bring theſe trials to perfection, and multiply the plants on which the trials may be made?

In the chapter on Manure we have the following paſſage: 'To have a fat hog, it is particularly towards the cloſe of his life that he is to be beſt fed. And perhaps the ſame method ſhould be uſed with corn. It is the general obſervation that the fields are all nearly of equal beauty, when the corn begins to peep out of the ground; the appearance is every where the ſame, or nearly ſo, be the ſoil fat or lean. But it is at the approach of harveſt, we diſtinguiſh the good quality of the ſoil: I mean that there is ſufficient juice almoſt every where, to give birth to plants; and that means ſhould be deviſed for watering, for diſtributing a better nouriſhment, in proportion as the item ſtands more in need of it; eſpecially about the time that the flowers are about to form or ſet, in order to produce ſeed. By this obſervation, we might, perhaps, come to huſband the manure, and make greater advantage of it. That monſtrous cabbage, whoſe vaſt ſize was matter of aſtoniſhment, and under which was found an old ſhoe, owed in particular this exceſſive vegetation or growth to the juices it continued pumping to the laſt; while the common manures, being of ſervice almoſt only at the beginning, ſupply nothing farther when vegetables ſtand moſt in need of nouriſhment.'

In treating on Animals it is obſerved, 'As change of one climate proves hurtful and pernicious to certain animals; another, it is poſſible, may prove favourable. Tobacco, which was originally brought us from the Iſland of Tobago, proves much better in many other places, particularly in Virginia. The vines taken from the circumjacency of the Rhine, and from Burgundy, make at this day the Canary and Cape wines. The bullocks of Hungary and Poland have improved in Switzerland and other places. The ſheep of Spain ſo ſuperior in wool, to all others, are originally from Africa. Our poultry yards have been ſtocked with different animals which have perfectly well thriven. This ſucceſs ſhould invite to new trials, from which, ſociety would, with gratitude, draw the agreeable and the uſeful. The rein-deer, ſo fleet, the delightful antelope, the rhinoceros, the oſtrich, &c. would, perhaps, live very well with us.'

We ſhall add, to the above, the following paſſage: 'There often happens in the country an inconvenience, which how inconſiderable ſoever it may appear, ſeems to me to merit the aid of the naturaliſt: It often takes ſeveral hours, and even whole days, to churn the cream, without being able to make butter come. The poor country maids teaze themſelves to death, ſometimes ſeeking the warmth, ſometimes the cool, and throwing ſalt into the churn, but all to no purpoſe; both their labour and their cream are loſt. There may poſſibly be ſomewhere an infallible method to prevent this accident, and, in that caſe, it ſhould be made public as much as poſſible. An academy, preferring the uſeful to the brilliant, which would propoſe this queſtion for the prize they diſtribute, would do a greater ſervice to the public, than by propoſing ſo many frivolous, particular, or futile queſtions as we ſee at times announced.'

The laſt citation we ſhall make is from the eighteenth chapter; 'Honey was formerly in great uſe; but ſince ſugar is become ſo common, we have quitted our native production for that of America. I imagine, that medicine is in this a conſiderable loſer, and that the virtue of an extract, made from the moſt valuable particles of a thouſand different flowers, cannot but have the advantage over the juice of a cane. Beſide, ſugar is become almoſt a commodity of the firſt neceſſity, ſo as to reduce all Europe to a ſtate of dependence on the new world. It is on all theſe accounts, that I propoſe the extracting the ſalt or ſugar of honey; I imagine we might give it the whiteneſs of the fineſt ſugar. We ſee that wax, which is nearly of the ſame colour is brought to rival ſnow in whiteneſs. There are, beſide, certain diſtricts, where the honey is naturally of the fineſt white. If, therefore, we could come

to chryſtalize the ſalt of honey, it might, poſſibly, gain a more agreeable taſte than that of the American ſugar. An object this, of policy, of health, of reaſon, and œconomy, and merits, doubtleſs, the application of the naturaliſt; happy the man who ſhall enrich his country with this diſcovery!'

We have dwelt, perhaps, too long on this article, but were deſirous to give our Readers ſome view of the writer's propoſals. There is a variety of other hints, and among them, ſome which are ſo fanciful, that they ſeem unworthy of any trial; but we every where meet with ſenſible remarks, though the Author, at times, makes us think of his own obſervation: 'It is not in the cloſet a man can become a good farmer, the hand which never held but a pen muſt not pretend to direct that which is to guide the plough.'—The book appears to have been publiſhed, in the original, about the year 1768.—It is to be wiſhed that naturaliſts, &c. may apply themſelves to ſome of the enquiries here recommended;—amidſt ſuch a number of ſubjects, by repeated application, it is probable they will find ſome ſucceſs; according to the motto choſen by this Author;

Quis eſt enim, qui totam diem jaculans, non aliquando collinet?

CICERO.

ART. X. *A Sermon preached at the Opening of a Chapel in Margaret-Street, Cavendiſh-Square; and the Introduction of a Liturgy on the univerſal Principles of Religion and Morality.* On Sunday April 7, 1776. By D. Williams. 8vo. 6 d. Payne, &c.

ART. XI. *A Liturgy on the univerſal Principles of Religion and Morality.* 8vo. 2 s. ſewed. Payne, &c. 1776.

THIS ingenious Writer, in his Eſſays on public Worſhip, Patriotiſm, and Projects of Reformation, of which we gave a large account in our Review for March 1773*, propoſed and recommended the forming of a religious ſociety, in which the offices of devotion ſhould be conducted on the general principles of piety and virtue, without introducing the peculiar doctrines of Chriſtianity, or of any ſyſtem whatever, that is thought to proceed from ſupernatural revelation. The ſcheme, there diſplayed and enforced, is now carried into execution; and we are here preſented with the firſt ſermon preached on the occaſion, and with the liturgy made uſe of at the chapel in Margaret-ſtreet, Cavendiſh-ſquare.

The text is taken from Hebrews x. 25. *Not forſaking the aſſembling of ourſelves together, as the manner of ſome is*; and the diſcourſe opens with the following obſervations:

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* See alſo Review for July, 1774.

'The entire profligacy and deſtruction of a people are effected by a neglect of thoſe means by which they were originally led to virtue and glory. Some of thoſe means; like moſt of the inſtruments of human wiſdom; will not bear the examination of reaſon: and though they may have effected wonders, from the miſapprehenſion or ſuperſtition of the people, they may alſo have had ſome circumſtances about them extremely ridiculous and abſurd. Theſe circumſtances are not diſcerned in the early ſtate of ſocieties, when the principles that animate them are warm and impetuous. The end in view was generous, and noble; and the heads of men had not yet learnt to chuſe the means, by which their hearts were to be gratified. The early periods of ſociety, like thoſe of human life, are times of action, not of diſquiſition: and as the heart has generally proved a better guide than the head; and rendered the youth of a man more virtuous, though leſs knowing, than his age; ſo in communities, the firſt periods have been virtuous, under the direction of the public paſſions; and the laſt have been profligate and vicious, while they abounded in knowledge and philoſophy.'

The Author, in applying this fact to his preſent purpoſe, remarks, that one of the principles which animated our brave and virtuous anceſtors; which gave a ſublimity to the ſavageneſs of their virtues; impelled them to actions of diſintereſted patriotiſm, and gave that wiſdom to their legiſlation and policy, at which we are aſtoniſhed—was Religion: whereas their deſcendants, improved in all the arts of life; intelligent in the principles and intereſts of ſociety; adorned with names which ſcience and philoſophy will hand down to eternity—are advancing to a political decrepitude and deſtruction, from a ſtrange and wretched Irreligion. This, he hath no doubt, will appear a paradox to ſome of his hearers, who have been accuſtomed to annex ideas to religion, which belong only to prepoſſeſſion and ſuperſtition. He ſtates, therefore, the objection which may be made by ſuch perſons; and, in the anſwer to it, he informs us, that when he takes up the cauſe of religion, he does not mean any particular mode of it.

'If, ſays he, we obſerve that the world and all the beings in it are formed with wiſdom; that every want may be ſupplied, and every deſire gratified, by an infinity of proviſions, which ſeem to imply the greateſt goodneſs in the Being who made them: this will be ſufficient to all the purpoſes of religion. All inquiries into the nature of that being, whoſe works only we can ſee, are fruitleſs; *for none by ſearching can find Him out.* Piety therefore conſiſts in attention to the works of God; and to the power, wiſdom, and goodneſs which they exhibit. This cannot be done without delight, gratitude, and virtuous reſolutions—without an intention to act in our little ſpheres, in ſome degree, according to thoſe great principles we have been contemplating. In public worſhip, theſe pleaſures and reſolutions receive an increaſed ſtrength, from thoſe ſocial affections which are the moſt powerful principles of our nature.'

It is here, Mr. Williams thinks, that philoſophy and philoſophers ſeem to be defective; and very juſtly to come under the reproach and even the execration of the people. After having diſcuſſed this point with much ingenuity, he ſhews the importance of public worſhip, in ſuch a manner as cannot fail of giving pleaſure to all who are friends to the cauſe of virtue, and to the general welfare of ſociety.

'Every man who is at all diſtinguiſhed by his underſtanding or knowledge, has a number of people who look up to him, and are affected by his example. If they ſee him neglect the duties of public worſhip; their concluſion is, that they may do ſo likewiſe; for a man of his underſtanding muſt have good reaſons for his conduct. This truth may be illuſtrated in England; not by private inſtances only; but by means of pariſhes and provinces. When the country gentleman reſided on his eſtate; and had ſo much religion as to attend his church; all the pariſh followed his example; the people were put in mind of their duties; and their morals were regular and good. At preſent, if a gentleman occaſionally viſits his eſtate, he never attends any kind of public worſhip. The conſequences almoſt univerſally over England are, that the churches are deſerted, and the people profligate and abandoned. They have no method of frequently recollecting their religious and moral obligations; and the motives and reaſons of a virtuous conduct are never laid before them. The general diſſoluteneſs and wretchedneſs of the people are to be attributed principally to theſe cauſes.

'It ſeems to be our duty therefore to attend the offices of public worſhip, becauſe we may thereby make the beſt uſe of our knowledge in the works of God, by rendering the wiſdom and goodneſs they diſcover, the reaſons of a moral conduct: we may keep up the moſt pleaſing kind of ſociety with our fellow-creatures; do them ſervice by our examples; and aſſiſt in counteracting that univerſal profligacy which is deſtroying all our public and private virtues. Vice has her aſſociations in every ſtreet: under various denominations, there are public nurſeries of all kinds of profaneneſs and iniquity. Our youth, after a trifling and ſuperficial education; after exchanging their prejudices abroad, for foreign principles and foreign infidelity,—if any thing be wanting they are there perfected in iniquity.—Speak to theſe people of your religion. You, who have ſpent your thouſands in the education of your ſon; and who ſee nothing for it; but that he can ſpeak trifling things in the trifling language of a neighbouring country; ſpeak to him of the offices of religion, and aſk him to go to church; he will ſmile at your folly, and haſten to theſe temples of vice. If the old ground of myſteries and creeds be not tenable, why ſhould it not be quitted for better?—Becauſe our youth can laugh at our prejudices—are they to run headlong to deſtruction for want of ſome means of putting them frequently in mind of their moſt important duties? In our preſent ſituation, we ſhould deſert the outworks, and fly to the citadel; for the enemy is there already.

'It may be ſaid—that if we confine our public ſervices to the moſt important moral duties, they are ſo well underſtood, that it would

not be worth while to attend a public ſervice in order to have them diſcuſſed. I am far from thinking that men who devote their time to the purſuits of knowledge, may not often furniſh reaſons of a wiſe and moral conduct which may be new to the moſt intelligent of their hearers. But ſuppoſing this were not the caſe: our diſpoſitions and conduct, good or bad, are produced by habits; not by principles. If we are ſo circumſtanced, that we generally hear only the apologies for vice, we become vicious; and to make us virtuous, it is neceſſary that we ſhould not only underſtand the propoſitions of moral philoſophy, but that they ſhould be frequently laid before us. What is the reaſon that wiſe men act fooliſhly; and good men wickedly? Not for want of knowledge; but becauſe the reaſons of a good conduct are not always freſh in their mind. If public worſhip were only a recital of the moſt common obligations; it would be of the utmoſt uſe—in giving a habit of thinking juſtly; and a kind of ſecurity againſt many of the temptations of vice.'

In the concluſion, the Author applies theſe reaſonings to his preſent undertaking; and obſerves, that many thouſands might be benefited; prevented from falling into vice, and aſſiſted in forming habits of virtue—by ſuch a public ſervice as he hath read; who would not, and perhaps could not, attend any other. 'If reſpectable ſocieties, he adds, were formed on the pure and ſimple principles of morality, the advantages would be very great. Even thoſe perſons who adhered to the old eſtabliſhments would find their account in encouraging ſuch ſocieties, as they might be pointed to as proofs, that men may drop their prejudices about myſteries and creeds, and yet retain ſufficient and indiſputable reaſons for every duty to God and man.'

Mr. Williams, in the proſecution of his deſign, hopes to avoid contention with religious parties; he wants not to reform them, or to interfere with them: but wiſhes to aſſiſt them in what ſhould be their principal aim, improving the minds and manners of the people. His intention is, to recommend thoſe general duties and ſentiments which ſuit the whole world; and which are the ground of that nobleſt of all human affections—UNIVERSAL BENEVOLENCE.

The Liturgy, introduced at Margaret-ſtreet chapel, is, with regard to the method of it, formed much upon the ſame plan with others which have heretofore been preſented to the Public. It is compoſed with reſponſes, and conſiſts of celebrations of the divine perfections and works, together with general thankſgivings, confeſſions, and ſupplications. We ſhall inſert a paſſage or two, by way of ſpecimen.

The firſt ſhall be the hymn in the morning ſervice:

MINISTER.

'The Lord our God is worthy of univerſal praiſe. We acknowledge the immenſity of his works; we gladly own our ſubjection to him,

him, the Lord of all; and rejoice in a government adminiſtred with wiſdom for the happineſs of the whole creation. We acknowledge him the only living and true God: God in the heavens above; in the earth beneath, and throughout all worlds; there is none beſides him.

PEOPLE.

'Bleſſed art thou, O Lord God, and worthy to be praiſed for ever.

MINISTER.

'We adore and worſhip him, a being infinite and immenſe. He is not excluded any place, or confined by any limits. We cannot go forth from his ſpirit; we cannot flee from his preſence; the one glorious and active principle, directing every atom, animating every form; in whom all things live and move, and have their being.

PEOPLE.

'The Lord dwelleth not in temples made with hands; the univerſe is his habitation.

MINISTER.

He hath founded the earth by his wiſdom; and ſtretched out the heavens by his underſtanding; by his knowledge the waters are raiſed up, and the clouds drop down the dew; he is mighty in wiſdom, wonderful in counſel, and excellent in all his works.

PEOPLE.

'O Lord! how manifold are thy works! in wiſdom haſt thou made them all.

MINISTER.

'The Lord is merciful and gracious. His goodneſs adorns the creation, and produces beauty, order, and happineſs, through all works: the light of the ſun, the revolution of the ſeaſons; the regular changes of days and nights; the vapours, the winds, the rains, and all the various and abundant productions of the earth, are the kind proviſions of his goodneſs. He delighteth to make all his creatures happy: he doth good continually; and his tender mercies are over all his works.

PEOPLE.

'Every good gift cometh down from thee, the Father of Lights; with whom is no variableneſs, or ſhadow of turning.

MINISTER.

'The world, and all things therein ſpeak forth his glory. All the hoſts of heaven; all the ſons of men; all the works of God, ſhew forth his praiſe.

PEOPLE.

'All thy works glorify thee, O God; and all thy creatures praiſe thee.'

We ſhall add the general thankſgiving, in the order for evening prayer:

MINISTER.

'Rejoice in the Lord, all ye people; come into his preſence with thankſgiving, and be devout and joyful in his ſervice. Sing praiſes unto him, and bleſs him: for he is good, and his mercy endureth for ever.

PEOPLE.

PEOPLE.

'We will give thanks unto the Lord; and celebrate his goodneſs with joyful hearts.

¶ *General Thankſgiving.*

MINISTER.

'O God, thou art the giver of all good: thou delighteſt in the happineſs of thy creatures, and art daily imparting the riches of thy bounty. Thou haſt exerciſed a wiſe and gracious care over us, ever ſince we came into the world: by thee are all our wants ſupplied; from thee all our enjoyments proceed; thou crowneſt our days with thy goodneſs; thou giveſt us food convenient for us, and appointeſt refreſhment for our wearied powers: to thy providence we owe the raiment with which we are cloathed, our comfortable habitations, and all the fruits of our induſtry and labour.

'O that men would praiſe the Lord for his goodneſs!

PEOPLE.

'Bleſſed be the Lord our God! for his goodneſs, and for his wonderful works to the children of men.

MINISTER.

'We thank thee, O God, for the noble and excellent conſtitution of our minds; for reaſon and underſtanding; for all the treaſures of knowledge which lie open to our view; that thou haſt formed us for the practice of virtue and true religion; and given us opportunities for the improvement of our minds, and the attainment of happineſs.

'We thank thee that we are placed in a ſocial ſtate; are endowed with ſocial affections; and enjoy ſuch a variety of pleaſures from the eſteem and friendſhip of our brethren.

'We aſcribe to thy goodneſs all the happineſs we receive from the practice of virtue, and the juſt exerciſe of our powers; the variety of trials thou haſt appointed for our improvement, and thoſe noble rewards, both preſent and future, which are the certain conſequences of well doing.

'O give thanks unto the Lord, ye his people; rejoice before him with thankſgiving; for the Lord is good; his mercy is everlaſting; and his truth endureth to all generations.

PEOPLE.

'All glory and honour, bleſſing and praiſe, might, majeſty, and dominion, be unto God for ever.'

In the hymns to be read in the morning or evening ſervice, the Author hath not confined himſelf to proſe; but hath ſelected the principal part of three of them from the fine poetical ones of Milton and Thomſon; in which reſpect we entirely approve of his devotional taſte and judgment.

We obſerve that, in the Liturgy, no ſmall uſe is made of the ſcriptures; and if Mr. Williams had not been previouſly acquainted with them, we queſtion whether he could have drawn it up to equal advantage. This is a circumſtance which reflects honour on the ſacred writings.

A col-

A collection of seventy-five psalms is subjoined, from Mr. Addison, Dr. Watts, and other authors, with necessary alterations. The choice is judicious and useful.

It is probable that the present scheme of worship will be misapprehended by many, and will be exposed to the attacks of ignorance and bigotry; but every man of a truly liberal mind will be pleased with its being carried into execution. It must, on the principles of general toleration, be allowed, that mankind have a right to serve God according to the dictates of their understandings and consciences; and it is surely very desirable that all who believe in a Supreme Being, in his perfections, providence, and moral government, and who are sensible of the importance of virtue, should assemble together, to testify their gratitude and regard to their common Creator and Benefactor, and to cherish in themselves worthy dispositions and habits. If they cannot do this in the systems usually received, they ought to do it in the manner that is conformable to their own sentiments. Though, therefore, we may differ, in some private opinions, from the Writer of the Sermon and Liturgy before us; and though, as Christians, we may think ourselves obliged, *ordinarily*, to worship the Deity according to the Christian plan; we do, at the same time, sincerely wish success to every institution, which, notwithstanding its want of connection with the doctrines of any particular revelation, may have for its objects, the honour of God, the benefit of society, and the advancement of moral goodness.

FOREIGN LITERATURE.

☞ *The following article was intended for our* APPENDIX, *published last month; but came to the Editor's hands too late for insertion. It relates to a work of great curiosity, just published, in Holland*, viz.

ART. XII. *La Morale Universelle, ou les Devoirs de l'Homme fondé's sur sa Nature.*—Universal Morality, or the Duties of Man founded on his Nature. 4to. (also in 3 Vols. 8vo.) Amsterdam. 1776.

WE do not like to hear it said that morality derives its very essence and all its obligation from religion and the prospect of a future reward; and yet on the other hand we do not relish a system of universal morality, where religion and futurity are left entirely out of the question, and not even represented, as motives and incentives to moral conduct. We are not, however, surprised to find such an omission in this new publication, having learned from incontestable authority that it is the production of the same Author, who wrote the profligate book entitled the *Social System*, which, amidst some sensible and smart things, contained the most ignorant and disingenuous attacks we ever remember to have seen

ſeen made upon religion. As this Author left the Deity out of the univerſe in his *Social Syſtem*, we are little aſtoniſhed to ſee him turn religion out of the ſphere of virtue in his *Univerſal Morality*. In this, however, with all his wit and ſmartneſs he is but a very bungling *ſyſtem-maker*, and almoſt as fooliſh a workman, as he would be who ſhould leave the main ſpring out of his watch, or who ſhould refuſe the ſuccours of a regulator, to redreſs its devious and diſordered motions.—If the judgment of all men were clear and juſt, their taſte for felicity pure, elegant, and refined, their paſſions in a complete ſubordination to the dictates of reaſon and true wiſdom, they would all not only perceive, that virtue is the true ſource of perſonal, domeſtic, national and ſocial felicity, but would act in conſequence of this perſuaſion. On ſuch a ſuppoſition our Author's Syſtem of Morality would be rational, and the nature of man, (that is) a nature in a right regular and ſound ſtate would be a ſufficient guide to moral duty; but, in ſuch a caſe, we ſhould have no occaſion for our Author's book, and his labour would be as little pertinent, as the zeal of a wiſeacre, who ſhould hold out a lanthorn to his brethren in the face of the ſun.—As the caſe actually ſtands, we have need of our Author's book and of ſomething more: and, without that *ſomething more*, our Author's book is little better than a handſome jingle of words, to nine-tenths of mankind. For after all, if this rational, intellectual, ſocial being burſts like a bubble, and vaniſhes into air, at the end of a few years, and all idea of *perfection* be chimerical; it is but natural to gratify his prevailing taſte whatever it may be, in ſuch a manner as to make his pleaſure laſt as long as poſſible. And on ſuch a ſyſtem, nine-tenths of mankind will think that no prevailing paſſion *ought* to be reſiſted, which can be gratified without incurring the four only poſſible evils, diſeaſe, poverty, diſhonour or the gallows, and how long may a *dextrous* man ſeduce, enjoy, defraud and poiſon, without incurring theſe diſaſters? His whole life long, or, at leaſt, he will think ſo.

However that may be, the work before us is much more decent and leſs reprehenſible than the *Social Syſtem*. The Author neither ſpeaks well nor ill of religion: he only links with human nature his moral duties and obligations, as well as he can, without it. Nor is this done without dexterity and ſucceſs: for as the Deity, by the very conſtitution of the natural and moral world, has rendered virtue the ſource of order, and conſequently (if mankind underſtood their true intereſts) the moſt eligible, as it is the only way to true happineſs even in this world, ſo the Atheiſt may deſcribe the conſtitution of the moral world in its preſent ſtate, in the courſe of ſecond cauſes and effects, without attending to that firſt great

Agent

Agent by whom this conſtitution is formed, and by whoſe influence cauſes operate and effects are produced. The work, alſo, conſidered in this point of view, is not without merit; as *part* of a moral ſyſtem it is not unworthy of a peruſal: the ſtyle is natural, animated, and agreeable, and the thoughts are often judicious and ſolid; but conſidered as a complete ſyſtem, it is deficient and lame.

The great principle from whence our Author draws all his concluſions is, that *man is an intelligent, rational, and ſocial being, ſuſceptible of pleaſure and pain, depending for both, upon his fellow creatures who muſt be engaged by pleaſures to promote his pleaſure, and who will not contribute to it when he injures them, or makes them ſuffer.* There is nothing, ſurely, *new* in this ſelfiſh ſcheme of morals. It is rather in his *details* than in his principles that this anonymous moraliſt deſerves attention.

His work is divided into three Parts, or five Sections. The firſt part contains the *Theory of Morals*, the *ſecond*—the *Practice of Morals*, and the third, the *Duties of private Life*; which latter we wonder to ſee made a diſtinct part, as it is evidently comprehended in the Practice of Morals; but we ought not to expect order or arrangement from Atheiſts, though by a fortuitous rencounter they may now and then throw out good things. Our Author, however, piques himſelf upon his method, and acknowledging that he derives his beſt materials from the ancients, whom he criticiſes ſeverely on account of their ſophiſtry and metaphyſics, he claims the merit of having digeſted theſe materials into a lucid order, that carries all the marks of ſimplicity and evidence. In his firſt ſection we have his *General Principles and Definitions*, which fill nine chapters, relative to moral obligation, the nature of man, his ſenſibility, intellectual faculties, pleaſures, pains, and felicity; his paſſions, deſires, and wants; his will and actions, together with ſome ſhort, ſuperficial touches on experience, truth, reaſon, conſcience, inſtruction, habit, and education, and the effects of conſcience in morality. In the diſcuſſion of theſe points many ingenious hints and reflexions are thrown out; but they are not all ſolid. They all, however, read agreeably, and give the philoſophic mind ſometimes occaſion to re-examine its ideas.

The ſecond ſection contains the *Duties of Man in a State of Nature, and in a State of Society; as alſo the ſocial Virtues.* Here the Author conſiders firſt the duties of man in a *ſtate of nature*, i. e. according to *his* notion of the expreſſion, a ſtate of ſolitude. He ſays that moraliſts and philoſophers call the ſtate of nature *that* in which man is conſidered abſtractedly from all connexions with his fellow-creatures. In this definition of the ſtate of nature he is evidently miſtaken, ſince the whole body of eminent moraliſts and philoſophers call ſo *that* ſtate, which

is anterior to all positive conventions, and all civil subordination and obligations. It is not, indeed, likely that the state of nature, taken in either of these senses, continued long enough to deserve the name of a *state*. Our Author, accordingly, considers his state of nature as a situation merely ideal; but he mentions it only to shew that though man never existed in that state, there are, nevertheless, certain duties which he owes to himself; and as he defines duties *as the means that are necessary in order to obtain the end we propose to ourselves* (a very good atheistical definition) there is no doubt but man, even in solitude, has duities to perform toward himself: he is *obliged* to eat and drink as well as he can, to take care that he does not break his neck or fall into a river; his *conscience* will torment him if he burns his finger, or acquires an ague by eating too many water-melons; and hence *prudence*, *moderation*, and *temperance* are essential to the felicity of man considered in a state of solitude. From this state our Author, in the same section, follows him into society; and here, after considering the social contract, or alliance to which man is naturally led by his propensities, wants, and desires, he demonstrates, that it is the interest of each individual to maintain harmony and order in the society, as here alone lies the source of both private and public tranquillity and happiness. Here he treats, in several chapters, of virtue in general, of justice, humanity, compassion, beneficence, modesty, honour, glory, temperance, chastity, prudence, fortitude, magnanimity, patience, veracity, activity, mildness, indulgence, toleration, complaisance, and politeness, which he represents as the foundations of the *social edifice*, and on which he says many good things. There is a great deal of simplicity and good sense in this section, which is quite of a practical kind, and adapted to shew men, who were *previously good* in consequence of religious principle or the happy effects of natural character, example, or education, that they are in the right road to happiness; but it will never convince the licentious and unjust that he is on the wrong road to *personal* felicity, if he thinks he has *cunning* enough to escape the gout, the pox, the consumption, the pillory, or the gibbet,—and as to public felicity, What is it to him, who is here to-day and will be *annihilated* a little time hence? It is therefore the good Christian who has the least need of it, who, alone, will read this *Universal Morality* with profit and pleasure.

It has been sometimes disputed, whether a *sense of shame* *, in exposing to view or making the subjects of conversation the parts

* This the French call happily *pudeur*, which is more limited to the objects in question than our terms *shame-facedness*, *modesty*, which, are

parts and *pleasures* on which depend the propagation of the species, be a *natural principle?* The nakedness of our first parents in a state of innocence, the nudity of an Indian, the effects of nudity upon children, would lead us to consider this kind of modesty, as an *acquired* principle, which owes its rise to a consciousness of inward irregularity, or an undue degree of force in the sensual passions, or to the apprehension that we are suspected of such irregularity, or to the mark of infamy that we see attached in society to the persons who needlessly expose these *parts*, or talk roundly and with complacence of these inferior *pleasures*. Our Author touches this delicate subject somewhat superficially, but not injudiciously, and neither here nor elsewhere do his moral maxims at all savour of licentiousness or sensuality. He does not think, with some analysers of sentiment and feeling, that the *sense* in question has for its foundation or principle, *prejudice*, *convention*, or the *customs* and *usages* of polished nations: he rather thinks that this peculiar *sense of shame* 'is founded on natural reason, which pointing out the disorder and havock that voluptuousness and debauchery are adapted to produce in human society, shews thereby that it is the interest of society that those objects should be veiled with care, and those pleasures concealed from observation which tend to excite voluptuous and criminal desires.' Accordingly our Author defines this species of modesty *(la pudeur)* by calling it *the apprehension or fear of kindling within ourselves, or exciting in others, dangerous passions, by exposing to observation the objects from which they take their rise.* All this is orthodox, but we question whether it is entirely accurate. We should be inclined rather to think that *voluptuousness*, abstractedly from its pernicious influence on society, has, when compared with the nobler pleasures of virtue and order, an intrinsic *meanness* stamped upon its nature, which will strike a mind that is in a *good moral state*, and make it ashamed of any thing that indicates too great a propensity to sensual gratifications.

The third section presents to our view the melancholy tablature of *moral evil*; i. e. *of the crimes, vices, and feelings of men.* Examining these in their influence upon society, and upon the vicious themselves, he undertakes to prove, that there is no vice that is not *severely* punished, both by the nature of things, and by the nature and constitution of society; and that *every* instance of conduct that is prejudicial to others, becomes so in the issue to the person himself from whom it proceeds. This we positively deny to be the case in every instance, during this

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are equally used for many other sentiments, or even than *chastity*, which denotes rather abstinence from the vicious deed than any thing else.

present

preſent life, to which the Author ſcrupulouſly confines his views. It may be true with reſpect to drunken foxhunters, hot-headed debaucheés, clumſy pickpockets, ſtupid highwaymen, phrenetic murderers; but it is not true with reſpect to the ſagacious hypocrite, the dextrous adulterer, the prudent poiſoner, the calculating ſenſualiſt, and the man, who having extinguiſhed all idea of futurity, and all taſte for rational pleaſure, violates the laws of honeſty, candour, fidelity, &c. with provident precautions taken againſt contingencies. Brutibus XV. lived in a ſeries of ſenſual and voluptuous gratifications, which impoveriſhed his dominions, produced ſcenes of oppreſſion, extortion, and miſery: he ſpent among whores and profligates, millions that had been inhumanly drawn from the ſweat of unprotected and painful induſtry, and we do not find that he was *ſeverely* puniſhed by the courſe of events. If he ſuffered from conſcience, of which we have not had any information, it was not from a conſcience of our Author's manufacture; for this being no more by his definition than *the knowledge of the effects that our actions produce upon our fellow-creatures and upon ourſelves by recoiling from them*,—theſe effects and this counterbuff produced nothing diſagreeable to *Brutibus*, who ſtill obtained all he deſired, which was money to buy ignoble pleaſures; and his days, ſpent in the flowery paths of ſenſuality, were terminated by an accidental diſorder, which had no connexion with his vices, for it was the ſmall-pox that ended a long life of voluptuouſneſs, by a ſtupid, and conſequently a remorſeleſs, *exit*; and this, with many ſimilar inſtances, will overturn this part of our Author's ſyſtem. Still, indeed, it is true, that virtue on the whole, and in the iſſue, contributes to the happineſs of a ſociety, but vice is not always viſited, by calamity, upon the individual; for vice is a ſlow poiſon, and the individual who ſcattered it may be long gone off the ſcene in tranquillity and well-being, if neither conſcience (in *our* ſenſe of that word) nor the awful proſpect of futurity troubled, upon earth, his iniquitous and licentious moments.—For the reſt the Author makes many juſt reflexions in this ſection, on injuſtice, murders, theft, cruelty—On pride, vanity, and luxury—On anger, vengeance, ill humour, and miſanthropy—On avarice and prodigality—On ingratitude—On envy, jealouſy and cenſoriouſneſs, which he diſpatches in three pages---On lying, flattery, hypocriſy and calumny---On lazineſs, inactivity, *Ennui* * (for we have yet got no word for

* The word *Ennui* has, by ſome bungling tranſlators of French *books, been* expreſſed in Engliſh by the term *laſſitude*, which ſignifies *that ſtate of* debility and dejection which ſucceeds hard labour. *But ennui is* quite another thing; it is moſt frequently found where neither

for it) and its effects, gaming, &c---On diſſolute manners, debauchery, love, and indecent pleaſures---On intemperance --- And laſtly, on failings, imperfections, ridiculous objects, and diſagreeable qualities in ſocial life.

The fourth Section, which treats of the Practice of Morality, takes up the whole ſecond part of the work, and turns upon the *Morality* or duties of nations and ſovereigns, of the great and the opulent, of nobles and warriors,---of magiſtrates and lawyers, of the clergy or miniſters of religion---of artiſts and learned men, of merchants, manufacturers, tradeſmen, and huſbandmen. Here the Author endeavours to ſettle our notions and to rectify our ideas with reſpect to the law of nations, that is, with reſpect to the moral and reciprocal duties and obligations that take place between different ſtates and empires. But we ſee nothing very new or uncommon in his manner of treating this ſubject, though his obſervations upon it are full of good ſenſe and humanity. Mankind, according to him, form one vaſt ſociety, of which the different nations are members. Warmed by the ſame ſun, ſurrounded by the ſame ocean, endowed with the ſame nature, ſubject to the ſame wants, the inhabitants of different countries ought to conſider themſelves, as brethren, united by the ſame bonds which attach every individual to the ſociety of which he is a member. And this being the caſe how abſurd, ſays he (very juſtly) are thoſe barbarous excluſive prejudices, which make kings and miniſters imagine that the grandeur and felicity of a ſtate conſiſts in its bringing on the ruin and deſtruction of its neighbours! 'But, adds our Author (in his ſpirited manner) Nature prepares her vials of wrath to chaſtiſe, ſooner or later, thoſe odious ſtates who thus declare themſelves the enemies of mankind: forced to purchaſe their victories with their own blood they ſink gradually into a ſtate of debility: the riches acquired by war and conqueſt corrupt and divide them. Inteſtine wars and civil diſcords avenge the wrongs of the nations they have oppreſſed: loaded with the hatred of all mankind they are at length attacked on every ſide: their dominions become the prey of a hundred barbarous nations, whoſe vengeance they have drawn upon them by their violence and injuſtice. Such was the fate of Rome, which after having

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neither hard labour, nor indeed any kind of labour have been known, even among kings, princes, lazy lords and fine ladies down to Maccaronies, &c. According to our Author's definition *ennui* is that languor and ſtagnation of body and mind which proceed from inactivity, and the abſence of all lively ſenſations that give us an agreeable information of our exiſtence and well-being.

plundered, ravaged, and laid deſolate the world, became, in the iſſue the prey of Goths, Vandals, Huns, Lombards, &c.'

The Author proceeds to an enumeration of the various duties that are peculiar to the different ſtates and conditions in human life. He addreſſes to the conſciences of ſovereigns and magiſtrates the ſolemn detail of their duties and obligations, with all the warmth and vehemence of patriotic enthuſiaſm; and this gives his ſtyle a certain tone of declamation, which juſt keeps on this ſide of poetry, and is not unpleaſing. Among the other orders of civil ſociety, he addreſſes himſelf to the clergy; and what is not a little ſurpriſing, he magnifies the dignity of their profeſſion with as much eloquence as he admoniſhes them of the duties that it requires of them. He has even the complaiſance to call them Diſciples of a God of Peace, *whoſe kingdom is not of this world*, and we are very ſorry, that any denominations of Chriſtians ſhould have furniſhed him, by their unguarded expreſſions, with a pretext, of which he perfidiouſly avails himſelf, for calling the clergy a body, which by their profeſſion are *imitators of a God, who was born in a ſtate of poverty*. This is ſhewing the *tip of the ear* through the lion's ſkin; and, however juſt, ſeaſonable, and animated his exhortations to the miniſters of the Goſpel may be, we cannot help looking upon them as impertinent in his mouth, all things conſidered.

The fifth and laſt ſection, which makes alſo the third and laſt part of this work, comprehends in general all the duties of private life, which ariſe from the particular relations of domeſtic ſociety, ſuch as thoſe of huſband and wife, fathers, mothers, and children, maſters and ſervants, friends and members of the ſame family. In this ſection alſo the Author expatiates more upon the important ſubject of education, than he has done upon any other that is diſcuſſed in this volume. He attributes much to education, and juſtly laments that this point is almoſt univerſally neglected or ill managed, particularly in the early ſeaſon of infancy, wherein nevertheleſs impreſſions are received, and habits are formed that influence the moral character in a more advanced period of life. 'In the period of infancy (ſays he) parents generally give up their children to nurſes, who fill them with falſe ideas, chimerical fears, and ſtamp upon their tender minds the impreſſions of their own follies and vices; afterwards they come into the hands of governeſſes, where they contract the habits of lying, diſſimulation, puſillanimity, gluttony, and effeminacy.' This is a cruel Phillippic againſt the female Mentors, and we hope for the honour of the ſex, that it is chargeable with exaggeration. Female education is certainly on a very bad footing

ing in all countries; and it were greatly to be wished that the respectable groupe of *knowing* and virtuous ladies that make at present such a shining figure in the annals of British literature, and have given the public such valuable specimens of their taste, principles, and genius, had influence enough to excite emulation, and thus increase their number. Why might there not be female seminaries, in which a *Chapone*, a *Barbauld*, a *Carter*, a *More*, might form governesses, and thus raise a spirit of female improvement, that might recall the most tender and amiable part of the human species from their present extravagancies?—The advantages of the male part of that species, in point of education, are, indeed, superior—and yet our Author complains with reason, of the general neglect that is palpable even here. 'Lycurgus, says he, considered the education of the rising generation as the most important object that could employ a legislator. Nevertheless, in all countries, this is the object about which government seems to be the least concerned. One would think (continues he) that the governors of Nations were totally indifferent about forming good subjects and useful members of the community: they seem to look upon morality as a speculative science, and to consider the practice of it as a matter of no sort of consequence. Nay, still more—In corrupt governments, it can neither be the inclination nor interest of the ruling power or powers to render their subjects virtuous: virtue is a disagreeable thing to tyrants, or even to despotic princes, because it has not that yielding and complying spirit, which they require; the sentiments of justice and humanity, were they prevalent in a people, would disconcert the plans and operations of a corrupt administration, &c.'

This whole chapter on education is a keen and warm satire upon the higher orders in civil society, and we wish it were as ill-founded as it is sharply pointed. There are, however, some things exaggerated, and what deserves notice here, is, that this chapter overturns the Author's whole system, and shews that his *Universal Morality* is a castle in the air; for if, as he asserts, there can be no virtue without a good education, and if, as he asserts farther, neither the noble, nor the rich, nor the heads of families in the lower ranks are either inclined to give, or capable of giving a good education to their children, how is his plan of *Universal Morality* to be executed? If (as he acknowledges with a surprising frankness) 'the most evident Maxims of morality are every moment contradicted and counteracted by examples, customs, institutions and laws, and by *private interest* which is powerful enough to counterbalance with facility a regard to the *general good*;' if 'in corrupt and ill-governed nations, *all* are perpe-

tually under the temptations of vice, and *none* find it their intereſt to do good or to be virtuous,—what is to be done? Oh! ſays our Author, we muſt begin by giving thoſe, who govern mankind, a taſte for ſound morality; we muſt open their eyes upon their true intereſts, that they may promote virtue by the laws, rewards, and puniſhments, of which they are the depoſitaries; for it is government alone that can render virtue and good morals prevalent in a ſtate.' Granting this, for a moment, to be true, how ſhall the change be produced in corrupt governors, and in thoſe who are formed by their influence and example to ſeparate virtue and happineſs, a private and public intereſt? What hold is there upon predominant paſſions, if the momentous intereſt preſented to the mind in a future ſcene by religious views, has no influence? Our Author maintains in this chapter, and in a very abſurd one, *concerning death*, which concludes his work, that the promiſes and threatnings of a life to come are too weak, and will always be inſufficient to better the hearts and the morals of men. The aſſertion is raſh and falſe: many are influenced by theſe proſpects, and many on whom they do not produce all the happy effects that might be deſired and expected from them, are nevertheleſs reſtrained by them in many caſes; and we believe they operate, imperceptibly, in innumerable inſtances, upon the affections of mankind, and prevent unſpeakable enormities, that would reſult from a *ſettled, calm*, and *univerſal* perſuaſion of the non-exiſtence of a future ſtate of reward and puniſhment.—Upon the whole, this book is the production of a warm-headed dreamer, who ſays a great many good things, which wiſer heads and more candid hearts may make uſe of with ſucceſs, and turn to real profit.

MONTHLY CATALOGUE,
For AUGUST, 1776.

MEDICAL.

Art. 13. *Obſervations Hiſtorical, Critical, and Medical, on the Wines of the Ancients, &c.* By Sir Edward Barry, Baronet, &c. 4to. 1 s. Boards. Cadell.

THE Author of the preſent inquiry, as he informs us in his preface, was induced to undertake it, in conſequence of the obſcurity which prevails in the dietetic and medical rules of Hippocrates, for the prevention and cure of diſeaſes; with reſpect to which, wine, he obſerves, is a principal article. He directed his reſearches therefore into the general nature and principles of wines; in order that he might be more capable of forming a true judgment of thoſe of the ancients, particularly the wines of Greece; and of diſcovering in what manner, and for what purpoſes, Hippocrates directed the uſe of them.

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The Author, however, is far from limiting himself, in this work, to the evident qualities and uſes of the principal Greek and Aſiatic wines. He treats largely of the methods purſued by the ancients in making their different wines, and preſerving them afterwards; and dwells pretty largely on the particular nature and preparation of thoſe made in the *Campania Fælix*, and other parts of Italy, as well as of thoſe of Greece and Aſia. He treats likewiſe of the nature and different qualities of water, as being one of the conſtituent principles of wine; and digreſſes into a particular account of the principles and qualities of the Bath waters. He next gives a full view of the convivial entertainments of the Greeks and Romans, and particularly of their ſuppers: terminating the work with an account of the properties and medical uſes of the wines of the ancients; and with a few obſervations on the genuine qualities of the modern wines imported into this country.

Thoſe who wiſh for information on theſe ſubjects will find their curioſity gratified, and will probably receive ſome entertainment, from the peruſal of the various particulars relative to them, which the Author has collected from the writers of antiquity; on ſome of which he has thrown a new light. We cannot, however, ſay much for his philoſophy, which is rather antiquated.

Art. 14. *A Treatiſe on the Medical Qualities of Mercury, &c.* By N. D. Falck, M. D. 12mo. 3s. 6d. Law.

So much has been written on mercury, by perſons well qualified to diſcuſs the natural hiſtory of that mineral, its various chemical preparations, and their medical qualities; that nothing leſs than that unbounded *philanthropy* which Dr. Falck ſo conſtantly and warmly profeſſes in all his publications, could poſſibly have blinded him ſo far as to convince him of the neceſſity, or even the propriety, of giving the world a new treatiſe on the ſubject.—'To benefit mankind, he ſays, has been his ſole motive for penning this work.'—'I have written, he afterwards adds, in the language of a friend to mankind.'—His philanthropy too appears to be the more meritorious, as ſome of the novelties which it has incited him to publiſh, are ſuch as he foreſees muſt excite the moſt formidable oppoſition.—'Sometimes, ſays he, I have ſtartled at the approach of prejudice, heading *an enraged multitude*, threatening to *overwhelm* me; but *truth* and *philanthropy* inſpired me with freſh vigour, and promiſed as my reward, the laurel due to the conqueror of vulgar prejudice and error.'

Under this '*enraged multitude*' the Author may poſſibly, among others, deſign *ourſelves*. Our feelings, however, do not amount to downright rage; but we own that our patience is fairly worn out, and we find ourſelves in ſome degree irritated, by his eternal egotiſms, his ſelf-conſequence, and his diſguſting profeſſions of philanthropy;—to paſs over his tumid mode of writing, and thoſe '*ſmall* imperfections of language in this work,' for which he accounts by obſerving that 'a tenſe attention to matters of importance will divert the mind from trifling objects.' We have no intention of '*overwhelming*' this 'conqueror of *vulgar prejudice* and error,' or of waging war with '*truth and philanthropy*.' We ſhall therefore only obſerve, that the 'vulgar prejudices' which he com-

bats, ſeem here to be replaced by others more high ſlown, and peculiar to himſelf; and that though he ſpeaks moſt diſreſpectfully of learned theory, yet no one theoriſes more abundantly, or in more *learned* phraſeology, than Dr. Falck.

With a more than poetic licence, he even deifies 'the *ſacred* drug;'—for ſo he prepoſterouſly calls the ſubject of his treatiſe;—and exalts its virtues (which are undoubtedly very extenſive) in caſes where few will venture to put them to the trial. We have no deſire, however—to uſe a phraſe of the Author's—of '*wrangling*' either him or ourſelves 'into fame,' by any particular ſtrictures on his performance. His new doctrines are not delivered in ſuch a manner, as to inſpire the Reader with ſuch a degree of confidence in them as will incline him to adopt them; and,—if we may oppoſe our opinions and experimental knowledge to his—we think that he recommends his favourite in many caſes, as a *panacea*, where we ſhould dread it as a *poiſon*.

Art. 15. *Three Tracts on Bath-water.* By R. Charleton, M. D. &c. 8vo. 4s. boards. Baldwin. 1774.

The firſt of theſe tracts contains a chemical analyſis of the Bath Waters; and the ſecond, an inquiry into their efficacy in palſies. Both theſe eſſays have been formerly printed. The third tract contains the caſes of ſeveral patients admitted into the hoſpital at Bath, under the care of the late Dr. Oliver. Some of theſe caſes were formerly publiſhed by Dr. Oliver, and others were prepared by him for the preſs. Theſe laſt are here publiſhed for the firſt time, together with notes, and ſome additional caſes, by the preſent Editor. They relate to diſeaſes of the ſkin, rheumatiſm, cachexy, and *ſpina ventoſa*, ſciatica, hip caſes, and ſtomach diſeaſes; and are followed by ſome uſeful remarks on the laſt mentioned complaint, which were found among Dr. Oliver's papers.—They tend to prove the great efficacy of the Bath Waters in all theſe diſorders.

Art. 16. *Elements of the Practice of Midwifry.* By Alexander Hamilton, Surgeon, &c. 8vo. 5s. Murray.

This treatiſe contains the ſubſtance of the courſe of lectures on midwifery read to the Author's pupils. It exhibits the *primæ lineæ* of that art, the principles of which are explained in a ſyſtematical and conciſe, yet ſatisfactory manner. Though the Author modeſtly diſclaims 'laying any claim to any important diſcovery or improvement,' his treatiſe will be of uſe as a guide to the younger practitioner, and as an uſeful remembrancer to the more experienced.

Art. 17. *A Letter to Lord Cathcart, concerning the Recovery of Perſons drowned, and ſeemingly dead.* By Dr. William Cullen, his Majeſty's firſt Phyſician at Edinburgh. 8vo. 1s. 6d. Murray.

The repeated accounts we have already given of the views and proceedings of the ſocieties formed at Amſterdam, Paris, and London, for the recovery of drowned perſons, render it unneceſſary for us to ſay any thing more of the preſent publication, than that it contains many judicious, and ſome new directions relative to the ſubject. Of the latter kind is a propoſal by Dr. Monro, of blowing air into the patient's lungs, by means of a wooden pipe inſerted

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into one of his noſtrils; accompanied with directions how to ſtraiten the gullet, by preſſing on the *cricoid* cartilage, in order to prevent the air from paſſing into the ſtomach.

Art. 18. *An Abridgement of Baron Van Swieten's* Commentaries on Boerhaave's Aphoriſms, concerning the Knowledge and Cure of Diſeaſes. By Colin Hoſſack, M D. of Colcheſter, Phyſician to his Royal Highneſs Frederic Prince of Wales. 8vo. Vols. 3, 4. and 5. Price unbound 12s. Horſfield.

Dr. Hoſſack's Abridgement, which is now compleated, was briefly recommended to the public, in our Review for Auguſt, 1774, p. 158.

MATHEMATICS.

Art. 19. *Practical Perſpective.* Being a Courſe of Leſſons, exhibiting eaſy and conciſe Rules for drawing juſtly all ſorts of Objects. Adapted to the Uſe of Schools. By H. Clarke. In Two Volumes. 8vo. Vol. I. 6s. boards. Nourſe, &c.

This volume contains *fifty-two* leſſons, illuſtrating the practice of perſpective in a great variety of caſes, and in a manner intelligible to thoſe young perſons, for whom they are intended. The Author begins with the moſt ſimple problem, that of finding the perſpective of a point; he proceeds to inveſtigate the repreſentations of lines and planes, ſituated on and parallel to the ground plane: he next teaches, how to exhibit the appearances of lines, planes, and ſolids, perpendicular to the ground plane, and afterwards of ſuch as are inclined to it. He has likewiſe illuſtrated the practice of ſciagraphic perſpective, and laid down rules for catoptric appearances according to the various poſitions of the reflecting ſurface with reſpect to the horizon. He has alſo briefly deſcribed the nature of theatrical perſpective together with the theory of horizontal pictures and cieling-pieces; and directed how to take views without the aſſiſtance of any inſtrument or actual meaſurement.—The whole is compriſed in a ſmall compaſs, and accompanied with a variety of raiſed and ſhaded figures for the more familiar illuſtration of the leſſons propoſed.

In a *ſecond* volume which the Author promiſes in the preface, and which is neceſſary to complete his deſign, he furniſhes a number of drawings, as examples and applications of the rules delivered in the *firſt*. In architecture, he propoſes to give 'the perſpective elevations of the orders, arches, doors, niches, &c. with the perſpective of various modes of buildings, ſquares, ſtreets, avenues, &c. in geography, the projections of the ſphere, for the conſtruction of maps, charts, &c. in aſtronomy, the conſtruction of celeſtial planiſpheres, analemmas, aſtrolabes, dials, &c. As alſo the conſtruction of tranſits, ſolar and lunar eclipſes, &c.'

Art. 20. *The Nautical Almanac*, and Aſtronomical Ephemeris, for the Year 1778. Publiſhed by order of the Commiſſioners of Longitude. 8vo. 3s 6d. Nourſe.

To this volume, beſide the uſual contents *, are added, Right Aſcenſions and Zenith Diſtances of the Moon, deduced from

* Vid. former Reviews.

Dr. *Bradley's* Observations; and Astronomical Problems by Mr. *Lyons.* The *two* first of these problems propose an easy method of determining the altitude of the sun, moon, or a star at any time, the meridional altitude being known, by means of the Ephemeris, without an observation. The *two* other problems determine the latitude of any place of observation, from the time which the sun's diameter takes to pass either a horizontal or a vertical line.

AMERICAN CONTROVERSY.

Art. 21. *Three Letters to Dr. Price*, containing Remarks on his "Observations," &c. By a Member of Lincoln's Inn, F. R. S. F. S. A. 8vo. 2s. 6d. Payne.

A part of these Letters was published some months since in the Gazetter under the signature of Attilius: they are probably the work of Mr. L——d, the reputed Author of "Remarks on the principal Acts of the last Parliament;" a performance which afforded us objects as well of approbation as censure. The Letters under consideration discover great ability in the Writer, though it does not seem to be always rightly or successfully employed; especially when exerted against the more fundamental principles of Dr. Price's performance.

Mr. L. censures the Doctor's definition of Liberty on account of its implying, as he supposes, 'something *positive*,' viz. 'the power of self-direction or of self-government;' and alleges that 'the terms liberty, self-determination, self-direction, self-government, convey only *negative* ideas;' and that liberty is 'clearly nothing more nor less than the absence of coercion.—I use the term coercion, says he, because it comprises *con*straint and *re*straint; by the former a man may be compelled to *do*, by the latter to *forbear*, certain acts.'—This 'notion of liberty' the Author ascribes to 'a very worthy and ingenious friend;' and says it will make a leading principle in a work which this Gentleman means to give the world.' Whether this 'notion' be just or not, appears to us of but little importance, as we do not comprehend how the controversy can be materially affected, by considering liberty as *positive* or only as *negative*; for certainly one who has no powers cannot be free; neither is it possible that one in that situation should become the object of restraint, the idea of which necessarily supposes an obstacle to some action which the person restrained might have otherwise performed: it would certainly appear very ridiculous to build a wall round a plant which has no locomotive power, and pretend that by this inclosure the plant had been restrained from walking: nothing can therefore be said to have restrained a man in the government or direction of himself in any instance wherein he would not without much restraint have had 'the power of self direction or of self-government;' though the Author will not admit this power to be the constituent of liberty.——He afterwards divides liberty into physical and moral, and offers some, not improper, strictures upon Dr. Price's divisions of it.

The Author's Second Letter treats of Civil Liberty: in writing on this topic Dr. Price had said that "in every free state *every* man is his *own* legislator, all taxes are *free* gifts for public services; all laws

are particular proviſions or regulations, eſtabliſhed by *common conſent* for gaining protection and ſafety: all magiſtrates are *truſtees* or *deputies* for carrying theſe regulations into execution."

The meaning of this paſſage Mr. L. chuſes to miſtake, and to ſuppoſe that the Doctor intended to maintain that in a free ſtate each individual ought ſeparately to make laws for his own diſtinct government; and having ſpent ſome time in ridiculing this abſurdity, he next ſuppoſes it to have been the Doctor's meaning that the unanimous conſent of every individual in a free community ſhould be neceſſary to the eſtabliſhment of any law for governing the community: a poſition which he takes care ſufficiently to ridicule. But theſe, and other ſuppoſitions of the Author, are in themſelves ſo extravagant, and ſo incompatible with the whole tendency of Dr. Price's arguments, that we muſt conclude his meaning to have been wilfully miſtaken, and conſider the Author's wit and humour on theſe topics as miſapplied and ſomewhat impertinent. The very inſtitution of a political ſociety requires that thoſe who enter into it, ſhould be governed by one common will, and that the will of a greater or leſſer majority ſhould be conſidered as the will of all, whenever unanimity is wanting. And neither Dr. Price nor the warmeſt advocate for liberty could be concerned to maintain more on this ſubject, than that in every civil ſociety, the only juſt foundation of government is the conſent of thoſe who are governed; and that in a free government (ſuch as our own) the people, however they may diveſt themſelves of the executive power, ought to retain a ſhare in the legiſlative, and that their conſent, or that of a majority of them, given perſonally or by their ſubſtitutes, ſhould be neceſſary to the validity of any law. And this doctrine, if it be true, is abundantly ſufficient to juſtify the claim of the colonies to an exemption from the authority of parliament, ſo long as they are deprived of all participation in that authority: and againſt this doctrine nothing has been urged by our Author, which appears to us of the leaſt force: on the contrary, he ſeems to have evaded the ſubject by imputing abſurdities, only for the purpoſe of refuting them.

We are reſtrained from purſuing the courſe of this Writer's remarks, any further than as they relate to the fundamental principles delivered by Dr. Price. Theſe we think Mr. L—d has failed in attempting to refute, though he certainly has, with much ſagacity and knowledge, detected many fallacies and defects in the Doctor's leſs important arguments and obſervations.

ART. 22. *Obſervations on the Nature of Civil Liberty, and the Principles of Government.* By Rich. Hey, M. A. Fellow of Sidney Suſſex College, Cambridge, and Barriſter at Law of the Middle Temple. 8vo. 1s. Cadell.

'If the title of theſe Obſervations (ſays Mr. Hey) be compared with the title of the pamphlet lately publiſhed by Dr. Price; it may perhaps be thought that they were intended to be an anſwer to that pamphlet, and intended for nothing more. This is not the caſe. I have gone ſo far as to examine ſome of the principles delivered by that Author; but I do not pretend to have conſidered them all. I have alſo gone forwards ſometimes in purſuit of ſuch thoughts as preſented themſelves, without any intention of confirming, refuting, or examining what Dr. Price or

any

any other author had advanced. Therefore it will be in vain to expect that every ſentence ſhould have ſome immediate reference to the doctrines of this or that party. The whole is only a ſmall collection of miſcellaneous remarks; ſuch however as actually occurred in a courſe of thinking. They are thrown freely into the common ſtock of ſpeculations on theſe intereſting ſubjects: and, if all that has been and will be thrown into that common ſtock can but enable the ſincere and ſimple reaſoner to form ſome ſatisfactory opinions, he will think it but of ſmall conſequence to ſee minutely from *whom* he received any aſſiſtance.'

Mr. Hey agrees with Mr. L——d in denying that liberty is any thing *poſitive*; but differs from him in this, that he conſiders it as being merely the 'abſence of *reſtraint*;' and not of *reſtraint* and *conſtraint*; the latter term implying an exertion of poſitive violence.

Mr. Hey's Obſervations are generally delivered in the candid liberal ſtyle of a Gentleman; and many of them deſerve particular attention.

Art. 23. *Licentiouſneſs Unmaſked*; *or*, *Liberty explained.* 8vo. 1 s. Bew.

Of all the numerous anſwers which have appeared to Dr. Price's late publication, this ſeems to be the moſt unconnected, ſuperficial, and unworthy.

Art. 24. *Reflections on the moſt proper Means of reducing the Rebels, and what ought to be the Conſequence of our Succeſs.* By an Officer who ſerved the laſt War in America. 8vo. 1 s. Wilkie.

This Officer adviſes us to attempt the reduction of America by two armies to be ſent, one to Quebec, and the other to South Carolina. The former he ſuppoſes might be greatly augmented by Canadians and ſavages, and the latter by the negroes in theſe provinces; and being thus augmented, he thinks they might ſucceſsfully advance towards each other, through the middle colonies, and effect the conqueſt of America.—One part of a plan ſomewhat ſimilar to this has lately miſcarried; the other parts are under trial; and any prediction of the event may not long be wanted.

After having ſubdued the Colonies, the Author adviſes us to lay many reſtraints on the *conquered*, and to grant them very few indulgences.

Art. 25. *American Patriotiſm* farther confronted with Reaſon, Scripture, and the Conſtitution: being Obſervations on the dangerous Politics taught by the Rev. Mr. Evans, M. A. and the Rev. Dr. Price. With a ſcriptural Plea for the revolted Colonies. By J. Fletcher, Vicar of Madeley, Salop. 12mo. 9 d. Buckland, &c.

Mr. F. ſtill keeps the field, and ſeems determined to protract the war. If the wearied Readers aſk—'to what good purpoſe?' hear his anſwer: 'Beaſts and ſavages can be conquered by fire and ſword; but it is the glory of men and Chriſtians to be ſubdued by argument and ſcripture. Force may indeed bend the body, but truth alone properly bends the mind. Whilſt our armies prepare to engage the majority in America with the dreadful implements of war, it will not therefore be amiſs to engage the eccleſiaſtical minority in England, with the harmleſs implements of controverſy.

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On ſome occaſions, one pen may do more execution than a battery of cannon: A page of well applied ſcriptures may be of more extenſive uſe than a field of battle: And drops of ink may have a greater effect than ſtreams of blood. If a broad ſide can ſink a man of war, and ſend a thouſand men to the bottom; a good argument can do far more: For it can ſink a prejudice which fits out an hundred ſhips, and arms, it may be, fifty thouſand men.'

It were well for mankind if national quarrels could be made up in this *unbloody* way; of the efficacy of which Mr. F. has ſo good an opinion. For our part, we ſhould certainly agree with our Author, in preferring writing to fighting; and happy it is for us ſcribblers, that amidſt all the din and deſtruction of diſtant war, we, at home, are not employed in wielding any weapon more dangerous than a gooſe-quill.

To ſpeak ſeriouſly, however, of Mr. F.'s preſent performance, it is, like his former piece on this ſubject*, wordy, ſpecious, and artful. He alternately attacks the champions on the other ſide of the queſtion, Dr. Price, and Mr. Evans; and he, evidently, thinks himſelf a match for them both. What the Public will think, is another point, and to the Public we refer it: for we are almoſt tired of the fruitleſs conteſt; and, moreover, have before us, a large arrear of matter which, we apprehend, will prove much more agreeable to the generality of our Readers.—One word, however, with this writer, before we part.—Mr. F. is a little chagrined at our ſtyling him, in the article above referred to, a *meer Sacheverell*; and he takes pains, in this publication, to ſhew his equal abhorrence of *regal*, or of *mobbiſh* tyranny.—We are glad to find this Rev. gentleman thus diſclaiming thoſe principles to which many of his poſitions and arguments obviouſly lead; and we charitably hope that he was not aware of the full extent and tendency of their operation. Mr. F. is, by all report, a good man; but he will never, we ſuſpect, obtain a *good report* merely for his *politics* †: except with thoſe who have already embraced the ſame ſyſtem: for mankind are too much guided by Swift's rule, of pronouncing thoſe *right* who think as we do, and every one *wrong* who differs from us.—Poor encouragement, by the way, for our Author to expend his ink, and wear out his pens, in order to convert thoſe political Heretics the advocates for America.

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* See Rev. April, p. 325. *Vind. of Weſley.*

† We do not mean this hint with reſpect to the *ſide* which Mr. F. has taken, in our preſent unhappy diſputes with the Colonies, but to his modes of reaſoning, which ſeem to be ill calculated for the ſupport of the cauſe he wiſhes to defend: unleſs his chief aim is to ſatisfy the doubts of the honeſt mechanics and plowmen of Madely pariſh: who may wonderfully edify by his familiar caſes of parent and child, maſter and ſervant, apothecary and doctor, &c. &c. all brought in to illuſtrate the doctrines of *repreſentation, taxation, ſubjection, paſſive-obedience*, and other great queſtions relative to government and ſtate policy.

Art. 26. *Political Sophiſtry detected:* or brief Remarks on the Rev. Mr. Fletcher's late Tract entitled *American Patriotiſm.* By Caleb Evans, M. A. 12mo. 3d. Dilly.

Mr. E. appears to be no more inclined to *put up*, than his Salopian antagoniſt. He re-enters the liſts with his uſual vivacity, and deals about his blows with his accuſtomed vigor and alacrity. He, here, vindicates himſelf from the charge of inculcating '*dangerous politics*;' and alſo urges, farther, thoſe pleas in favour of liberty; which he ſo properly maintained in his former *Reply* to Mr. F. † diſcuſſing, as he goes along, the various arguments offered by the Vicar of Madely, in defence of a Britiſh taxation of American property; with other points, relative to this diſpute.

Art. 27. *Some Obſervations on Liberty.* Occaſioned by a late Tract. By John Weſley. 12mo. 3d. Foundery, &c.

Another anſwer to Dr. Price! How amazingly do the Dr's. opponents multiply! And we are glad to ſee this: for, though the greater part of what is advanced, on the principles of liberty, by the diſputants on either ſide, may tend to perplex and confound an ordinary reader, yet men of ſuperior diſcernment will be able, as Horace ſays, to *ſtrike light out of this ſmoke*—to extract gold from this great heap of droſs. And the ſubject, after ſo general a diſcuſſion, will be better underſtood than heretofore.—Mr. W. (among others of Dr. P.'s antagoniſts) has many ſhrewd remarks, which, from his quaint and popular manner of conveying them, may ſeem to ſtrike with peculiar poignancy.—What advantage, from all theſe materials, may not be drawn, by a perſon of Dr. P.'s capacity; and what may we not expect from his candour and public ſpirit!

POLITICAL.

Art. 28. *The Duenna*, a Comic Opera, in Three Acts, as it is performed by his Majeſty's Servants. 8vo. 1 s. 6d. Johnſton.

The Author has borrowed Sheridan's mould, in which the famous Covent-Garden *Duenna* was ſo ſucceſsfully formed, and he has melted into it a maſs of political baſe-metal, which reſembles the original *caſt* as much as a Birmingham *ſand* half-penny does the genuine coin of the Tower-ſtamp. It is one of the moſt impudent court ſatires we have ever ſeen; and yet, at the ſame time, a very unmeaning, common-place, contemptible catch-penny. Some of the ſongs are, however [to give the *Grub* his due] tolerable parodies on thoſe of Mr. Sheridan's Duenna.

LAW.

Art. 29. *The Trial of an Information iſſuing out of the Court of King's Bench*, on the Proſecution of William Baily, Clerk, againſt Francis Newman and John Hunt, Eſqrs; two of his Majeſty's Juſtices of the Peace for the County of Somerſet; for certain Treſpaſſes and Miſdemeanors, at the Aſſizes at Taunton, in the ſaid County, April 1, 1776, before the Hon. Sir Beaumont Hotham, Knt. one of the Barons of his Majeſty's Court of Exchequer. 4to. 1 s. 6d. Newbery, &c.

A fine check to the tyranny of over bearing country Juſtices!

† Rev. April, p. 326.

NOVELS

NOVELS and MEMOIRS.

Art. 30. *The Life of the Swediſh Counteſs De G****, written in German by the late ingenious C. F. Gellert, Profeſſor of Leipſic. Tranſlated from the German by the Rev. Mr. N**. 8vo. 2s. 6d. Donaldſon.

This is a vile tranſlation of the beautiful work mentioned in our laſt, poſſibly, the old one reprinted.

Art. 31. *Iſabella, or the Rewards of Good Nature.* By the Author of the Benevolent Man, and the Hiſtory of Lady Ann Neville. 12mo. 2 Vols. 6s. Bell.

Death! duels! adulteries! fornications! burning livers, and breaking hearts! what would the preſent race of noveliſts do without you, ye horrid train? yet, notwithſtanding all this *terrible buſineſs* and the diffuſe and ill modulated language in which theſe volumes are written,—the work has ſome merit. For Iſabella is a very amiable picture of conjugal tenderneſs and prudence.

Art. 32. *The Hiſtory of Lady Sophia Sternheim:* attempted from the German of Mr. Weiland*. 12mo. 2 Vols. 6s. Jones.

If a Writer has genius ſufficient to riſe above the barrenneſs and inſipidity of modern novels, it requires no ſmall ſhare of good ſenſe and taſte to avoid extravagance and improbability. The preſent work, like the former productions of Mr. Wieland, is faulty in this reſpect. We obſerve many juſt and ſtriking ſentiments; much boldneſs of colouring; and a great variety of characters and incidents; but we every where meet with violations of nature and propriety. The virtuous characters are elevated to a degree of perfection, and the vicious ſunk to a depth of villainy, ſcarcely to be ſuppoſed: incidents are related too extraordinary to be credited; and events are brought about, which though they ſurpriſe by their novelty, evidently appear to be the creation of fancy.

POETICAL.

Art. 33. *The Progreſs of Freedom*, a Poem. By J. Champion, Eſq. 4to. 1s. W. Davis.

O D—n—n†! infernal dæmon! How long wilt thou haraſs us with thy inſatiable demands? Take, take one victim more.

Art. 34. *Cliſton*, a Poem, in Imitation of Spenſer. 4to. 2s. Briſtol printed, and ſold by Robinſon in London.

One more, then, and be ſatisfied!

Art. 35. *The Haunch of Veniſon*, a poetical Epiſtle to Lord Clare. By the late Dr. Goldſmith. 4to. 1s. 6d. Kearſly.

In the true ſtyle of familiar Humour.

Art. 36. *The Cave of Death*, an Elegy. Inſcribed to the Memory of the deceaſed Relations of the Author. 4to. 1s. Canterbury printed. Sold in London by Robinſon.

The Cave of Death is a family vault, and the poem a memoir of the Author's relations. It does honour to his piety; and the poetry is not deſpicable.

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* Tranſlated by the late Mr. Joſeph Collyer.

† Thoſe Readers whoſe delicacy may be offended with the *name* of this deity are deſired to take the Poet's advice, "and *molliſy* damnation with a phraſe."

Art.

Art. 37. *Ode*, occaſioned by Sir William Browne's Legacy of two Gold Medals, to be diſpoſed of annually for the Encouragement of Poetry in the Univerſity of Cambridge. 4to. 6 d. Almon.

Nothing in it!

Art. 38. *A Prophecy of Merlin*, an Heroic Poem, concerning the wonderful Succeſs of a Project now on Foot to make the River from the Severn to Stroud in Glouceſterſhire navigable. Tranſlated from the original Latin, annexed, with Notes explanatory. 4to. 1 s. Bew.

This man of doggrel ought to have barked in Stroud only. To bring their canal into Paternoſter Row was ridiculous.

Art. 39. *The Fair Villager*, a Tale; with other miſcellaneous Poems. 4to. 1 s. 6 d. Becket.

Not contemptible.

Art. 40. *An Aſylum for Fugitives*, No. I. and II. To be continued occaſionally. 12mo. 1 s. each. Almon.

If we except the humorous and ingenious epiſtle from Lord St—y to Lady Caroline * * *, the reſt of theſe fugitives might have taken their final flight without any public complaint. The ſecond Number, in particular, is a mere hotch potch of ſtale politics.

Art. 41. *Poems on different Occaſions.* 12mo. 3 s. Becket.

A pretty, elegant, rural noſegay, formed in the beſt taſte and manner of Shenſtone, and compoſed of many fair and pleaſant flowers. We would recommend it to the Author to withdraw, in a future edition, his Ode on St. Cecilia's Day.

Art. 42. *Poems on various Occaſions*; conſiſting of original Pieces and Tranſlations. By Samuel Bentley. 8vo. 6 s. Boards. Stevens.

This honeſt man is exceedingly angry with us for having laughed ſeven years ago at a poem of his called *Dove Dale*, or the *River Dove*, or by ſome ſuch title;—and he ſays that his verſes will laſt as long as *Dove* ſhall flow;—and he has wrote verſes about *us*;—aye, and he has called us ſectaries and Preſbyterian parſons.—Now, we ſwear by the river *Dove*, that, had we really been ſuch, we ſhould have thought ourſelves moſt fortunate; had we kept a ſchiſm ſhop, then would our ſchiſm ſhop have kept us—Then had we not been condemned to hard labour, or to peruſe this man's performances.—But, "of a bad bargain make the beſt;" ſo we ſhall e'en pocket our reſentment, and fiſh for a little fun. For,

Dogs have oft uncommon parts,
And proficients been in arts:
Letters ſome, and figures know,
And at cards their learning ſhew.

This is a ſpecimen of the poetry that 'muſt laſt while Dove ſhall flow.' Well, let us proceed:

Then guard your hearts, ye *Utt'xeter* fair ladies.

In the whole corps of Reviewers, conſiſting of Engliſh, Welch, and Iriſh, Scotch, and Dutch doctors of laws, who are, at the ſame time, eſquires, five men midwives, and fifty Preſbyterian parſons, was not found one who could undertake to pronounce the local word in the above line.

The

The ſmart republication, the ſudden ſurpriſe, are the very life of poetry. A ſhepherd being ſolicited by his fellow ſwains to ſing,

With graceful motion, bowing *down* his head,
Smiling conſent, with mildeſt accent ſaid,
WHAT SHOULD I SING?

There lies the beauty of the whole; had he begun directly, there had been nothing in it. By and bye he begins, and the theme of his ſong is haymaking:

The graſs full grown, and all in perfect bloom,
Relentleſs Time devotes to meet its doom.
The mower ſtout——
He makes his way, the graſs is cut off young,
A moral leſſon to the giddy throng.

The ſurpriſing is the fruitful ſource of the ſublime, and in nothing more than when it ariſes from contradiction: thus, firſt of all, the graſs is *full grown*, and devoted by *relentleſs Time*, and, immediately after, it is *cut off young*. But—all this is really too terrible to laugh at. There is a degree of vileneſs which ſinks below ridicule, and none but the members of a ſpouting-club can make ſport of the bellman's verſes.

Art. 43. *Garrick's Looking-glaſs; or, the Art of riſing on the Stage.* A Poem in Three Cantos. Decorated with Dramatic Characters. By the Author of *****. 4to. 2 s. 6 d. Evans.

This Looking-glaſs is neither ſo brilliant as the works of *Butler* or *Swift*, or ſo poliſhed as thoſe of *Prior*. It is, however, of no coarſe manufacture, and the purchaſer may, by looking into it, contemplate the theatre *tanquam in ſpeculum*; nay even the retired Roſſius, having left the public ſunſhine, may now ſalute this glaſs †, &c.

Art. 44. *Omiah's Farewell.* Inſcribed to the Ladies of London. 4to. 1 s. Kearſly.

Our Covent-Garden poets have metamorphoſed Omiah into an Ovid.

Art. 45. *An Elegiac Tribute to the Memory of a departed Friend.* 4to. 1 s. Johnſon.

See what was ſaid of this young Writer's "Elegiac Verſes to a young Lady, on the Death of her Brother;" Review, February, p. 163. The Author appears to have a natural turn for this ſpecies of poetry; but his efforts are not, as yet, extremely vigorous: he will probably, ſoar higher, as his pinions grow ſtronger.

Art. 46. *The Flight of Freedom*; a Fragment. 4to. 1 s. 6 d. Williams.

Freedom emigrates, at laſt [in compliance, no doubt, with the humour of the times] to America; and the veſſel which conveys the vagrant goddeſs, is a ſtrange awkward thing,—not Apollo's nor Elijah's fiery chariot, but a kind of poetic tumbril, which moves grating along, like an heavy-loaded broad-wheel waggon, over a turnpike road newly gravelled; and rumbling a thouſand times worſe than

† "Shine out, fair ſun, till I have bought a glaſs,
That I may ſee my ſhadow as I paſs."
SHAK. *Richard.*

Sir

Sir Richard Blackmore's wheels, to which it was ſaid the Knight uſed to accommodate the ſound of his verſes.

Art. 47. *The Revolution*, a Poem. Canto the Firſt. By Charles Crawford, M. A. 4to. 1 s. 6 d. Becket.

Mr. Crawford's abilities are not unknown in the literary world. His *Diſſertation on the Phædon of Plato* was announced to our Readers in the *forty-ninth* volume of the Review, p. 437, &c. Of his poetical talents a ſpecimen was given in vol. 50, p. 407, from his elegiac poem, entitled *Sophronia and Hilario*. In his preſent performance, his deſign is

To ſing the hero, whoſe auſpicious arms
Drove from the Britiſh realm a tyrant King.

'Great William's fame' is, indeed, a noble theme; but not, we fear, at this time, a favourite one; except with the ſmall remainder of the Old Whigs: who ſtill delight in filling a bumper to the GLORIOUS MEMORY, on the 4th of November.

The dignity of the EPIC, however, we apprehend is too high for the reach of this Bard,—whoſe turn ſeems rather to be for ſatire. As an *invective* againſt *Popery*, and *arbitrary power*, Mr. C.'s performance may be read, with ſome degree of approbation, by the zealous WILLIAMITES and advocates for LIBERTY: but as an HEROIC POEM, it will not, in our opinion (ſo far as we may venture to conclude from the preſent ſpecimen) rank with the *Henriade* of his favourite Voltaire, nor even with *Leonidas*, or Wilkie's *Epigoniad*.—But we reſerve our criticiſms till the completion of the work; to which, for the ſake of the principles it inculcates, whatever may be thought of the poetry, we heartily wiſh ſucceſs.

MISCELLANEOUS.

Art. 48. *The original Works of William King*, LL. D. Advocate of Doctors Commons, Judge of the High Court of Admiralty, Keeper of the Records in Ireland, and Vicar-general to the Lord Primate. Now firſt collected into three Volumes, with hiſtorical Notes, and Memoirs of the Author. 8vo. 3 Vols. 12 s. Conant.

There were two Dr William Kings of the univerſity of Oxford, both men of wit and humour, and both Tories. One (the Author of theſe volumes) was of Chriſt-church; the other, who was of later ſtanding, was of St. Mary Hall. The former wrote chiefly in Engliſh, the latter in Latin: but in name, title, genius, principles, and diſpoſition, they were *pæne gemelli*. The ingenious Advocate's works are now more fully collected than they have hitherto been. They are well known, and have many admirers; and therefore, need not here be more particularly announced. Our Author was a *bon vivant*, and Pope uſed to ſay of him, that he could write verſes three hours after he could not ſpeak. The Editor is commendable for his great attention and accuracy, and for the entertaining variety of his notes and anecdotes.

Art. 49. *John Buncle*, jun. Gentleman. 8vo. 3 s. Johnſon.

Another Sentimental Journey maker, mounted on one of the milky mothers, and wofully galling her, after the nobly wanton courſer of Sterne.

Art.

Art. 50. *Reflections on the Growth of Heatheniſm among modern Chriſtians.* In a Letter to a Friend at Oxford. Humbly recommended to the ſerious Conſideration of all thoſe who are entruſted with the Education of Youth. By a Preſbyter of the Church of England. 8vo. 1s. Rivington.

There is a claſs of men amongſt us, not numerous indeed, nor, we truſt, ill meaning, who following the inſupportable principles of Hutchinſon, and others of his caſt, would at once cut us off from the monuments of ancient genius, and from the reliques of ancient art: for, to aboliſh the idea of the Heathen deities, ſo intimately connected with thoſe remains, muſt, in effect, be to do this. The leader of theſe men, apprehenſive of the conſequences, moſt abſurdly endeavoured to prove that the principles of all arts and ſciences were contained in the Bible. But this was the delirium of a man intoxicated with ſyſtem.

Though this Writer, who addreſſes himſelf more particularly to thoſe who are entruſted with the education of youth, does not abſolutely prohibit all claſſical productions, yet he ſeems well inclined ſo to do; and we are not ſtrangers to ſome, of his principles, who will ſuffer no books to come into the hands of their ſcholars, except *Selectæ e Profanis*, &c. *Officium Hominis*, &c. a Latin tranſlation of the Whole Duty of Man, and two or three more of that kind: now the acquiſition of claſſical languages undirected to claſſical ſtudies, is at leaſt an idle purſuit.

But our Author is moſt angry with modern poets, that they ſhould be ſo paganized as to impersonate paſſions, and addreſs themſelves to imaginary deities; and 'Milton, ſaith he, has made it appear that what is great in poetry may be attained without borrowing any thing from the ancient ornaments of the Pagan machinery' ſo much the worſe: ſince he has been obliged to take ſuch liberties with our *own machinery*, as our Author will hardly venture to think advantageous to the veriſimilitude of our religion. The truth is, that fiction is the proper ground and region of poetry, and the farther the *muſa mendax* is kept from the national religion, the leſs it will ſuffer from her. It was for this reaſon, no doubt, that the ancient philoſopher propoſed to exclude poets from his commonwealth.

Art. 51. *A Tour in Ireland in* 1775. With a Map and a View of the Salmon Leap at Ballyſhannon. 8vo. 5s. Boards. Robſon, &c.

Mr. Twiſs, the Author of *Travels through Portugal and Spain* *, has here given his obſervations made in a tour through the greateſt part of Ireland. We have already given our opinion of the genius and manner of this young *Touriſt*, in the Article referred to in the note; to which we ſhall now only add, from the firſt paragraph of his *Appendix*, his own remark on the whole extent of his various excurſions:—'I have viſited, ſays he, the greateſt part of England, Scotland, Ireland, Holland, Flanders, France, Switzerland, Germany, Bohemia, Italy, Portugal, and Spain, and, including 16 ſea voyages, have journeyed about 27,000 miles; which is 2000 more than the circumference of the earth.'—As lovers of our

* See Review, Sept. 1775. Art. I.

natale ſolum, we are happy to find that after all that this Gentleman has ſeen of ſome of the fineſt parts of the globe, he prefers Old England, for *climate*, *ſoil*, and *government*, to all other countries.

Art. 52. *The Life of Pope Clement* XIV. (Ganganelli.) Tranſlated from the French of Monſ. Caraccioli. 8vo. 4 s. ſewed. Johnſon, &c.

The work alluded to, in our account of Ganganelli's Letters, in our laſt *Appendix*, p. 532. It is written altogether in the encomiaſtic ſtrain of the foreign academical *eloges*; but it does not beſtow more praiſe on the late excellent Pope than he merited.—An Appendix is ſubjoined, containing ſome letters, written by this truly great man, when he was a Cardinal; together with his brief for the ſuppreſſion of the Jeſuits. Of this piece, we are aſſured, the Pope himſelf was the ſole author; and it does him honour. 'It is not, ſays our Biographer, one of thoſe publications calculated only for a day,—but it is a monument which will ſubſiſt through generations to come.'

Art. 53. *A Geographical Dictionary; or, general View of the World, &c.* Collected from the lateſt Books of Geography and Travels. 8vo. 2 s. Hay. 1775.

We have given as much of the title as the nature of a piece required, which is a mere abſtract of abſtracts:—geographical grammars, gazetteers, court kalendars, &c. It may, however, as the Editor modeſtly expreſſes himſelf, ſerve to convey information 'at a cheap rate, and gradually lead the reader to better books.'

Art. 54. *The Works of Dr. Jonathan Swift*, Dean of St. Patrick's, Dublin. Vol. XVII. Large 8vo. 7 s. Boards. Bowyer, &c. 1775.

Swift's works being now grown very voluminous, and few Readers being poſſeſſed of complete ſets, it may be of uſe, to many, to know the ſtate of the ſeveral diſtinct publications which, collectively, form the entire ſeries.

There are now 24 volumes publiſhed, in the ſize above-mentioned, viz.

The firſt *twelve*, of which Dr. Hawkeſworth was the Editor, 1775.

The *thirteenth* and *fourteenth*, improved from Faulkner's Dublin edition, 1765.

The *fifteenth* and *ſixteenth*, publiſhed by Deane Swift, Eſq.

The preſent volume.

To make up the above number, there are ſix volumes of literary correſpondence, viz. *three* volumes of letters publiſhed by Dr. Hawkeſworth in 1766; and *three* ditto by Deane Swift, Eſq; in 1767. Of all theſe ſufficient accounts have been given in our Reviews.

To which we are to add, a ſupplemental volume, juſt publiſhed; and of which more will be ſaid in the next Article.

This *ſeventeenth* volume of *miſcellanies*, contains the hiſtory of the four laſt years of the Queen; of which we gave an ample account at the time of its firſt publication, in 1758: ſee Review, vol. xviii. To this capital piece, which, alone, makes a conſiderable volume, are ſome miſcellaneous papers, in *proſe*; together with nine numbers of the Tatler, one Spectator, and one Examiner, not in former collections: alſo 18 letters, written by the Dean and his friends, and *ſome pieces of* poetry,—the latter of no great account. There is

likewiſe

likewiſe a moſt valuable *general index* to the whole works and letters, and a curious ſet of notes to the former volumes.

Art. 55. *A Supplement to Dr. Swift's Works:* Being a Collection of Miſcellanies in Proſe and Verſe, by the DEAN, Dr. *Delany*, Dr. *Sheridan*, and *others*, his intimate Friends: With explanatory *Notes*, and an *Index*, by the Editor. Large 8vo. 7 s. Boards. Bowyer, &c. 1776.

The induſtrious and very intelligent Editor of this and the preceding volume, 'flatters himſelf that, in the preſent ſtate of Dr. Swift's writings, he ſhall not be cenſured for what is now added.' He does not pretend to ſay that the whole contents of what he has collected ought to be adopted in a regular edition, whenever ſuch a work ſhall be undertaken; 'yet he doubts not but the preſent volume will be conſidered as an intereſting part of it, and at the ſame time be a proper appendage to all former editions, being ſtrictly what it profeſſes to be—a collection of Miſcellanies, by Dr. Swift, and his moſt intimate friends.'

A great part of this volume conſiſts of the Dean's *political* papers, with ſome of an humorous caſt, and other miſcellanies in proſe; of poetical eſſays, there are a conſiderable number by the Dean; beſide thoſe of Dr. Delany, Dr. Sheridan, &c.

The notes are numerous, and ſome of them may be thought too minute, by readers who do not conſider the neceſſity for them, in works which ſo peculiarly ſprung from the circumſtances of the times, as thoſe of Dean Swift, and moſt of his friends. 'Facts and circumſtances of a temporary nature,' as the Editor obſerves, 'are ſoon forgotten;' ſo 'that every book ſhould include an explanation of the obſcure and leſs known paſſages in it, without obliging the reader to refer to other ſources of information.'—Our Editor's apology, on this head, will alſo apply to the notes in the preceding volume, and to thoſe of the new edition of Dr. King's works: And when it is conſidered, ſays he, that 'theſe helps are deſigned for the uſe of ſuch as are not general readers, it is preſumed thoſe who are more informed will pardon the inſertion of ſome circumſtances which, to them, may appear ſuperfluous.'

Art. 56. *A New Collection of Epitaphs*, panegyrical and moral, humorous, whimſical, ſatirical, and inſcriptive; including the moſt remarkable Inſcriptions in the Collections of Hacket, Jones, and Toldevoy; together with One Thouſand Epitaphs, never before publiſhed. By T. Webb. 2 Vols. 12mo. 7 s. Bladon. 1775.

Literary compoſitions on wood and ſtone, the merit of which is of no concern to the Public, are happily beyond our department, which is ſufficiently laborious already; and when they are copied and printed, it is a fair plea that they are not new publications. As a number of them however comes in our way in an aggregate view, it may be ſufficient to ſay that they are claſſed according to their ſtyle as mentioned in the title, and that the collection is furniſhed with indexes for the ready finding of particular epitaphs. It includes not only epitaphs actually inſcribed on tombs, but alſo others wrote by volunteer hands for celebrated perſons, though not adopted: and

even of the former, if our memories do not miſlead us, ſeveral are not what they are ſaid to be. An old well-known conceit of Tom Brown's, for inſtance, which begins thus,

'I dreamt that buried in my fellow clay,' &c.

is given as from a (nameleſs) nobleman's tombſtone at Woodford Wells; which is greatly to be doubted. The thought it contains is more characteriſtic of Tom, than of a nobleman; and it is not likely that any nobleman would borrow it from him.

Art. 57. *An Enquiry into the preſent State of Boarding Schools for young Ladies.* In which the modern Plan of Education is conſidered, and a different one recommended. Addreſſed to Parents, Governeſſes, and Tutors. By a Parent. 12mo. 1 s. Whitaker, &c. 1776.

It is not difficult to obſerve errors in the mode of education, or to perceive that boarding-ſchools for the female ſex do not generally anſwer the deſired end. This Writer mentions ſeveral objectionable things: however we muſt think him miſtaken when he ſays that little attention is paid to ſpelling. He appears to have been chagrin'd by the ſchool education of his daughter, which he probably found very expenſive, and in a great meaſure futile and inſignificant.

Art. 58. *Intereſt Tables on an improved Plan.* Shewing, by Inſpection, the legal Intereſt on every Sum from 1 l. to 1000 l. and from 1000 l to 10,000 l. for 1 Day to 30, 40, and 50 Days, and for 3, 6, 9, and 12 Months, Tables for 3, 3½, 4, 4½, 5, 5½, 6, 6½, 7, 7½, and 8 per Cent. per Ann. from 1 l. to 10,000 l. for 3, 6, 9, and 12 Months. A Table for 100 l. at 3 per Cent. per Ann. from 1 Day to 365 Days, particularly uſeful to the Dealers in Eaſt India Company's Bonds. A Table of Diſcount at 6½ per Cent. the Allowance made by the Eaſt India Company to the Purchaſers of Goods at their Sales for prompt Payment: Calculated to the One Hundredth Part of a Penny, from One Penny to One Thouſand Pounds. A Table for the Payment of Salaries or Wages. A Table ſhewing the Number of Days from any Day in One Month to the ſame Day in any other Month. By Robert Griffin. 8vo. 6 s. Carnan. 1775.

The title is ſufficiently explicit, the tables are well printed in legible figures; but the review of them, as to correctneſs, muſt be referred to the brokers about the Royal Exchange, who will ſoon fix the character of them.

RELIGIOUS and CONTROVERSIAL.

Art. 59. *A Check to Enthuſiaſm*; or an Anſwer to *John Philadelphus*: containing a full Refutation of his Defence of the *Religious Confuſion*, practiſed in ſome worſhipping Aſſemblies in *Wales*. By Mr. Sophronikos. 8vo. 4 d. Printed by Oliver in London, and ſold by all the principal Bookſellers in *Wales*.

The *Jumpers* are a new ſect of methodiſtical enthuſiaſts in *Wales*, whoſe phrenſies, we ſhould have thought, though we had long ſince heard of them, no one in his ſober ſenſes would attempt to vindicate: but indeed there is no notion or practice ſo abſurd, which will not find ſome advocate. 'At the time of divine worſhip, they have a cuſtom to make loud groans, and to bawl out, *Glory to God!*

God! &c. leaping withal up and down, in all manner of poſtures. This practice has crept into ſome churches, many chapels, meeting-houſes, fields, &c.' And to this account we may add, from our own knowledge, that many of their teachers and leaders encourage theſe wild ſallies of religious madneſs. They labour, by vociferation and violent action, to work up their auditors into a fit diſpoſition for theſe extravagant clamours and geſtures; and when they have gained their end, they retire from the ſcene of confuſion, ſatisfied with their ſucceſs, and, without doubt, triumphing in their extraordinary command over the paſſions of their deluded followers. One of them, who was more ſenſible, and perhaps leſs vain than the reſt, publicly forbad this kind of riot; upon which the women *jumped* the more, crying out, *in ſpite of that devil!* at the ſame time pointing towards the pulpit, where the imaginary devil ſtood.

Some time ſince a writer, under the ſignature of *Philadelphus*, undertook to defend theſe wildeſt extravagancies of enthuſiaſm by 'ſcripture injunctions, prophetic promiſes and examples;' wreſting the *figurative* language of the Old and New Teſtament into *literal* authorities and commands, in order to juſtify their practice. The Author of the pamphlet before us is worthy of a much abler opponent, and is capable of diſtinguiſhing himſelf in a more important controverſy. He diſcovers a ſpirit correſponding to the title which he aſſumes; nor does he need that *ſecond*, the '*diawl*,' to whom theſe frantic viſionaries are ever ready to aſcribe that kind of reaſoning which they cannot anſwer.

The remonſtrances of a *Reviewer*, though our *corps* might furniſh one able to addreſs them in their own language, would, we fear, never be likely to promote the deſign of this publication, and to ſilence their clamours.

Art. 60. *Naked Thoughts on ſome of the Peculiarities of the Field-preaching Clergy.* In a Letter to a Friend. By a Member of the Church of England. 8vo. 6 d. Pridden.

Ridicules the practices which the "Check to Enthuſiaſm" more ſeriouſly expoſes; and more particularly levelled againſt the ranting *teachers* among the Methodiſts in different parts of the kingdom. The Author concludes with informing the Reader, that he propoſes 'to point out the important obligation of ſubſcription, and ſhew how the field-preaching clergy (as ſuch) inevitably violate their ſubſcriptions both of the Articles and the *Canons*, as well as all the oaths and ſolemn promiſes of *regularity* and *conformity*, they have made at their ordinations; and then refute their pleas for their preſent mode of non conformity and defiance of church government.' Should this promiſed publication fall under our notice, we ſhall be able to judge whether the Author can *reaſon* as well as he *rallies*. He is, we doubt not, properly apprized of the importance and difficulty of his undertaking.

Art. 61. *God's Controverſy with the Nations:* Addreſſed to the Rulers and People of Chriſtendom. By Thomas Hartley, M. A. Rector of Winwick in Northamptonſhire. 8vo. 1 s. Lewis, &c. 1775.

An age like the preſent, whoſe prevailing characteriſtic ſeems to be diſſipation, luxury, want of *piety*, and principle, will, we fear,

be

be little diſpoſed to hearken greatly to a man, who, like one of the prophets of old, calls them to repentance and reformation. Nevertheleſs, let them know that this Author's remarks are worthy their attention, reſpecting their intereſt both in this world and another. There is an honeſty and integrity apparent in the performance; and there is, we doubt not, a ſincere and heart-felt grief for the corrupt ſtate of our own country, and of the Chriſtian world in general. Mr. H. treats on *liberty, government, virtue, religion, trade*, &c. and ſhews himſelf not unacquainted with any of theſe ſubjects. He is a true friend to civil freedom, and indeed to all that is really excellent and valuable among men, and while he writes with the ſeriouſneſs, the piety, the earneſtneſs of a reformer, ſhows that he wants neither knowledge nor learning.

Art. 62. *Primitive Religion elucidated and reſtored.* In a ſupplementary Abbreviation of a late Diſſertation on the original Doctrines of the Metempſychoſis; wherein the Arguments of the benevolent Author loſe much of their deſerved Force and Influence by the want of ſtrict Connexion in Matter and Form. In ſhort Meditations, on God, on Creation, on Faith and Worſhip, on a future State. Wherein ſome of thoſe important Heads are conſidered in quite a new light. By a Divine of No Church. 12mo. 2 s. Bath, printed; London, ſold by L. Hawes. 1776.

This writer has been perplexing and confounding himſelf by enquiries into the *origin of evil*; he labours to diſentangle himſelf from the ſhackles of human authority, and aims at what he may ſuppoſe a rational view of religion, but at the ſame time, he wanders into conceits and chimeras. His favourite principle is that of a pre-exiſtent ſtate, in which rational ſpirits have offended, and are therefore now placed in circumſtances of degradation and puniſhment: *Man and Angel he concludes to be one and the ſame individual apoſtate ſpirit.* Here and here only he finds a ſolution of the queſtion, why was man created, and doomed to miſery; and, as he ſays, of every other phenomenon in nature. In treating of faith and worſhip, he condemns the Liturgies of every eſtabliſhed church of the different ſects of Chriſtians; he conſiders the eſtabliſhed church of theſe kingdoms as ſuperior to all others, but greatly imperfect: 'Nineteen parts, ſays he, at leaſt in twenty of its Liturgy muſt be aboliſhed, to reduce it to the ſtandard of *reaſon* or *common ſenſe*, to inſure its being acceptable to that Being who is the great object of worſhip, and to make it heartily embraced by *any* rational, thinking mortals.'

Our author is an enemy to long prayers: as a ſpecimen of his ſcheme of devotion let us inſert what he calls, *a ſhort, but comprehenſive Chriſtian prayer.*

'O Eternal *One*, with a grateful, penitent, and obedient heart, I look up through the pure doctrines of Jeſus Chriſt, to thy mercy and providence.'

'For weak minds, he adds, who may think more words and more ſentiments neceſſary, it may be paraphraſed in manner following:

O Eternal One, with a moſt grateful heart, for all thy mercies, all thy bleſſings of which we implore thy gracious continuance;—with the deepeſt ſorrow and repentance for having offended againſt thy holy laws;—and with perfect reſignation to thy divine will;—we moſt humbly look up, through the pure doctrines of Jeſus Chriſt, to thy mercy and providence; beſeeching thee to pardon all our tranſgreſſions, but more eſpecially our great, our *original ſin*, our angelic apoſtacy.'

On the ſubject of ſhortening the Liturgy he is a little jocular and ſevere; 'The ſubaltern clergy, ſays he, on whom (with ſhame be it ſpoken) reſts the burden of the day, would be relieved from the tedious pageantry of prayer and worſhip, through which they ſweat with piteous labour of body, as well as of mind.—Now as the ſhares of the *leaver* and *fiſher*, which fell to theſe miſerable ſubalterns, do not amount to more than a hard cruſt to the one, and the head, tail, and bones of the other, the leaſt their pampered brethren and ſuperiors can do for them is, to lighten their load, by ſhortening their portion of unprofitable and unneceſſary duty, for their ſake, as well as God's, by labouring to promote a rational, ſhort Liturgy.'

Should our Readers infer from the mention of *original ſin* in the above ſhort form of prayer; that our Author is Calviniſtical, or what is commonly deemed Orthodox, they will be greatly miſtaken, original ſin and other points which have the reputation of orthodoxy he wholly diſcards; but alas! while he aſpires to rationality, he ſeems to fall into abſurdity and folly! He often writes like a man of ſenſe and reflection, but he is greatly perplexed and bewildered with imaginations and hypotheſes which can only tend to lead his Readers aſtray from ſolid piety, or humble and truly acceptable devotion.

Art. 63. *An earneſt Exhortation to the Religious Obſervance of Good-Friday.* In a Letter to the Inhabitants of Lambeth Pariſh. By Beilby Porteus, D. D. Rector of the ſaid Pariſh. 8vo. 6d. Rivington, &c. 1776.

Serious, affectionate, and ſenſible.

Art. 64. *Serious Thoughts on the* Birth of a Child. 12mo. 1 s. Buckland. 1776.

Very pious, and edifying, in the good old *Original Sin*-way.

Art. 65. *A Letter to the Rev. John Jebb*, M. A. occaſioned by his 'Reaſons for a late Reſignation.' 8vo. 6d. Johnſon.

Written in commendation of Mr. Jebb's truly conſcientious and laudable conduct; and recommending to the clergy his good example. But though this pamphlet hath been publiſhed theſe ſix months, we have not heard of any ſon of the church that hath yet choſen to follow the example, or to regard the recommendation of this well-meaning and ſenſible writer.

Art.

Art. 66. *An Eſſay on Liberty and Neceſſity:* In Anſwer to Auguſtus Toplady's Tract. on (what he calls) '*Chriſtian* and *Philoſophical Neceſſity* aſſerted. In which John Weſley's '*Thoughts on Neceſſity* are examined and defended; the difficulties of theſe ſubjects, rendered plain and eaſy to common Readers; and *Human Liberty* fully proved. By Philaretes. 12mo. 1s. Hawes, in Spital-fields. Buckland, &c.

Philaretes, who appears by his ſtyle to be a quaker, ſeems an over-match for Mr. Toplady. Both theſe writers, however, if we are not miſtaken, will leave this inexhauſtible ſubject—juſt where they found it.

SERMONS.

I. *The proper Happineſs of the Eccleſiaſtic Life, in a public and private Sphere.*—Before the Right Rev. the Lord Biſhop of Bath and Wells, at his primary Viſitation at Uxbridge, July 4, 1776. By John Langhorne, D. D. Rector of Blagdon, Somerſetſhire. 4to. 1s. Cadell, &c.

A pleaſing diſplay of the honour, utility, and happineſs of the clerical character and ſtation.—The preacher alſo ſtates, and, we think, very fairly, the ſuperiority and the advantages which the eccleſiaſtic enjoys 'in the boſom of our excellent church, compared with the Religions of other countries.'

II. In the Cathedral at Hereford, June 21, 1776, at the firſt annual Meeting of the Subſcribers to the General Infirmary in that City. By William Skinner, M. A. Prebendary of Hereford. 6d. Baldwin.

To our READERS.

HAVING received repeated aſſurances from the friends of the late Lord Lyttelton, that the work entitled, "*The Correſpondents*, an original Novel," is *not genuine*, we take this opportunity of undeceiving the Public, ſo far as regard may have been paid to the opinion we had formed *, of the authenticity of the Letters in queſtion.—We are now ſatisfied that thoſe Letters do *not* contain a *real* Correſpondence between the 'NOBLE Poet and Hiſtorian lately deceaſed' and Mrs. Peach.—But while we juſtly condemn the impoſition, let us do equal juſtice to the Writer's abilities: for, though we hang the man who counterfeits the lawful coin of the kingdom, we ſhould not refuſe him the praiſe that may be due to his ingenuity as an *Artiſt*.

* See Review, May, 1775.

*** The Correſpondent who ſeems to infer, from our laſt Review (ſee Art. 20.) that Mr. Stuart's publications againſt Dr. Price are replete only with ſcurrility and abuſe, has given too much latitude to our cenſure of that writer; who has offered many things, as we then obſerved, to the conſideration of his antagoniſt, and the public, which merit a degree of attention, that ought not to be diverted from his arguments, on account of the aſperity of a few expreſſions, ſuch as, *no doubt*, after this hint, will be corrected in the next edition.

THE
MONTHLY REVIEW,
For SEPTEMBER, 1776.

ART. I. *A Complete Treatiſe on Perſpective, in Theory and Practice*; on the true Principles of Dr. Brook Taylor, made clear, in Theory, by various moveable Schemes and Diagrams; and reduced to practice in the moſt familiar and intelligent Manner. In Four Books. Embelliſhed with an elegant Frontiſpiece and Forty-ſix Plates; containing Diagrams, Views, and original Deſigns in Architecture. By Thomas Malton. Folio. 2l. 5s. Becket, &c.

IT is a great diſadvantage both to the Authors and to the purchaſers of works of ſcience, that, though they profeſſedly treat of a ſingle ſubject, a variety of heterogeneous matter is introduced, which only ſerves to diſguſt the buyer, or to deprive the Author of the pecuniary benefit of his labours. Few writers excel in every department of ſcience; and it behoves them to conſider, whatever riſk they may be ready to run on their own account, that the tax on the Public is much too high, when they are obliged to gratify their curioſity, or procure inſtruction, in a ſingle inſtance, at the expence of purchaſing materials which do not immediately relate to the main ſubject. We have frequently paid this tax ourſelves; and we are well convinced that authors would find the advantage, both in reſpect of reputation and profit, if they confined themſelves within narrower limits and did not diſcharge *common place* knowledge on the curious and inquiſitive, by no means neceſſary to the illuſtration of the principal ſubject. Perhaps the laudable deſire or vain affectation of rendering every treatiſe 'complete' has been the ſource of this miſtake, no leſs prejudicial to the Author than chargeable to the Public. How many 'complete' treatiſes have we ſeen on trigonometry, ſurveying, navigation, and the ſeveral branches of philoſophy, in which every writer ſeems deſirous of ſuperſeding every thing that has been done by others!

We have been led to make theſe obſervations in return for 41 folio pages which Mr. Malton has given us, as an introduction to the theory and practice of perſpective; containing his own diſcoveries and remarks on light and colours, and the different kinds of viſion, without any neceſſary connection with the principal ſubject of his book. It is not very likely that his philoſophical diſquiſitions will prepoſſeſs any intelligent reader in his favour; or that his ſcepticiſm, as to the Newtonian theory of light and colours, will contribute to the advancement of his reputation or the ſale of his book. We regret this the more, becauſe, as a writer on perſpective, he is in many reſpects ſuperior to any with whom we have yet been acquainted. Who can read without extreme diſguſt the remarks which he has made on Newton's diſcoveries in *optics?* We are ſo far from agreeing with him in opinion that they are trivial and unintereſting, and that they add nothing to Sir Iſaac's reputation, that, we are perſuaded, his inveſtigations in this part of ſcience, ſingly conſidered, would have made him immortal. 'Had the theory of colours (ſays our Author) as deduced from the priſm, been amongſt the firſt and chief of this great man's purſuits, I am much in doubt, if the reputation he has acquired had been ever eſtabliſhed, at leaſt on that baſis; things of infinitely more importance to the community fixed his credit (moſt deſervedly) on the higheſt pinnacle of fame; for, what uſeful and neceſſary knowledge has been communicated to mankind by this acquiſition to the ſcience of optics? which (with ſuch, apparently wondrous, ſagacity and penetration) he has explored and given to the world.'

'In the theory of the colours produced by a priſm, there is no real utility yet diſcovered, and I do believe there never will; it has not the leaſt apparent tendency to benefit mankind accruing from it.' How far this unlimited aſſertion indicates the true ſpirit of philoſophy, or is conſiſtent with fact and with the conceſſion that follows, let our Readers judge. 'Tis aſſerted that the perfection of teleſcopes is owing to the theory of the priſm. Now, as I am not converſant in the mechanical conſtruction of lenſes, and in their application to teleſcopes, I cannot ſay how far it may have been of uſe in that reſpect.'

Our Author ſeems to think that the different colours are actually inherent in bodies; and he can by no means admit the Newtonian hypotheſis concerning them. He has likewiſe 'ſtrong objections' againſt the general opinion, as it is now received and almoſt univerſally aſſented to, viz. 'that the perception we have of external objects, from viſion, is by means of rays of light, reflected from all parts of their ſurfaces to the eye; and that thoſe rays are material or compoſed of matter.'

Mr.

Mr. M. is likewise 'clearly of opinion that all the parts of a fluid lie perfectly close to each other, without any cavities interspersed; it is impossible there can be any; consequently there is not the least particle of air contained in fluids.' Can any thing be more unphilosophical and absurd than this notion? Whence then arises the difference in density between one fluid and another? or, How can he evade the exploded doctrine of a *Cartesian plenum?* Again, 'I am fully convinced that the pores in glass, &c. are of those ingenious Gentlemen's (Newtonians) own creating; who, when they are at a loss for proof of certain hypotheses (for want of better) imagine bodies to possess such and such qualities as may best answer their purpose. But are those chimeras, of their own fertile imaginations, to pass on the world for real existencies? Are the conclusions drawn from such premises candid? By no means, they are very disingenuous, insomuch, that I deny it to be in the power of any man to give ocular or other demonstrative proof, that there are pores in glass or transparent stones; and I do believe that the most pellucid substances are the freest from pores; for all porous bodies are compressible into less compass, which neither glass nor stones can possibly be; nor water, which is perfectly transparent.——The real cause of transparency, and how vision is conveyed through transparent bodies, are (I am firmly persuaded) among the hidden mysteries of nature, which is not given man to explore.'

Were we not afraid of incurring the charge of presumption for pretending that any of these mysteries have been already explained, we would refer the Author to some very modern and ingenious disquisitions on the subject of his difficulties, which he seems not yet to have heard of: particularly to those of the late Mr. Canton, on the Materiality of Light and the Compressibility of Water, &c. published not long since in the *Philosophical Transactions.* An account of which may be seen in the *Monthly Review*, vols. xxix. xxxiii. and xlii.

Having already recited some of the leading opinions proposed by our Author in the *first* book, we shall give an analysis of the contents of the *three* remaining books, in which he explains the theory and practice of perspective, by a great variety of important and useful propositions and problems. In the three first sections of the *second* book, Mr. M. defines the terms made use of in this science; and premises several general observations on the points, lines, and planes about which this art is conversant, by way of introduction to the theory and practice of it. He then proceeds, in the fourth and fifth sections, to demonstrate the principal theorems, that lie at the foundation of rectilinear and curvilinear perspective; deducing from them a number of corollaries, *which farther illustrate* and establish the

principles of the art. The ſixth ſection is intitled, 'a full refutation of ſeveral errors and abſurd opinions which many artiſts entertain of perſpective; and therefore look upon it as an imperfect and fallacious ſcience.'

The *third* book contains ſeveral problems and examples to aſſiſt the practitioner in this art; and they are ſo numerous and various as readily to apply to every caſe that can occur. Our Author begins with determining the projection of lines under different poſitions, with reſpect to the eye and picture. He then goes on to find the repreſentations of plane and ſolid figures, both rectilinear and curvilinear: and he directs how to make perſpective delineations of buildings, furniſhing various outſide and inſide views of them, and deſigned as models for other ſimilar caſes that may offer. There are likewiſe many drawings, according to the rules of this art, of chairs, tables, book-caſes, &c. as alſo of coaches and ſundry other machines. The plates and figures are throughout accurately and elegantly executed.

The *fourth* book treats of the perſpective of ſhadows projected from a number of different objects, variouſly ſituated with reſpect to the luminary and the obſerver. The whole is terminated with uſeful obſervations on the effect of reflected light on objects perſpectively delineated; and alſo on the effect of diſtance, uſually known by the term *keeping*, but more properly *aerial perſpective*.

Mr. M. adverti ſes an Appendix to this work; containing a brief analyſis of the various authors who have written on perſpective; and the methods uſed by the ancients compared with the preſent; with other intereſting matters in the art of delineating, not neceſſarily connected with the ſubject of this book.

In works of this nature, elegance of ſtyle is not expected, as the ſubjects will not admit of it; but we are ſorry to obſerve a great number of inaccuracies, beſide a general negligence with reſpect to language, of which no notice is taken in the long liſt of *errata*. The Author, we apprehend, might have reduced the work into leſs compaſs without contracting his plan, had he guarded againſt uſeleſs repetitions, and againſt a prolixity and minuteneſs in many of his demonſtrations and ſolutions, which confound rather than aid the learner or the practitioner. Nevertheleſs, on the whole, this treatiſe is comprehenſive, intelligible, and uſeful: it is the moſt complete work on the ſcience of perſpective which has yet been publiſhed: the execution of it muſt have been laborious and expenſive; and we heartily wiſh that the Author may meet with ſuitable encouragement.

ART.

ART. II. *Discourses on various Subjects.* By William Samuel Powell, D. D. late Archdeacon of Colchester, and Master of St. John's College in Cambridge. Published by Thomas Balguy, D. D. 8vo. 5s. L. Davis.

THE Author of these Discourses has been long known on account of his "Defence of Subscription," published in 1757: for the character of which we refer our Readers to the *Monthly Review*, vol. xvii. p. 607. The Editor has, in this volume, collected *sixteen* sermons more, beside *three* charges, and a Latin thesis on the Author's admission to his degree. He has likewise prefixed some facts and dates for the satisfaction of Dr. P.'s friends. The subjects of these discourses are, for the most part, the various evidences of Christianity; such as, the authenticity of the books of the New Testament—the credit due to the sacred historians—the insufficiency of Mr. Hume's objection to the credibility of miracles—the use of miracles in proving the divine mission of our Saviour and his apostles—the evidence arising from the prophecies of the Old Testament—the argument drawn from the swift propagation of the gospel—the character given by Heathen writers of the first Christians—and a recapitulation of the arguments brought in support of Christianity: beside these, there are other discourses, on the vices incident to an academical life—on the martyrdom of Charles I.—intemperance in the gratification of our appetites not consistent with spiritual improvements—the prodigal son—the nature and extent of inspiration, illustrated from the writings of St. Paul—the diversity of character belonging to differerent periods of life—public virtue—and *that* on subscription.

'Concerning the influence of God's spirit (says our Author) men have fallen into two mistakes: which, though founded on the same false principle, are yet opposite to each other; and, though opposite, are equally dangerous: the one to religion, the other to morals. Some men, virtuous in their conduct, and serious in their faith, neither perceiving the operation of the spirit within themselves, nor hearing that others, of a sober and rational piety, pretend to such sensations, impute this whole notion to enthusiasm, and suppose that the promises of the scripture are either misunderstood, or extend not to these times. Others, having a temper more affected by religious subjects, and, being fully convinced that good Christians, in all ages, may expect the divine assistance, easily fancy that they perceive it, and are very apt to mistake the suggestions of a warm imagination for the dictates of the Holy Spirit. The two errors seem to be derived from this one principle, that, whenever our minds are influenced, we cannot be ignorant by whom, and in what manner, they are influenced; a principle contradictory to constant experience. We are perpetually conscious of changes in our sentiments and inclinations, without knowing or attending to the causes of the changes. We even proceed to actions, the motives to which escape

obſervation. When the origin of any opinion is within our own minds, we frequently do not remark it. When it is without them, we are as frequently unable to diſcover it. The diſpoſitions of thoſe a man converſes with, the ſtudies he is engaged in, the amuſements he follows, imperceptibly alter his ſentiments upon ſubjects, with which they ſeem to have little connexion. The ſtate of his body, every external accident, even the weather, affects his mind more than he can believe, till repeated experience has convinced him. If all theſe trifles can influence us, and if the influence of cauſes ſo obvious is often unnoticed; can it be a queſtion, Whether we may not be ſecretly guided by an omnipotent and ſpiritual director? It is equally irrational to conclude, either becauſe we are not ſenſible of his aſſiſtance, that none is given, or becauſe we rely on God's promiſes, that the aſſiſtance given muſt neceſſarily be perceived. Difficulties of the ſame kind have been the occaſion of ſimilar miſtakes in natural religion.' The preacher inſtances in the doctrine of Providence:—'But as we are ignorant how the inſtincts of animals, the powers of vegetation, and even the forces of brute matter are communicated, ſo muſt we be content to be ignorant of the nature and particular effects of the divine illuminations. It is ſufficient for us to underſtand the means of obtaining them. Theſe are, humble prayers to God, ſerious attention to the importance of the bleſſings we aſk, and earneſt endeavours to prepare both our ſouls and bodies for their reception.——Thus may our *bodies* become *the temples of the Holy Ghoſt*. But whether they ſhall be conſecrated to him, or remain the ſinks of vice and corruption, is the ſubject of our free choice. If there be any difficulty in the determination, we may ſubmit it to the judgment of a ſenſible Heathen. In the reign of Alexander Severus, a diſpute aroſe at Rome, between ſome Chriſtians and a company of vintners, about a piece of waſte ground, upon which the Chriſtians wanted to build a church, and the others a tavern. The title was doubtful; the parties obſtinate; the cauſe came on at laſt before the Emperor, who, when the grounds of juſtice could not be aſcertained, decided it upon a religious conſideration. Though little acquainted with Chriſtianity, he judged in favour of the Chriſtians. "It is better, ſaid he, that the ground be employed for the worſhip of God, in any manner, than for luxury and exceſs." So did a Heathen determine, even of an unhallowed place. And ſurely a Chriſtian will think it an impious profanation to make that body a receptacle for wine, which was choſen for a temple for the living God.'

In his ſermon on *public virtue*, our Preacher introduces his ſubject with ſome pertinent obſervations, obviating the charge of defect in this particular urged againſt Chriſtianity.

'Had Chriſtians been farther ſeparated from the Heathen world, and united under one civil government, and had that government been conſtituted on ſuch principles of liberty, that all or many of them might have had ſome influence in it, ſome power of promoting the general welfare; theſe would have been additional bonds of love, and the peculiar regard which they were taught to ſhew to their *fellow Chriſtians*, had then been directed to their *fellow citizens*.

We might then have expected to find in the writings of the apoſtles as warm exhortations to *love our country*, as high praiſes of public virtue, as in any Greek panegyriſt, or among the boaſts of the arrogant Roman.'

In ſpeaking of the Reformation and Revolution, and of the miſeries and dangers, which either actually involved or threatened us at thoſe important periods, our Author thus reaſons:

'What relieved us from theſe miſeries and theſe dangers, but the patriot ſpirit of our countrymen, their generous concern for the common good, for the ſecurity of the preſent and future ages? Had not the reformers of religion, influenced by a ſenſe of their duty to God and man, reſolved to deliver out of darkneſs and error their deluded brethren, we might now perhaps have been groaning under the tyranny of an inquiſition. Had not the danger of loſing the eſtabliſhed religion and laws animated ſome of the laſt age with a zeal which deſpiſed all other dangers; inſtead of living under a well conſtituted government, mild and regular beyond the example of any age or kingdom, we ſhould either have been ſubject to an arbitrary and illegal dominion at home, or, which is more probable, have long ago ſubmitted, with all the nations round us, to thoſe powerful enemies, who for a century paſt have been attempting to enſlave the world. And what other human bleſſings can be compared with that, which is the ſecurity and preſervation of them all, the liberty of *laws*? What other, except that, which ſecures to us more than human bleſſings, the liberty of *religion*? What praiſe and eſteem, and veneration, are due to thoſe who obtained them for us? And let it not be imagined that this merit is confined to the great. Every Briton may deſerve well of his country. A ſpark of public virtue, ſcarce diſcerned, among men in obſcure ſtations, will ſometimes ſpread, and enlighten the whole kingdom. Who were the firſt, the chief inſtruments of the reformation? Poor begging ſcholars. Who opened the way for the revolution? The clergy. The univerſities. Nay, a ſingle college of honeſt and reſolute men carried more force than an army.'

The Author well expoſes the hypocrites in this virtue: and he adds,

'There is another ſort of men who diſgrace public virtue as much as the falſe pretenders to it; men equally wicked, and more fooliſh: who, in their writings and converſation, maintain, that this boaſted virtue is but an empty name; that a wiſe man ſhould take care of himſelf only; or, if he regard his private connexions, ſhould conſider himſelf as unconnected with the Public. And this falſe doctrine they ground on as falſe a fact: that in this nation the common ties are diſſolved, that no man has any concern for his country; but whatever diſguiſes he may put on, each purſues a ſeparate intereſt, and ſells, though in different forms, and with different ſucceſs, that ſhare of power, with which the community has entruſted him. It is not true. The thought is a reproach to human nature. Let it fall on thoſe only, who confeſs, that they know no exception to it. But let us turn our thoughts from theſe men, and view the nobleſt ſpectacle the world affords; a true lover of his country, who, for the

ſake of its eſſential intereſts, ſubjects himſelf to oppreſſion and reproach, and, in imitation of his great Maſter, endures hardſhips, deſpiſes ſhame, and enjoys a diſtant proſpect of the glorious advantages he is labouring to procure for the preſent, and tranſmit to future ages. Or let us contemplate one acting in a lower ſphere, who, uninfluenced by fear or hope aiming only at the general good, performs with integrity all thoſe truſts which either the ſtate, or any leſs ſociety, has committed to him. He too will be entitled to our warmeſt approbation, if we can diſcern his ſentiments and motives. But, whether we can diſcern them or not, he will certainly obtain, what are of infinitely more value, the approbation of his own conſcience, and the approbation of his Maker.'

The *Charges* are upon religious controverſies—on the connexion between *merit* and the *reward of merit* in the profeſſion of a clergyman—and on the *uſe* and *abuſe* of philoſophy in the ſtudy of religion.

Art. III. *A free Inquiry into Daniel's Viſion or Prophecy of the Seventy Weeks.* In which the Viſion is applied to the State of the Jews under the Perſian Monarchy, and the Weeks are ſhewn to be Weeks of Days. With an Appendix on the Jewiſh Notion of a Meſſiah. 4to 2s. 6d. Payne.

THE Author of this Inquiry ſeems to be an ingenious and learned critic; and though he adopts a new interpretation of a paſſage, the meaning of which has been much controverted, he does not content himſelf with arbitrary ſuppoſitions and conjectures. He diſcovers a conſiderable degree of that kind of knowledge which the diſcuſſion of this ſubject requires. He begins with offering ſome conſiderations from the deſign and letter of Daniel's celebrated prophecy, in order to ſhew that it does not admit an application to the death of Chriſt and the deſtruction of Jeruſalem, events to which it has been uſually referred. Daniel, when he received this prophetic viſion, had been confeſſing the ſins of his countrymen, and ſupplicating their deliverance from captivity. He knew, in conſequence of the divine promiſe by Jeremiah, chap. xxx. ver. 18. compared with Daniel ix. 1, 2, that, after ſeventy years, Jeruſalem ſhould be rebuilt; and he waited the approaching termination of this period with anxious expectation. The prophecy therefore our Author imagines, refers to this event, which Daniel contemplated in near proſpect, and not to any other, that was more diſtant. He likewiſe ſuppoſes, on a general view of this paſſage, that the *commandment* here mentioned related to the rebuilding of Jeruſalem, predicted by the prophets Iſaiah and Jeremiah; that the *Meſſiah Prince* was Cyrus the Perſian, who immediately upon his acceſſion publiſhed a decree for the return of the Jews, and the rebuilding of the holy city; and that the *ſeven weeks* are weeks of days, ſpecifying the preciſe

ciſe time, for Daniel's conſolation and encouragement, which was nearly arrived, when Darius ſhould die, and leave Cyrus in poſſeſſion of the Babyloniſh monarchy. The word שבע, here rendered *week*, does, in other paſſages which the Author has cited, ſignify ſimply a week, in the common acceptation of the term; and our Author thinks that the context ſhews, that the words, v. 24, *to ſeal up the viſion and the prophecy*, alludes to the ratification and completion of Jeremiah's predictions. He then enters into a critical examination of the ſeveral parts of this prophecy, and adduces a variety of authorities, in order to ſupport the rendering and interpretation which he has adopted. We ſhall inſert his verſion of the Hebrew text, and the explication that accompanies it in two ſeparate columns, ſo that they may be eaſily compared.

Verſion of the Hebrew.

Ver. 24. Seventy weeks are abbreviated unto thy people, and unto thy holy city, to check the revolt, and to put an end to ſins, and to make atonement for iniquity, and to bring in the righteouſneſs of ages, and to ſeal the viſion and the prophet, and to anoint the Holy of Holies.

V. 25. And thou ſhalt know and underſtand, *that* from the going forth of the word to rebuild Jeruſalem unto the Meſſiah Prince, *ſhall be* ſeven weeks; and threeſcore and two weeks *it* ſhall be built again, the ſtreet and the lane, even in troublous times.

V. 26. And after the threeſcore and two weeks Meſſiah ſhall be cut off, and *it ſhall* not *be* his: and the people of the Prince that ſhall come ſhall deſtroy the city and the ſanctuary, and the end thereof *ſhall be* with a flood, and unto

EXPLICATION.

Ver. 24. *Seventy weeks are abbreviated* (or there ſhall be nearly ſeventy weeks) *to thy people, and to thy holy city, to check the revolt* (or the apoſtacy from Jehovah) *and to put an end to other offences, and to make ſacrificial atonement for iniquity, and to bring again the righteouſneſs of ancient times, and to ſeal or confirm the truth of Jeremiah's prophecies, and to anoint or conſecrate the moſt holy altar.*

V. 25. *Know therefore and underſtand, that from the going forth of the divine word or commandment to rebuild Jeruſalem* (which was iſſued at the beginning of thy ſupplications, as I have juſt informed thee) *to the acceſſion of the Meſſiah Prince Cyrus, who is to execute it, ſhall be ſeven weeks; and in threeſcore and two weeks from his acceſſion, Jeruſalem ſhall be built again, the ſtreet and the lane* (that is, the ſtreets and the lanes of Jeruſalem ſhall be rebuilt) *even in times of trouble, from the jealouſy and malignity of the neighbouring people.*

V. 26. *And in the times ſucceeding the threeſcore and two weeks, ſhall the Meſſiah Prince Cyrus be ſlain in battle, and Jeruſalem ſhall be no longer under his power and protection; and the people of the Prince that ſhall come after him,* (or the Samaritans, the ſubjects of his ſucceſſor Cambyſes) *ſhall lay waſte the*

city

Verſion of the Hebrew.

unto the end of the war deſolations *are* determined.

V. 27. And the firſt week ſhall confirm the covenant unto many; but the midſt of the week ſhall cauſe the ſacrifice and the meat-offering to ceaſe; and upon the wing, or border, *ſhall be* the abomination of deſolation, even until deſtruction, and that determined, ſhall be poured upon the deſolator.

EXPLICATION.

city and the ſanctuary that ſhall be building in it, and the end thereof ſhall be with a flood (or with a ſudden incurſion of the adverſary) *and the deſolations ſhall continue till the ſecond year of Darius Hyſtaſpes, when the kingdoms of the earth ſhall be at reſt from war.*

V. 27. *And the firſt week of the times ſucceeding the threeſcore and two weeks* (that is, the ſeventieth from the going forth of the commandment) *ſhall, in the opinion of many, once more eſtabliſh the covenant between Jehovah and his people; for in the beginning of this week the foundations of the temple ſhall be laid; but the midſt of the week ſhall cauſe the ſacrifice and the meat-offering to ceaſe* (or the Samaritans in the midſt of the week ſhall put a ſtop to the ſacrifices) *and on the wing or eaſtern border of the ſanctuary, ſhall be the abomination of deſolation, even until deſtruction, and that determined, ſhall be poured upon the deſolater (that is, the place appropriated to the altar ſhall remain deſolate and defiled, till Cambyſes, the enemy or deſolator of the Jews, ſhall be deſtroyed).*

The Author cloſes his Inquiry with the following recapitulation:

'Jeremiah had foretold that Jeruſalem ſhould be deſolate ſeventy years. Near the expiration of the term predicted, Daniel, who well knew of the prophecy, was fervently praying for the reſtoration of the holy city; and as he was greatly beloved by Jehovah, Gabriel is commiſſioned from heaven to acquaint him with the divine orders concerning it, which had been given out at the beginning of his prayers.

'The angel comes to him, and opens his information, ch. ix. ver. 24, in terms implying, that within ſeventy weeks the Jews ſhould return from captivity, the worſhip of Jehovah ſhould be introduced again, and Jeremiah ſhould be found to have been a true prophet. He then proceeds to a more circumſtantial detail, and tells him,

'1. That Cyrus, who was to ſend back his countrymen to their land, and to reſtore Jeruſalem, ſhould ſucceed to the throne in ſeven weeks.

'2. That in ſixty-two weeks from his acceſſion, the ſtreets of Jeruſalem ſhould be rebuilt.

'3. That after theſe weeks, Cyrus ſhould be ſlain, and the Samaritans, inſtigated by the edict of his ſucceſſor Cambyſes, and by a ſpirit of revenge, ſhould come ſuddenly upon the Jews in their low condition,

n, and lay waſte the city and the ſanctuary, that ſhould be
; in it, and that Jeruſalem ſhould continue deſolate, without
e, and without walls, till the ſecond year of Darius Hyſtaſ-
ime of profound peace throughout the Perſian empire, when
d begin to riſe again out of its ruins.
That in the firſt week after the ſixty-two, or the ſeventieth
e viſion, the temple ſhould be founded, and many of the Jews
uraged by this, to expect the firm re-eſtabliſhment of their
it with Jehovah, but that in the midſt of the week the Sama-
ould oblige them to deſiſt from their worſhip, by polluting
r that had been ſet up about ſeven months before, which
emain deſerted and unhallowed, till the death of Cambyſes,
my of the Jews, who was to periſh miſerably.'
Appendix contains merely a confirmation of the gene-
ceived opinion, that the Jews were ſtrongly prepoſſeſſed
e expectation of a Meſſiah, who was to be a mighty con-
, and whoſe kingdom was to be ſolely of this world:
ve they to this day given up this flattering opinion.

V. *Eſſays relating to Agriculture and rural Affairs.* In Two
. Illuſtrated with Copper-plates. By a Farmer. 8vo.
Boards. Cadell. 1775.

is publication has been unnoticed by us ſomewhat longer
n uſual, it has not been owing to want of reſpect. We
he utmoſt regard for the huſbandman and his labours,
e no ſtrangers to the veneration in which he was held
hout antiquity. One of the greateſt and wiſeſt princes
Eaſt, Xerxes, when he led his army into Greece, gave
rders to his ſoldiers not to annoy the perſon of the huſ-
an and the ſhepherd *; among the Indians it was held
ful to take theſe men in war, or to waſte their labours †;
the famous general Beliſarius we are told, *Agricolis ita*
ſſe, ita conſultum voluiſſe, ut nunquam eo exercitum ducente,
ipſis illata fuerit ‡.
is wiſdom of antiquity ſeems to be greatly revived in the
t age, and to the profeſſors of agriculture, we not only
protection but encouragement: a truly laudable ſpirit,
has been generouſly cultivated by the Society of Arts!
e Author of theſe Eſſays has thrown into the general ſtock
l ſcience ſuch obſervations as have been the reſult of his
xperience ‖. And there is no doubt but that, if ſuch de-

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erodotus. † Arrian in lib. rer. indic. Strabo,
pg. ‡ Suidas.
e are informed, in the previous *advertiſement*, that theſe *Eſſays*
written by the perſuaſion of the late ingenious Dr. John Gre-
of Edinburgh, who always wiſhed to turn the attention of
nd to the purſuit of what was ſolid and uſeful, in arts and
s.'——

tails

tails are honeſtly and faithfully executed, it is the beſt mode of conveying agricultural inſtruction. For we agree with this very ſenſible Farmer, that 'It may not perhaps be looked upon as one of the ſmalleſt inconveniences attending the profeſſion of agriculture, that ſo many of the moſt conſpicuous writers on that ſubject, having been themſelves entirely unacquainted with the practice of that art, and of conſequence unable to ſelect with judgment from the works of others, have frequently copied their errors with the ſame ſcrupulous nicety as the moſt valuable parts of their works. And, as it uſually happens that when a man indulges his imagination, and creates to himſelf ideal plans of improvement, he can render them apparently much more perfect than any thing that really takes place in practice, it is but natural to expect that theſe places ſhould catch the attention of an inexperienced compiler; who being thus ſeduced himſelf, employs the utmoſt of his rhetorical powers to perſuade his readers to adopt theſe particular practices: which is but too ready to impoſe upon the judgment of the young and inexperienced farmer, and make him adopt opinions, and follow certain favourite practices with a perſevering obſtinacy that his own better judgment never would have allowed him to do, if he had proceeded with that attentive diffidence that always accompanies ignorance when attended with native good ſenſe. So that although books of that kind often contain obſervations that may be of very great utility to an experienced farmer, who may be able to diſtinguiſh between the good and the bad; yet to thoſe who have moſt need of inſtruction, and who oftenеſt conſult them, theſe books frequently prove the ſource of very capital errors: ſo that it would uſually be better for ſuch farmers that no ſuch books had ever been written.'

The firſt of theſe Eſſays treats of incloſures and fences, and contains thirty ſections, the laſt of which is employed in general obſervations with regard to the proper diviſion of a farm into incloſures. The ſecond eſſay is on draining bogs and ſwampy grounds; the third on the beſt method of levelling high ridges; the fourth on the proper method of ſowing graſs ſeeds; and the fifth on hay making.—This laſt, as we look upon it to be one of the moſt uſeful parts of the work, we ſhall lay before our Readers, convinced as we are, both from obſervation and experience, that there is hardly any proceſs in huſbandry ſo erroneouſly carried on in general. The extremes of dry and dank prevail in common. In the former the radical moiſture is loſt, in the latter it is corrupted; and in either caſe the *pabulum* is of very little value.

'Before artificial graſſes were introduced into this iſland, haymaking was a very tedious and troubleſome operation; but, as the graſſes now uſually cultivated for yielding hay, are not ſo ſoft and ſucculent as the natural meadow-graſſes in general, we have it in our power greatly to ſhorten that operation, and at the ſame time keep our hay much ſweeter than it would be if treated after the old method. For the ſake, therefore, of ſuch as may not be well acquainted with the beſt method of making hay from artificial graſſes,

(I chiefly

(I chiefly mean rye-graſs and clover) I ſhall here ſubjoin an account of a very ſimple mode of practice in this reſpect, that I have followed for many years with the greateſt ſucceſs.

'Inſtead of allowing the hay to lie, as uſual in moſt places, for ſome days in the ſwathe after it is cut, and afterwards alternately putting it up into cocks and ſpreading it out, and tedding it in the ſun, which tends greatly to bleach the hay,—exhales its natural juices, and ſubjects it very much to the danger of getting rain, and thus runs a great riſk of being made good for little, I make it a general rule, if poſſible, never to cut hay but when the graſs is quite dry; and then make the gatherers follow cloſe upon the cutters,—putting it up immediately into ſmall cocks about three feet high each, when new put up, and of as ſmall a diameter as they can be made to ſtand with; always giving each of them a ſlight kind of thatching, by drawing a few handfuls of the hay from the bottom of the cock all around, and laying it lightly upon the top with one of the ends hanging downward. This is done with the utmoſt eaſe and expedition; and when it is once in that ſtate, I conſider my hay as in a great meaſure out of danger: for unleſs a violent wind ſhould ariſe immediately after the cocks are put up, ſo as to overturn them, nothing elſe can hurt the hay; as I have often experienced, that no rain, however violent, ever penetrates into theſe cocks but a very little way. And, if they are dry put up, they never ſit together ſo cloſely as to heat; although they acquire, in a day or two, ſuch a degree of firmneſs, as to be in no danger of being overturned by wind after that time, unleſs it blows a hurricane.

'In theſe cocks, I allow the hay to remain, until upon inſpection, I judge, that it will keep in pretty large tramp-cocks (which is uſually in one or two weeks, according as the weather is more or leſs favourable) when two men, each with a long pronged pitch-fork, lift up one of theſe ſmall cocks between them with the greateſt eaſe, and carry them one after another to the place where the tramp-cock is to be built*: and in this manner they proceed over the field till the whole is finiſhed.

'The advantages that attend this method of making hay, are, that it greatly abridges the labour; as it does not require above the one half of the work that is neceſſary in the old method of turning and tedding it;—that it allows the hay to continue almoſt as green as when it is cut, and preſerves its natural juices in the greateſt perfection: for, unleſs it be the little that is expoſed to the ſun and air upon the ſurface of the cocks, which is no more bleached than every ſtraw of hay, ſaved in the ordinary way, the whole is dried in the moſt ſlow and equal manner that could be deſired. And, *laſtly*, that it is thus in a great meaſure ſecured from almoſt the poſſibility of being damaged by rain. This laſt circumſtance deſerves to be much more attended to by the farmer than it uſually is at preſent; as I have ſeen few who are ſufficiently aware of the loſs that the quality of their hay ſuſtains by receiving a ſlight ſhower after it is cut,

* Or ſeveral cocks may be carried at once, by two men, upon a couple of long poles, *in the manner of* an hand-barrow.

and

and before it is gathered; the generality of farmers ſeeming to be very well ſatisfied if they get in their hay without being abſolutely rotted; never paying the leaſt attention to its having been ſeveral times thoroughly wetted while the hay was making. But, if theſe gentlemen will take the trouble at any time, to compare any parcel of hay that has been made perfectly dry, with another parcel from the ſame field that has received a ſhower while in the ſwathe, or even a copious dew, they will ſoon be ſenſible of a very manifeſt difference between them; nor will their horſes or cattle ever commit a miſtake in chooſing between the two.

'Let it be particularly remarked, that in this manner of making hay, great care muſt be taken that it be dry when firſt put into the cocks; for, if it is in the leaſt degree wet at that time, it will turn inſtantly mouldy, and ſit together ſo as to become totally impervious to the air; and will never afterwards become dry till it is ſpread out to the ſun. For this reaſon, if at any time during a courſe of good ſettled weather, you ſhould begin to cut in the morning before the dew is off the graſs, keep back the gatherers till the dew is evaporated; allowing that which was firſt cut to lie till it is dry before it is cocked. In this caſe, you will almoſt always find that the uncut graſs will dry ſooner than that which has been cut when wet; and, therefore, the gatherers may always begin to put up that which is freſh cut before the other; which will uſually require two or three hours to dry after the new cut hay may be cocked. And if, at any time, in caſe of neceſſity you ſhould be obliged to cut your hay before it is dry, the ſame rule muſt be obſerved, always to allow it to remain in the ſwathe till it is quite dry: but, as there is always a great riſk of being long in getting it up, and as it never, in this caſe, *wins** ſo kindly as if it had been dry cut, the farmer ought to endeavour, if poſſible, in all caſes, to cut his hay only when dry; even if it ſhould coſt him ſome additional expence to the cutters, by keeping them employed at any other work, or even allowing them to remain idle, if the weather ſhould be variable or rainy.

'But if there is a great proportion of clover, and the weather ſhould chance to be cloſe and calm at the time, it may, on ſome occaſion, be neceſſary to open up theſe cocks a little, to admit ſome freſh air into them; in which caſe, after they have ſtood a day or two, it may be of great uſe to turn theſe cocks and open them up a little, which ought to be done in the drieſt time of the day; the operator taking that part of each cock which was the top, and with it forming the baſe of a new one, ſo that the part which was moſt expoſed to the air becomes excluded from it, and that which was undermoſt comes to be placed upon the top; ſo as to make it all dry as equally as poſſible.

'If the hay has not been damp when it was firſt put up, the cock may be immediately finiſhed out at once; but if it is at all wet, it will be of great uſe to turn over only a little of the top of the cock at firſt, and leaving it in that ſtate to dry a little, proceed to another,

* By *wining*, is meant the operation by which hay is brought from the ſucculent ſtate of *graſs*, to that of dry fodder.

and

and a third, and a fourth, &c. treating each in the ſame way; going on in that manner till you find, that the inſide of the firſt opened cock is ſufficiently dried, when it will be proper to return to it, turning over a little more of it till you come to what is ſtill damp, when you leave it and proceed to another, and ſo on round the whole; always returning afreſh till the cocks are entirely finiſhed. This is the beſt way of ſaving your hay, if you have been under the neceſſity of cutting it while damp; but it is always beſt to guard againſt this inconvenience, if poſſible.

'Although I am convinced that this method of making hay, is in all caſes the beſt that ever I have heard of, yet it is in a more eſpecial manner worthy of being recommended to ſuch as intend to ſave the ſeed of rye-graſs; as, in that caſe, it is attended with many and great advantages. Every one who is in the leaſt acquainted with this ſubject, knows that this kind of graſs is ſo very apt to ſhed its ſeeds, that if the hay is allowed to lie in the ſwathe till it is dry, a very great proportion of the ſeed will inevitably be loſt by the neceſſary handling when it is gathered, however carefully this may be done. To avoid this inconvenience, I have known ſeveral farmers who have thought it worth the expence of cauſing it to be gathered immediately after the cutters, and then being bound up into ſheaves and put up like it into ſtooks (ſhocks) like corn, till it is thoroughly dried; for, by being in this ſtate more eaſily lifted than when it is quite looſe, leſs of it will be loſt in carrying to be threſhed.—But, not to mention the expence neceſſarily attending this practice, it is likewiſe attended with another inconvenience which ſubjects the farmer on many occaſions to a greater loſs than he would ſuſtain by handling in the ordinary way: for, if it ſhould chance to come a tract of rainy weather when it is in the ſtook, the whole of the hay is at once drenched with water; and, if it continues wet for any length of time, the ſeed quickly loſes its colour and becomes muſty, and even begins to *grow* before it can be threſhed out; ſo that both the hay and the ſeed will be totally or in a great meaſure loſt. But, in the mode of practice here recommended, all the benefit that could be expected from this procedure is fully obtained, and the inconveniencies attending it entirely avoided: for by putting it into the cocks as ſoon as it is cut, while the ſeed adheres more firmly to the hay than after it is dry, little is ſhaken off by the gathering; and ſtill leſs is loſt in carrying it to the place where it is to be threſhed (which ought to be in the field at the place where a tramp-cock is intended) in this way than when bound up into ſheaves. And, as theſe cocks reſiſt the rain perfectly well, the ſeed or hay are in no danger of being ſpoiled by rainy weather, if it ſhould chance to come after they are once put up. And, moreover, as the hay is not thus ſo much expoſed to the weather, it is not near ſo much ſpoiled in its colour, or dried in the *wining* as it is in the uſual method: on all which accounts, I deem it by far the moſt eligible method of ſaving this kind of graſs-ſeed. The truth of theſe remarks I had an opportunity of experiencing this very year 1772; the latter part of the hay-ſeaſon having proved extremely rainy, inſomuch that a very good and experienced huſbandman of my acquaintance, who took the former method of ſaving his graſs-ſeeds, had them ſo much ſpoiled by

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the rain, and his hay at the ſame time ſo much damaged thereby, that he was aſhamed to offer either of them to ſale; whereas mine, which were treated in the manner I now recommend, were both as ſweet and wholeſome as any good judge could wiſh them to be: my hay in particular being as green and ſucculent as any hay got in the uſual method is, even when it is not threſhed.'

The ſecond diviſion of this book conſiſts of miſcellaneous obſervations and diſquiſitions prepared for a work on a more extenſive ſcale, which we are ſorry the Author found it inconvenient for him to execute.

ART. V. Popa Angel-cynnan; *or, a complete View of the Manners, Cuſtoms, Arms, Habits, &c. of the Inhabitants of England, from the Arrival of the Saxons to the preſent Time; with a ſhort Account of the Britons, during the Government of the Romans.* By Joſeph Strutt, Author of the Regal and Eccleſiaſtical Antiquities of England. 4to. Vol. III. 1l. 11s. 6d. Boards. 1776.

WE were agreeably ſurpriſed with a third volume, now before us, of this very entertaining work. Mr. Strutt excuſes himſelf in a preface, for obtruding upon the Public more than he promiſed; but his defence, in our opinion, is unneceſſary, as the moſt effectual apology he could offer, is the work itſelf.

Inſtruction and amuſement accompany the antiquary through his laborious reſearches; and the wiſdom and folly of our anceſtors furniſh him with both. We do not mean thoſe commercial impoſtors who *deal* in antiquities; who travel to the mouth of the *Helleſpont* only to give credit to a *ſhapeleſs priapus*, dug, as they report, from the ancient city of *Lampſacus* *: or who excavate the bowels of *Latium* or Parthenope † for the mutilated limb of a *Sejanus*, or the *ſpitting pot* of *Cleopatra*; becauſe the deluſion of the preſent age produces an abundance of young men, who have taſte enough to be fond of the cheat, and fortune to afford any price for ſuch learned, yet ridiculous forgeries. Mr. Strutt is upon a more ſenſible, a more liberal, and more certain purſuit: he adorns his muſeum with the *minds* of our anceſtors, collected from authentic records, and opens his gallery of portraits, that mankind may profit from the important ſtudy of human nature.

It appears ſomething more than a vulgar charge upon the clergy, to ſay, "the devil is their beſt friend."—The Biſhops thought him ſo formerly. What opinion they entertain of him now, we will not preſume to enquire. In thoſe ſuperſtitious days, when writs of right were determined by combat, the ec-

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* *Lampſacus*, where the god Priapus was firſt worſhipped.

† *Parthenope*, the ancient name given to Naples, from ſuppoſing it the reſidence of the ſyren Parthenope.

Eccleſiaſtics,

ſtics, and others who were too baſhful to look juſtice in
ace, were permitted to ſubſtitute champions for that dan-
s ceremony: the law-lords had little more to do than to
t the punctilios, and fix the day for the combat. Before
encounter'd, it was the buſineſs of the chief juſtice to
ire the ſtaves of the combatants, and to ſearch if they
ny *rhyme*, *charm*, or *herb* about them: if any was found,
ourt forthwith diſmiſſed the champions for that day; but
the contrary nothing unlawful appeared, they proceeded
thil-fields, the place appointed for thoſe judicial combats;
ve find but one inſtance where the devil was conſulted on
perilous emergencies. 'In the 29th of Edward the Third,
hampion of the Biſhop of Saliſbury (in a writ of right for
aſtle of *Thorborne*), was found to have rolls of *orizons* and
ations wrapped about him.' Which plainly demonſtrate
the Biſhop had more confidence in the ſorcery of his old
d, than in any other intereſt whatever.

hen Chriſtianity was young in Britain, religion was ac-
n the ſervice of God and mankind; the huſbandman was
attended to, particularly at that ſeaſon when nature pours
the lap of induſtry her abundant treaſures: the wife and
people of thoſe early days manifeſted their obligation to
, firſt, by thanking him for his bounty, and then with
oining labour making the moſt of his munificence.

The Catholic church, for more than 500 years after Chriſt, per-
d labour, and gave licence to many Chriſtian people to work
e Lord's Day, at ſuch hours as they were not commanded to
eſent at the public ſervice, by the precept of the church; and
regory the Great's time, it was reputed Anti-chriſtian doctrine
ke it a ſin to work upon the Lord's Day: but in after times,
in the Eaſt and Weſt, in France and Great Britain, as well in
ays of the Saxons as Danes, rural works and labour, with other
and ſecular negociations, were prohibited and reſtrained upon
ord's Day, and upon other feſtival days.'

he moraliſts in Queen Elizabeth's reign, adviſed her Ma-
to the ſame attention, for 'by proclamation, all parſons,
, and curates, were enjoined to teach and declare unto the
e, that they might with ſafe and quiet conſciences (after the
ion prayer) in time of harveſt, labour upon the holy and feſti-
ays, and ſave the things which God had ſent them: for if, by
roundleſs ſcruples of conſcience, they ſhould abſtain from work-
pon thoſe days, that they ſhould grievouſly offend and diſpleaſe
if the grain were thereby loſt or damaged.'

ch ideas are too liberal and too ſublime for modern fana-
a, but ſurely they are worth adopting; and a proclamation
e ſame tendency would reflect as much glory upon the re-
us character of George the Third, as it ever did upon that
s illuſtrious predeceſſor Elizabeth.

In the hiſtory of human nature the difficulty of ſatisfying the variable and contradictory tempers of mankind is demonſtrated: when the mind of man is humbled by ſuperſtition, he will tamely ſubmit to the tyranny of every impoſtor, and reſiſt with ſpirit every effort to ſet him at liberty. At the beginning of the Reformation, when Henry the Eighth emancipated his ſubjects from the oppreſſion of the Romiſh church, the people murmured at the bleſſing: they made the Almighty a party in their cenſures upon that glorious innovation! 'for they attributed every misfortune that happened in the realm to the departure of the prieſts.' A popular ballad of that time will explain the general turn of their mind:

Chill tell thee what, good vellowe,
Before the vriers went hence,
A buſhell of the beſt wheate
Was zold for vourteen pence;
And vorty egges a penny,
That were both good and newe;
And this che zay myſelf have zeene,
And yet ich am no Jewe.

From the oſtentatious reign of Henry the Eighth, when pomp and grandeur were ſo much affected, Mr. Strutt has procured us an inventory of the furniture in the houſe of Mr. Richardo Fermer *(the anceſtor of the preſent Lord Pomfret)* a gentleman of great wealth and diſtinction; and although at that time it was reckoned a mighty ſtretch of vanity and expence, in our refined age it would diſcredit the pantile habitation of a Lincolnſhire grazier. The inventory has too many articles to tranſcribe, but it is very curious and entertaining, and, by comparing it with earlier times, marks the ſimplicity and inclination of our anceſtors, when commerce began to expand their minds to an emulation in taſte and elegance.

That ſort of pride which is ſeen in the ſuperfluous expence of coſtly furniture, advanced with haſty ſtrides in Elizabeth's reign, "for now ſays Harriſon (in his deſcription of Britain) the furniture of our houſes is growne, in maner even to paſſing delicacie: and herein I do not ſpeake of the nobilitie and gentrie onely, but even of the loweſt ſorte that have any thing at all to take to. Certes in noblemens houſes it is not rare to ſee abundance of arras, riche hangings of tapiſtry, ſilvor veſſell, and ſo much other plate, as may furniſh ſundrie cupbordes, to the ſumme often times of a thouſand or two thouſande pounde at the leaſt: wherby the value of this and the reaſt of their ſtuffe doth grow to be ineſtimable. Likewiſe in the houſes of knightes, gentlemen, marchauntmen, and ſome other wealthie citizens, it is not geſon to beholde generallye their great proviſion of tapiſtrie, Turkye worke, pewter, braſſe, fine linen, and therto coſtly cupbordes of plate woorth five or fixe hundred *poande, to be* demed by eſtimation. But as herein all theſe ſortes

doe

rre exceede their elders, and predeſeſſours, ſo in time paſt, the furniture ſtayed there, whereas now it is deſcended yet lower, into the inferiour artificers and moſt fermers, who have learned o garniſh their cupbords with plate, their beddes with tapiſtry like hanginges, and their tables with fine naperie, whereby the of our countrie doth infinitely appeare. Neyther do I ſpeake reproach of any man, God is my judge, but to ſhew that I joyce rather to ſee how God hath bleſſed us with hys good and to beholde howe that in a time wherein all thinges are to moſt exceſſive prieces, we do yet finde the meanes to ob- and atchieve ſuch furniture as heretofore hath been unpoſſible." d ſays Stow, in his Chronicle, in the life of King James the "Cuſhens, and window pillowes of velvet, and damaſk, &c. mer times were only uſed in the houſes of the chief princes, eers of the land; though at this day thoſe ornaments of eſtate, ther princely furniture, be very plenteous in moſt citizens , and many other of like eſtate."

eſs and voluptuous living kept pace with every other ex- gancy, and the ſatire of thoſe times will ſerve as a laſh for rodigals of the preſent day:

——— Time ago
Men, good huſbands, look'd into their ſtocks,
Had their minds bounded; now the public riot
Proſtitutes all, ſcatters away in coaches,
In footmans coats, and waiting womans gowns,
They muſt have velvet haunches!

d afterwards,

——— Who can endure to ſee
The fury of mens gullets now a days,—
What fires, what cooks, what kitchens might be ſpared?
What ſtews, ponds, parkes, coups, garners, magazines;
What velvet, tiſues, ſcarfs, embroideries,
And laces might they lack?—What need hath nature
Of ſilver diſhes, or gold chamber potts?
Of perfumed napkins, or a numerous train
Of lazy waiting men to ſee her eat?

rmerly the men of dreſs took the ſame methods to enlarge *bosoms*, as the modern ladies take to extend and elevate *tops*; and the ſame bill of complaint was exhibited to the c in ridicule of it:

For now of late in leſſer thinges,
To furnyſhe forthe theare pryde,
Wyth woole, with flaxe, with haire alſo,
To make theare bryches wyde.

What hurt, what damage doth enſue,
And fall upon the poore,
For want of wool and flaxe of late,
Whych monſtrous hoſe devoure.

I will not ſpeake, for that I think
Eache man doth knowe the ſame;
And chiefly thoſe that till the grounde,
The huſbande menne by name.

But haire hath ſo poſſeſs'd of late
The bryche of every knave,
That none one beaſt, nor horſe can tell,
Whiche way his taile to ſave.

And after he thus concludes:

I woulde that ſuche as weare thys haire,
Were well and truely bound,

With every haire a louſe to have,
To ſtuffe their bryches oute;
And then I truſte they would not weare,
Nor beare ſuch bagges aboute.

And the women to occupy as much of the ſeat as the men, 'invented the large hoop farthingales, as a companion to the trunk hoſe or breeches. Thoſe women who could not purchaſe the farthingales provided for themſelves the bum-rolls, which they put up under their petticoats and gowns, to make them ſtick out.'

Faſhion never conſiders the graces of ſymmetry and proportion; on the contrary, by ſetting Judgment and Taſte at variance, endeavours to reconcile Fancy to the moſt ſhocking deformities; and we have at this time ſome apprehenſions, that our heedleſs ladies of quality will blunder again upon the old prepoſterous faſhion of hoops, and, by making the baſe too large, degrade the beautiful Grecian column into the irregular clumſy pillar of the moſt barbarous nations. Youth has little occaſion to be impatient for ſwelled hips, and broad bottoms, age will provide thoſe tumefactions ſoon enough: or perhaps our emblematical ladies may mean to ſhew the firmneſs of their virtue in the ſtability of their figure: as a certain lady exhibited a ſow and pigs, to repreſent the filthineſs of the head, and the ſenſuality of the mind: another ſported a windmill to ſymbolize the inconſtancy of the ſex: and many appeared at court with cluſters of fruit upon their heads, to ſignify that in all ſeaſons they ripened into folly in the atmoſphere of a drawing-room.

In the following notes relative to the prices of proviſions, tranſcribed from a MS. in old French, there are ſeveral words which Mr. Strutt not underſtanding, we will endeavour to explain. 'In the reign of Edward the Third it was enacted, by proclamation, that no poulterer ſhould ſell one of the beſt ſwans for more than four ſhillings, and that he ſhould ſell the *porcelle* (*porcelus* a ſucking pig) for eight-pence, the beſt ewe for ſix-pence, the beſt capon for ſix-pence, the beſt hen for four-

pence,

pence, the beſt pullet for two-pence halfpenny, the beſt *poucyn*, (*pouſſin* a young chicken) for two-pence, the beſt *conynge* (perhaps *coney*) or a peel for four-pence, the beſt teal two pence, the beſt river mallard five-pence, the beſt mallard of the ſyns three-pence, the beſt ſnype one penny, four *alowes* (*alouettes*, larks) one penny, the beſt woodcock three pence, the beſt partridge five-pence, the beſt plover three-pence, the beſt pheaſant one ſhilling and four-pence, thirteen of the beſt thruſhes ſix-pence, twelve eggs one penny, twelve ſmall birds one penny, the beſt *curbi* ten-pence.'—For want of a more certain explanation we ſee no great impropriety in our venturing to ſuppoſe that *curbi* ſtands for *corbeau*, a raven *; for ravens delicately fed, for what we know, may be as good eating as a cuckow, which, we are told, was once a delicious morſel, even in this iſland, and only ſerved up at the table of voluptuouſneſs; nay, by the above liſt, we find that a *ſwan* in Edward the Third's time, was valued at four times the price of a pheaſant! a bird that now ſtands in a city bill of fare, only as a faggot on a muſter-roll! for ſo much are our palates deceived by faſhion, that the Vitellii of the preſent age, if they were to allow any pre-eminency in the ſwan, it muſt be from the weight of it.

Mr. Strutt, in this and the preceding volumes, has favoured the Public with an arrangement of hiſtorical anecdotes, compiled from MSS. and printed authors of the earlieſt dates: alſo a number of illuminations, very faithfully copied from drawings prefixed to MSS. &c. with apt and judicious obſervations of his own that follow throughout: which, together, form a very curious, entertaining, and intereſting work to every inquiſitive reader, and will add to the number of ſuch valuable books as give credit to a gentleman's library.

* Or, perhaps, from ſome miſtake in the copy from the old French MS. *Curbi* may be written for *curlew*.

ART. VI. *A Four Months Tour through France.* 12mo. 2 Vols. 5 s. Kearſly. 1776.

THESE two little volumes contain many remarks that cannot fail to intereſt and to entertain the Reader,—not from the Author's depth of thought, or vivacity of expreſſion, but on account of a certain genuine turn and air of ſimplicity, which ſpeaks them to be, as the Writer profeſſes, the ſubſtance of letters really ſent from the Traveller *, during his peregrinations, to a friend at home. Hence it is, that we, in ſome meaſure, excuſe the frequent complaints of the impoſitions of *voituriers* and *aubergiſtes*, *laquais*, &c. And, for this reaſon, we forbear to comment too nicely on the mode of travelling

* The Author of this work is ſaid to be a young clergyman, of the name of *Palmer*.

adopted by our *Tourist*: taking it for granted that he only means to relate what he has ſeen and experienced,—not to preſcribe his method to ſucceeding *voyagers*. The whole work conſiſts of 29 letters; of which the 25th runs thus:

Toulouſe, July 13, 1775.

'We are continually changing from water to land, and land to water. *Languedoc* was not to be paſſed, without ſeeing the *Canal royal*, that joins the Mediterranean to the Ocean: ſo we quitted our voiture at *Beziers*, and got into one of thoſe boats, that put off every day for *Toulouſe*. Theſe boats are like the others, in which we have ſpent many hours: and which I have already deſcribed to you. They are drawn by two horſes, at the rate of four or five miles an hour; and are commodiouſly fitted up for the reception of travellers. Whether they have paſſengers or not, like the diligences, one of them ſets off every day both from *Toulouſe* and *Beziers*; and the boatmen from each place contrive to meet about noon, and their companies generally dine together.

'The firſt deſign of this canal is by ſome attributed to *Auſitius Fetus* a Roman, who was in Gaul, in the reign of Nero; and by others to Henry the Fourth: but whatever conjectures may be made about the firſt projector, certain it is, that Mr. *Riquet*, under the auſpices of *Colbert*, was the perſon, who had ſpirit great enough to undertake the work, and a head to plan and complete it. To the honour of *Louis* the Fourteenth be it ſpoken, he ſupported *Riquet* in the proſecution from his treaſury; and, when the canal was finiſhed, granted to him and his heirs male, all the profits and revenues ariſing from it. The ſum that it now brings in to a deſcendant of his, muſt be immenſe: but I could not learn what, as the proprietors have been ſaid, induſtriouſly to have baffled all inquiries of this kind.

'In the year 1681, the Cardinal *Bonzy*, with ſeveral Biſhops, and a multitude of *religieux*, made a ſolemn proceſſion, to pronounce a benediction on the waters of the canal: and when the firſt ſtone was laid of the firſt lock, Louis the Fourteenth had a medal ſtruck, to be placed under it, with theſe words:

LUDOVICUS XIV.
FRANC: & NAV: REX
UTRARUM, TERRÆ POTENS
ATQUE ARBITER ORBIS.

On the reverſe:
EXPECTATA DIU POPULIS
COMMERCIA PANDIT.

'A little beyond *Beziers*, the canal is carried under a mountain, which has been cut through for that purpoſe: and in other places on arches, over vallies and rivers. Where the inequality of the ground is not great, they have found locks ſufficient; and ſometimes you ſee not fewer than eight or ten, within twenty feet of each other. If theſe were all to be paſſed through, by the boats that carry only paſſengers, it would take up a deal of time, and create a tediouſneſs: therefore in order to remedy this inconvenience, when we came to ſuch places, we were deſired to walk to an empty boat, that was provided for us beyond them: and that we left, remained for

thoſe,

thoſe, who were going to the place we came from, and who changed in the ſame manner. The freight of the trading-boats cannot be ſo eaſily removed; and they muſt conſequently paſs through every one of the locks. You aſcend by theſe, until you reach *Caſtlenaudari*, and then deſcend till you come to *Toulouſe*. For *Caſtlenaudari* is the higheſt part of the canal, and on the mountains behind it has the grand reſervoir that ſupplies the waters. This reſervoir is computed to be two thouſand four hundred yards in length, a thouſand in breadth, and forty in depth. Half the ſtream that deſcends from it, ſeems to empty itſelf towards *Beziers*, and half towards *Toulouſe*: affording always an ample ſupply to float the boats, barges, &c. that paſs and repaſs on Mr. *Riquet*'s admirable and uſeful canal.

'The greateſt part of the country, through which we paſſed, was tilled with corn; and ſeems to deſerve the name of the Granary of France, more than any other. As I had never before ſeen any large tract of land, covered with Turkey corn, which is principally cultivated on the banks of the canal; I was much pleaſed with the appearance, which, when the ears are full, is luxuriant and grand. The flour that is made from it, is uſed in various manners in cookery; but the bread is ſeldom eaten by any, but peaſants and the lower claſs of people.

'We are now, as you have ſeen, at *Toulouſe*, and in a miſerable *auberge*; where there is ſcarce a room that is tolerable, on account of the filth, and where the people are booriſh, inattentive, or deaf. Having been much pleaſed with the canal, we were caught by the ſign at the door, which is *la jonction des jeux mers*: but I know not, how we came to think of ſtaying here, after we entered and found in what a ſty we were got. However we have not a much longer penance to undergo; as we have already hired a voiture, to carry us to *Bourdeaux*. I am not ſo well pleaſed with *Toulouſe* as I have been with ſeveral of the leſſer towns of France; though perhaps the reaſon may be, that I am not ſo well pleaſed with myſelf, and that the city takes its complexion, in my mind, from that miſerable corner of it, in which I am now writing. Here are many pieces of antiquity, relics, &c. ſuch as you find in moſt of the towns of France; but ſcarce any that ſeem to deſerve much notice. Some of the edifices are ſaid to have been built by the Romans, and indeed the ruins of an amphitheatre and ſome temples, prove the town to be of ancient foundation. In the *Hotel de ville*, which is of a more modern date, I ſaw this morning the following inſcription:

HIC THEMIS DAT JURA CIVIBUS
APOLLO FLORES CAMÆNIS
MINERVA PALMAS ARTIBUS.

The two laſt lines appeared to me extraordinary: for what Apollo or Minerva had to do with the muſes or arts in a town-houſe, I could not divine. But on inquiry I learnt, that, about three hundred years ago, a lady of *Toulouſe*, called *Clemence Iſaure*, gave this building, and an immenſe ſum to the town, on condition that on her birthday, or the third of May, there ſhould be a feſtival held, and called *La Fete des jeux floraux*. On this day four flowers that were particularized, viz. an eglantine, a violet, a pink, and a marigold of ſilver gilt, were to be diſtributed to ſuch as excelled in the productions

tions of art or ſcience: and the merit of ſuch productions was to be determined by the ſecretary, appointed for that purpoſe, and the *Capitouls*, or Aldermen, that were to hold the ſcales of juſtice, in the ſame place. This lady has not the honour of being eſteemed the firſt that invented this *fete*: as another of the ſame kind, is ſaid to have been inſtituted by the ancient Capitouls, before her time, at the public expence. In thoſe early lifts, the Troubadours were the firſt champions for fame, and diſputed the prize with heroic poems, eclogues, odes, and various compoſitions in verſe. The *Jeux floraux* have undergone a late alteration in the time of Louis the Fourteenth, who raiſed them to an academy of the *Belles Lettres*, and appointed a Preſident and 36 Academicians, to judge of the claims of the ſeveral candidates. At preſent the prizes are, as I am told, an amaranthus of gold, of the value of ſeventeen or eighteen pounds Engliſh, for the beſt ode; a violet of ſilver, for the beſt poem; an eglantine, for the beſt compoſition in proſe; and a marygold for the beſt elegy or eclogue.

'The following eclogue, which won one of the prizes I have mentioned, appears to me to have ſo much natural ſimplicity in its narration, and ſuch elegance in its ſtyle, that I am ſure I ſhall give you great pleaſure in finiſhing this letter with it. It is the compoſition of an *Abbé Mangenot*, who has written ſeveral *petites pieces*, and is author of a conciſe hiſtory of French poetry, that is famous. As this hiſtory is contained in about a dozen lines, I will give it you, and then, together with the paſtoral, I think my packet will be encreaſed to a reſpectable bulk. *Mangenot* died in 1698-9. There is a brother of his, as I am informed, living at preſent in Paris, who is a famous muſician.

HISTOIRE DE LA POESIE FRANÇOISE.

"La Poéſie Françoiſe, ſous *Ronſard*, & ſous Baif, étoit un enfant au berceau, dont on ignoroit juſqu'au ſexe. *Malherbe* le ſoupçonna mâle, & lui fit prendre la robe virile. *Corneille* en fit un heros. Racine en fit une femme adorable & ſenſible. *Quinault* en fit une courtiſanne, pour la rendre digne d'epouſer *Lully* & la peignit ſi bien ſous le maſque, que le ſévere *Boileau* s'y trompa, & condamna *Quinault* a l'enfer, & ſa Muſe aux priſons de St. Martin. A l'égard de *Voltaire*, il en a fait un excellent Ecolier de Rhétorique, qui lutte contre tous ceux qu'il croit Empereurs de ſa claſſe, & qu'aucun de ſes pareils n'oſe entreprendre de degoter, ſe contentant de s'en raporter au jugement de la Poſtérité, unique & ſeul préfet des études de tous les ſiecles."

LE RENDEZ-VOUS.

'Au déclin d'un beau jour, une jeune bergère,
Echappée à la fin aux regards de ſa mere,
Preſſoit, les pas tardifs de ſon nombreux tropeau
Vers un bocage epais, éloigné du hameau;
L'heure d'un rendezvous, malgré ſes ſoins, paſſé,
S'offroit inceſſamment à ſa triſte penſée;
Elle arrive, mais ciel! quels furent ſes ſoucis,
De parcourir ces lieux ſans y trouver Tircis?
Dans ſon impatience, envain elle l'appelle,
Echo ſeul répond à la voix de la belle;

Mille

Milles ſoupçons confus allument ſon courroux
Elle ſarrête enfin du plus cruel de tous.
" Tircis ne m'aime plus, le perfide, (dit elle)
" Ne peut en même tems être heureux et fidele ;
" Une bergère amante eſt pour lui ſans appas
" Il m'aimeroit encore, ſi je ne l'aimois pas.
" On me l'avoit tant dit, avant de le connaître ;
" Traiter bien un amant, il ceſſara de l'etre ;
" L'amour ne peut durer, qu-autant que ſes déſirs ;
" Nourri par l'eſpérance, il meurt par les plaiſirs :
" Auſſi, quoique mon cœur approuvât ſon hommage,
" Quand il'oſa tenir un amoureux langage,
" Le ſoleil quatre fois, fit jáunir nos moiſſons
" Avant que je parusſe écouter ſes chanſons.
" En lui cachant l'ardeur qui dévoroit mon ame,
" Que n'ai je point ſouffert pour éprouver ſa flâmme ?
" Par combien de tourmens n'ai je point acheté
" Le chimériqûe eſpoir d'aimer en ſûreté ?
" Cruelle à mon berger, plus cruelle à moimême
" Je ne lui laiſſois voir qu'une rigeur extrême ;
" Mais un jour, jour fatal au ſecret de mon cœur
" Tircis trop tendrement m'exprima ſon ardeur.
" Juſqu' à quand, diſoit il, (il mén ſouvient encore,)
" Serez vous inſenſible, au feu qui me dévore ?
" Malgré votre beauté, craindriez vous, un jour,
" De me voir à quelque autre immoler votre amour ?
" Ah grand Dieu ! ſi je vis ſans aimer ma bergére
" Que ma flûte, ma voix, mes vers ceſſant de plaire ;
" Qu'on me voi étouffer les oiſeaux que j'inſtruits ;
" Que me prés ſoient ſans fleurs, et mes vergers ſans fruits :
" Que mes tendres brebis, que mes taureaux ſuperbes
" S'empoiſonnent du ſuc des plus mortelles herbes,
" Que je les abandonne à la fureur des loups,
" Et que je ſois moimeme en bute a tous vos coups ;
" J'en jure par les Dieux, ou plutôt par moi meme,
" Phillis, l'amour vous rend ma déité ſuprême ;
" L'ardeur que j'ai pour vous ne finira jamais.
" Croyez en mon amour, mes ſerments, vos traits.
" Son trouble, ſa languer, ſes regards, ſon ſilence,
" Tout m'aſſuroit alors de s'a perſévérance ;
" Je ne pus réſiſter a des coups ſi puiſſants :
" Un trouble ſeducteur s'empera de mes ſens
" Preſque ſans la vouloir, éperdue, inquiete,
" A mon perfide amant, j'avouai ma défaite :
" Je vous aime lui dis je ; heureuſe a mon cœur
" Peut attendre du votre une éternelle ardeur.
" A vous aimer toujours, cher Tircis, je m'engage,
" Que de mon tendre amour cet agneau ſoit la gage ;
" Il crôitra, que nos feux croiſſent bien que lui,
" Puiſſions nous nous aimer encor plus qu'aujourd huy.
" Qui pourroit exprimer ce qu'alors nous nous dimes ?
" Reſte-t-il des ſerments après ceux que nous fimes ?

" Tou

" Tout ce qu'un tendre amour a de fort et de doux,
" Dans ce moment heureux ſe diſoit entre nous.
" Fugitives douceurs, inſtants ſi déſirables
" Ou ſoyez moins piquans, ou ſoyez plus durables.
" A peine eus je livré mon cœur à ſes deſirs
" Que le nuit vint troubler nos innocens plaiſirs.
" Malgre nous, il fallut nous ſouſtraire à leurs charmes;
" Je me lavai—nous yeux ſe remplirent de larmes,
" Et pour nous ſéparer, en nous ſerrant la main
" Nous ne pûmes tous deux prononcer, qu' à demain.
" Depuis cet heureux jour, avec exactitude,
" Il me preſſint toujours en cette ſolitude;
" Mais helas! aujourd huy je l'attends vainement,
" L'ingrat n'a plus pour moi le même empreſſement;
" Sans doute le perfide, aux pieds de quelque belle
" Se fait de ma douleur un merite auprès d' elle;
" Et pour la flatter mieux, mépriſant ma beauté,
" Le perjure ſe rit de ma crédulité.
" Dieux ſur la foi deſquels j'ai perdu l'innocence,
" De mon perfide amant daignez tirer vengeance."
Elle achevoit ces mots, quand Tircis accourut;
A l'aſpect du berger ſon courroux diſparut.
Et ſeulement d'un air ingenu, vif et tendre,
" Seroit ce a moi, Tircis, dit elle, a vous attendre?
" Bergére, reprit il calmez votre couroux,
" J'etois ſur ce gazon deux heures avant vous;
" Vous arriviez enfin, mais diſgrace imprévue!
" Un loup au même inſtant s'eſt offert à ma vue.
" Il entrainait, grands Dieux! quelle allarme pour moi!
" Cet agneau ſi cheri, gage de votre foi.
" O ciel! pour mon amour, quel funeſte préſage,
" Ai je dis; mais cruel je mépriſe ta rage,
" Quoique je ſois ici ſans houlette, ſans chien,
" Tu ſentiras bientôt qu'un amant ne craint rien;
" Enfin, juſqu'en ſon fort, la bete pourſuivie;
" A perdu ſous mes coups ſa proie avec ſa vie;
" J'ai vengé par ſa mort nos plaiſirs différés,
" Pouvois je moins punir qui nous a ſeparés?"
La Bergère à ces mots lui raconta ſes craintes,
Le fidele Tircis en fit de douces plaintes;
Phillis, pour l'appaiſer, docile à ſes raiſons
Par cent et cent faveurs expia ſes ſoupçons.

We have given the foregoing letter as no unfavourable ſpecimen of the whole collection. The paſſage, however, mentioning that 'Mangenot died in 1608 9,' muſt be erroneous; and the falſe date is, probably, a mere ſlip of the preſs; as the Author of the Tour informs us that a brother of Mangenot's is now living at Paris, and as Mangenot himſelf mentions the works of Voltaire.

ART. VII. *A Sequel to the Apology on reſigning the Vicarage of Catterick, Yorkſhire.* By Theophilus Lindſey, M. A. 8vo. 6 s. Johnſon. 1776.

HOWEVER various may be the ſentiments of our Readers reſpecting the doctrines which Mr. Lindſey has defended in the preſent, and in his preceding, publication, the manner wherein he has conducted himſelf in the whole of that intereſting controverſy in which he is engaged, muſt entitle him to univerſal reſpect: and we truſt that we ſhall not be accuſed of ſwerving from that line of ſtrict impartiality, by which we always wiſh to direct our courſe, if we dwell with pleaſure upon a work, which, unlike the productions of too many controverſialiſts, breathes the pureſt ſpirit of candour and benevolence, at the ſame time that its Author maintains, with a manly firmneſs, what appears to him to be the cauſe of the God of Truth.

In his *Apology* Mr. Lindſey freely declared his ſentiments reſpecting the perſon of our Saviour; and has ſupported them with great learning, candour, and good ſenſe. In the SEQUEL he proceeds to examine, with the accuracy and penetration of a critic and a philoſopher, the remaining texts in the New Teſtament, which have been alleged in ſupport of the contrary doctrine. His ſtyle is perſpicuous, his manner often affecting, and he every where evinces an heart deeply impreſſed with a ſenſe of the importance of his ſubject, and devoted to the ſacred intereſts of the goſpel. He ſtates the arguments of thoſe who have appeared in ſupport of tenets in any reſpect varying from his own, with the utmoſt fairneſs. Whether he combats them with ſucceſs, it is not our province to decide. This point muſt be left, as Mr. Lindſey leaves it, to the determination of his Readers.

The two following extracts, the firſt from Mr. L.'s preface, the ſecond from the firſt chapter of his work, will ſufficiently explain the deſign of the preſent publication.

'An imperfect ſketch of the following treatiſe, ſays the Author, was drawn up at the ſame time with my *Apology*, and deſigned to have accompanied it, but was kept back for fear of rendering that work too prolix.

'I have been induced, he continues, to enlarge my plan beyond what was originally propoſed, that I might make room for a further illuſtration of ſome things advanced by me, to which objections had been made; and alſo that I might make full inquiry into the queſtions concerning the *nature and perſon of Chriſt*, and what is *the worſhip due to him*. And I eſteem it a rare felicity of the times we live in, that there is a growing candour and willingneſs in many to have theſe points examined, which may give hope of greater

charity towards each other, if not of a more general conſent and agreement about them.

* * * * * * * * *

'That there is but one God, *the Father*; and that prayer is to be offered up to him alone, has been demonſtrated in a former work *. The authorities there brought from holy ſcripture, eſpecially from the teſtimony and precepts of our Lord Jeſus Chriſt, have never been confuted; and, as appears to me, are wholly unanſwerable.

'I was apprehenſive, however, at the time, that the arguments alleged by me would loſe much of their weight with thoſe who held Chriſt to be the *Logos* or *Word*, ſpoken of in the beginning of St. John's goſpel, and to be either God coequal with the Father, as is the common interpretation; or as others interpret, exiſting with the Father in the beginning, and under him Creator of all things. This point, therefore, I reſerved to be treated of by itſelf at large, when a proper opportunity offered. For I obſerved, John i. 1, 2, &c. to be appealed to by all parties as a leading deciſive paſſage concerning Chriſt. I found it had been perverted from the very firſt by the Heathen converts to Chriſtianity and primitive Fathers of the Church, who had grafted upon it the notion of a *ſecond God under the Supreme*, which they had learned in Plato's ſchool. By this they had darkened the plain doctrine of the New Teſtament concerning Chriſt, and made way for all thoſe deviations from it which have followed, and ſubſiſt to our own time.

'The interpretation I have given has been eſpouſed by eminent Chriſtians in the firſt and in theſe latter ages. It is not drawn from ſyſtem or philoſophy, but from a diligent ſtudy and compariſon of holy ſcripture with itſelf, and making it its own interpreter. And it has this peculiar recommendation, that it affords an eaſy conſiſtent ſolution of many difficult and otherwiſe unaccountable declarations concerning Chriſt; and alſo throws great light on St. John's goſpel, which is of ſo ſingular a caſt and ſtyle, abounding with many of our Lord's diſcourſes with the Jews and with his diſciples in private, omitted by the other Evangeliſts.

'The Platonic ſentiment of the early Fathers concerning Chriſt, which was that which was afterwards called *Arian*, was revived in the beginning of this century with great luſtre by Mr. Whiſton and Dr. Clarke, and gained many followers. We find it firſt drawn out and ſhaped into a full ſyſtem, in † *An Eſſay on the ſeveral Diſpenſations of God to Mankind.* But it has been very lately ſet forth with uncommon learning and ability in the *Apology of Benjamin Ben Mordecai to his Friends for embracing Chriſtianity*, Letter II. and III. whoſe arguments it will be neceſſary for me to conſider in the courſe of this work.

'When I had finiſhed this inquiry into the introduction of St. John's goſpel, in which he has been ſuppoſed to aſſert that *Chriſt*,

* The Apology on reſigning the Living of *Catterick*.

† In the third volume of *Miſcellanea Sacra* by the late Lord Barrington, a Diſſenter of great eminence and probity; father of the preſent Biſhop Barrington.

as the *Logos*, was the Creator of all things, when in reality he there speaks not of *Christ*, but of *God, the one living and true* God, the Father, I was led to consider the other passages in the apostolic writings, in which the *creation of the world* has also been supposed to be ascribed to Christ, and to me they have appeared, all of them, either to be wrongly applied to him, or to speak of him only as the new *moral Creator* and Reformer of mankind.'

Our Author, having thus explained the plan of his subsequent work, gives some extracts from the publications of Mr. Elwall and Mr. Haynes relative to the *Unitarian* doctrine, the first as having suffered for it, the latter as having ably defended it by his writings. They are mentioned in this place, as their names were omitted in the Apology.

In the second chapter of the Sequel, Mr. Lindsey considers those texts of the New Testament, and the various arguments that have been founded upon them, by which prayer to Christ has been defended. The following quotations from this chapter express Mr. Lindsey's persuasion that the exaltation of Christ, so far as that doctrine is unfolded in scripture, is not a proper warrant for this practice:—for his evidences we refer to the work itself.

'It is maintained by some, says Mr. L. that the obligation of praying to Christ arises from that great power and dominion over the affairs of mankind with which God has invested him. Honour, reverence, and obedience, are, without all doubt, due to so excellent a person as the Lord Jesus, in proportion to his eminent worth and authority over us. But these endowments do not constitute a creature an object of worship, or imply that vast power, knowledge, and omnipresence to the things of this world and the hearts of men, which will qualify to hear and answer their prayers, unless we have assurance from God that he has so appointed and qualified him. We may not take upon us to limit the infinite Almighty Being in his communicating to his creatures; but this perhaps may be an high incommunicable privilege and perfection reserved to himself alone. Christ may exercise all the power delegated to him, without its being our duty to pray to him on account of it.' *Sequel*, p. 71.

'The *mediatorial worship* of Christ is attempted to be proved from many passages of the New Testament, by those who do not hold him to be the Supreme God. They will allow that prayer, for the most part, ought to be addressed to God; but that nevertheless it is right and fitting sometimes to pray to Christ, although he be not the proper object of worship.

'Thus, from that declaration, John xiv. 14. *If ye shall ask any thing in my name I will do it*; it is argued that Christ here signifies himself to be the donor, the distributor of such things as are asked of God in his name, and therefore it is a due mark of respect and acknowledgment of his authority sometimes to pray to him.

'In answer to this, it is, 1. to be observed, that it has been shewed above, that the things which our Lord here encourages his disciples to ask in his name, with a promise of his own effecting them

elegance, with which it was begun, and conducted through the two preceding volumes.

In a preface to the fourth volume of theſe antiquities, Mr. Groſe hath gratefully and circumſtantially acknowledged the aſſiſtance he hath received, in the courſe of this undertaking, from many ingenious perſons, in reſpect both to the original drawings, and to the explanatory pages which accompany every engraving; and his obligations, we ſee, are not inconſiderable: which ſerves to evince the eſteem in which both the Author and his work have been held, by the lovers of antiquity, and the patronizers of the polite arts in this country. The names of our Author's friends, indeed, cannot fail of reflecting credit on his own.

The number of caſtles, churches, abbeys, monaſteries, gentlemen's ſeats, and other ancient buildings, of note, delineated and deſcribed in this work, is, indeed, ſo great, that a bare liſt of them would employ five or ſix of our pages, and, conſequently, take up more of our room than could conveniently be afforded for this Article. We have, already, given ſome extracts, as ſpecimens, of the deſcriptive (*the literary*) parts of this performance,—to which we may refer, as above; adding, by way of concluſion, for the preſent, an abſtract of the large and well-written account* here given of Alnwick caſtle, in Northumberland: of which four diſtinct views are given, with explanatory notes, anecdotes, &c.

'Alnwick caſtle, one of the principal ſeats of the great family of Percy, Earls of Northumberland, is ſituated on the ſouth ſide of the river Alne, on an elevation which gives great dignity to its appearance, and in ancient times rendered it a moſt impregnable fortreſs. It is believed to have been founded in the time of the Romans, although no part of the original ſtructure is now remaining. The zig-zag fret-work round the arch that leads into the inner court, is evidently of Saxon architecture; and yet this was, probably, not the moſt ancient entrance;'—and for this ſuggeſtion, the ingenious Writer gives ſufficient reaſons.

'This caſtle appears to have been a place of great ſtrength immediately after the Norman conqueſt: for in the reign of William Rufus, it underwent a remarkable ſiege from Malcolm III. King of Scotland, who loſt his life before it, as did alſo Prince Edward, his eldeſt ſon.'—Here our Author takes occaſion, in a note, to refute the futile and erroneous ſtory told by Boetius, and copied by other Scottiſh writers, with reſpect to the origin of the Percy family, viz. that it deſcended from a

* The contribution of Dr. Percy.

ſoldier

ſoldier of the garriſon (named *Hammond)* who undertook to relieve the caſtle, during the above-mentioned ſiege, by the following ſtratagem: he rode forth, completely armed, with the keys tied to the end of his ſpear, and preſented himſelf before the King's pavilion, as though he came to ſurrender the place; and Malcolm too haſtily coming forth to receive the ſurrender, was ſuddenly, and mortally, wounded in the eye. The aſſailant eſcaped by the fleetneſs of his horſe, and is ſaid to have received the name of *Piercy*, or Pierce-eye, from this exploit. But our Author ſhews that this perſon could not have been the founder of the Percy family, becauſe '*William de Percy*, the anceſtor of this family, had come over with the Conqueror, and had founded Whitby abbey, in Yorkſhire, before the death of King Malcolm, as appears by the charter of foundation, which bears his name, and is printed in Dugdale's Monaſticon. Indeed he received his name from his domain of Percy in Lower Normandy, near St. Lo.

Alnwick caſtle is alſo famous for the misfortune that befel another King of Scotland, William III. who having beſieged it, was taken priſoner, anno 1174; and was ſent into Normandy, to King Henry II.

The caſtle and barony of Alnwick came into the poſſeſſion of the Percy family, in the reign of Edward II. It was purchaſed of the Biſhop of Durham, by Lord Henry de Percy; and from that period, it has been tranſmitted, in lineal ſucceſſion, down to the preſent Duke and Ducheſs of Northumberland.

From length of time, and the ſhocks it had ſuſtained in ancient wars, this caſtle was become quite a ruin, when by the death of Algernon Duke of Somerſet, it devolved, together with all the eſtates of this great barony, to its preſent illuſtrious poſſeſſors; who immediately, ſays our Author, 'ſet to repair the ſame, and with the moſt conſummate taſte and judgment, reſtored and embelliſhed it, as much as poſſible, in the true Gothic ſtyle; ſo that it may deſervedly be conſidered as one of the nobleſt and moſt magnificent models of a great baronial caſtle.'

'Alnwick caſtle contains about five acres within its walls, which are flanked with 16 towers and turrets, which now afford a complete ſet of offices, ſuitable to the magnitude and dignity of this great caſtle.

'Nothing can be more ſtriking than the effect at firſt entrance within the walls, from the town, when through a dark, gloomy gateway, of conſiderable length and depth, the eye ſuddenly emerges into one of the moſt ſplendid ſcenes that can be imagined; and is preſented at once with the great body of the

inner caſtle, ſurrounded with fair ſemicircular towers, finely ſwelling to the eye, and gaily adorned with pinacles, figures, battlements, &c.

'The impreſſion is ſtill further heightened by the ſucceſſive entrance into the ſecond and third courts, through great maſſy towers, till the ſtranger is landed in the inner court, in the very centre of this great citadel.

'Here he enters to a moſt beautiful *ſtair-caſe*, of a very ſingular yet pleaſing form, expanding like a fan; the cornice of the cieling is enriched with a ſeries of 120 eſcutcheons, diſplaying the principal quarterings and intermarriages of the Percy family. The ſpace occupied by this ſtair caſe is 46 feet long, 35 feet 4 inches wide, and 43 feet 2 inches high.

'The firſt room that preſents to the left, is the ſaloon, which is a very beautiful apartment, deſigned in the gayeſt and moſt elegant ſtyle of Gothic architecture; being 42 feet 8 inches long, 37 feet 2 inches wide, and 19 feet 10 inches high.

'To this ſucceeds the *drawing-room*, conſiſting of one large oval, with a ſemi-circular projection, or bow-window. It is 46 feet 7 inches long, 35 feet 4 inches wide, and 22 feet high.

'Hence the tranſition is very properly to the *great dining-room*; which was one of the firſt executed, and is of the pureſt Gothic, with niches, and other ornaments. This room is 53 feet 9 inches long, 20 feet 10 wide (excluſive of a circular *receſs* towards the upper end, which is 19 feet in diameter) and 26 feet 9 inches high.

'From the dining-room the ſtranger may either deſcend into the court by a *circular ſtair-caſe*, or he is uſhered into a very beautiful Gothic apartment over the gateway, commonly uſed for a *breakfaſt* or *ſupper* room. Hence he is conducted into the *library*, which is a very fine room, in the form of a parallelogram,—and ornamented with ſtucco work in a very rich Gothic ſtyle; being 64 feet long, —— wide, and 16 feet high.

'The *chapel* fills all the upper ſpace of the middle ward. Here the higheſt diſplay of Gothic ornaments in the greateſt beauty has been very properly exhibited; and the ſeveral parts of the chapel have been deſigned after the moſt perfect models of Gothic excellence. The great eaſt window is taken from one of the fineſt in York minſter; the cieling is borrowed from that of King's College, Cambridge; and the walls are painted after the great church in Milan: but the windows of painted glaſs will be in a ſtyle ſuperior to any thing that has yet been attempted, and worthy of the preſent more improved ſtate of the arts.——

'Returning

eturning from the chapel, through the library, and paſ-
y another great ſtair-caſe, we enter a paſſage, or gallery,
leads to two great *ſtate bed-chambers*, each 30 feet long,
nobly furniſhed, with double dreſſing-rooms, cloſets, and
conveniences, all in the higheſt elegance and magnifi-
, but as conformable as poſſible to the general ſtyle of the
. From theſe bed-chambers, the paſſage opens to the
ſtair-caſe, by which we firſt entered, and completes a
ot eaſily to be paralleled.'

. G. informs his readers, towards the concluſion of his
e, that he has been much flattered by the requeſts of many
aſers, that he would *continue* the publication. This re-
he acknowledges, 'a partiality to the ſubject, as well
rative conſiderations, would have induced him, willingly,
e complied with, could he have done it without a breach
h to the firſt encouragers of the work, as ſuch continua-
ould have reduced them to the alternative of either being
into a greater expence than was at firſt propoſed, or of
an imperfect work.' But,

everal ingenious friends having alſo ſuggeſted, that a ſet
und plans would ſerve greatly to illuſtrate the deſcriptions
caſtles and monaſteries,'—— Mr. G. has cauſed ſuch as
s poſſeſſed of, or could obtain from actual ſurveys, or au-
c drawings, to be engraved;—theſe may be either bound
th the *views*, or they will make a diſtinct volume. They
cordingly, publiſhed ſeparately under the following title:

ection of PLANS *of the Antiquities of England and Wales.*
rancis Groſe, Eſq. 4to. 10s. 6d. Boards. Hooper.
:ſe plans are 32 in number. Their utility, as Mr. G.
es, 'it will be ſcarce neceſſary to point out, as there are
w perſons who do not know that a mere perſpective
ives only the appearance, as ſeen from a particular ſpot;
at to form an exact idea of any building, with the pro-
ns of its parts, a plan as well as elevation is neceſſary.—
ſupplemental plates may be bound with each reſpective
tion; which method we ſhould prefer to that of a ſepa-
lume. And, in order to this arrangement, the pur-
or bookbinder, will be aſſiſted by the *indexes*, of which
thor has given *two*, on different plans: one, a general
tical liſt; the other, digeſted according to the ſeveral
s in which the antiquities are ſituated.

ART. IX. *Travels in Greece; or, an Account of a Tour made at the Expence of the Society of* DILETTANTI. By Richard Chandler, D. D. Fellow of Magdalen College, and of the Society of Antiquaries. 4to. 16s. Boards. Dodsley, &c. 1776.

WE have, in our Number for March last, given some account of Dr. Chandler's Tour in Asia; and on former * occasions, we explained the motives, and mentioned the plan, on which these Travels were undertaken and conducted. In reviewing the learned Author's preceding publications, we bestowed some censure on particular parts †, but, at the same time, we allowed their merit, in other respects: his description of the present state of the countries described, and the manners of the inhabitants, afforded us more entertainment than his account of the remains of antiquity found there.

We have now before us this Author's Travels into *Greece*, the promised sequel ‡ to his former work; and we were pleased, on opening it, to find that (availing himself, perhaps, of our remark on his *map* in the Review for March last, p. 171) he has now acquainted the Public from whence he reckons his meridians; but we yet remain uninformed *what map* Mr. Kitchin, his engraver ‖, has *corrected*, and what are his latest authorities §.

The principal part of this volume is employed in the account and description of *Attica*, and its celebrated capital, Athens; of the various *revolutions* of which, from its foundation to the present time, the Doctor has given a concise view, which cannot fail of proving an agreeable entertainment to the generality of his readers: at the same time that it will afford, to all, a melancholy reflection on the instability of human greatness, and of all earthly possessions. Empires, kingdoms, states,—even knowledge and wisdom itself, with every art and refinement of life, how transitory, how perishable!—But all this is said to us every day, and *better* said ¶, by the sun-dial in our gardens: let us proceed, therefore, with our Traveller.

In describing *modern* Athens (now called *Athini*) our Author informs us that it is not inconsiderable, either in extent, or in

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* See our account of *Ionian Antiquities*, Review, May, 1770; of *Inscriptiones Antiquæ*, March, 1775; and, more particularly, of *Travels in Asia Minor*, March, 1776.

† See Review, March, 1776, p. 171, &c.

‡ Ib. p. 169. ‖ Ib. p. 171.

§ Dr. Chandler's present work is illustrated by a folio map of part of Greece, and the Peloponnesus; and also by six quarto plans and charts.

¶ *Sic transit gloria mundi!* the common motto.

the

the number of its inhabitants: lon. 53°. lat. 38°. 5′. It enjoys a fine temperature, and a ſerene ſky. The air clear and wholeſome, though not ſo delicately ſoft as in Ionia. The town ſtands beneath the acropolis or citadel; not encompaſſing the rock, as formerly, but ſpreading into the plain, chiefly on the weſt and north weſt.—The houſes are moſtly mean and ſtraggling; many with large areas or courts before them.—They have water conveyed in channels from Mount Hymettus, and in the market-place is a large fountain. The Turks have ſeveral moſques, and public baths. The Greeks have convents for men and women; with many churches, in which ſervice is regularly performed; and beſide theſe, they have numerous oratories, or chapels—frequented only on the anniverſaries of the ſaints to whom they are dedicated.

Beſide the more ſtable antiquities, of which a particular account is given in the courſe of this work, many detached pieces, we are told, are found in the town, by the fountains, in the ſtreets, the walls, the houſes, and churches. 'Among theſe are fragments of ſculpture; a marble chair or two, which probably belonged to the gymnaſia or theatres; a ſun-dial at the catholicon or cathedral, inſcribed with the name † of the maker; and at the archiepiſcopal houſe, a very curious veſſel of marble, uſed as a ciſtern to receive water, but once ſerving, it is likely, as a public ſtandard, or meaſure. Many columns occur; with ſome maimed ſtatues; and pedeſtals, ſeveral with inſcriptions, and almoſt buried in the earth. We ſaw a few mutilated *hermæ*. Theſe were buſts, on long quadrangular baſes, the heads frequently of braſs, invented by the Athenians. At firſt they were made to repreſent only Hermes or Mercury, and deſigned as guardians of the ſepulchres, in which they were lodged; but afterward the houſes, ſtreets, and porticos of Athens were adorned with them, and rendered venerable by a multitude of portraits of illuſtrious men and women, of heroes, and of gods.——

'The acropolis, aſty, or citadel, was the city of Cecrops *. It is now a fortreſs, with a thick irregular wall, ſtanding on the brink of precipices, and incloſing a large area, about twice as long as broad. Some portions of the ancient wall may be diſcovered on the outſide, particularly at the two extreme angles; and in many places it is patched with pieces of columns, and with marbles taken from the ruins.—The garriſon conſiſts of a few Turks, who reſide there with their families, and are called by the Greeks *Caſtriani*, or ſoldiers of the caſtle. Their houſes overlook the city, plain, and gulf; but the ſituation is as airy as pleaſant, and attended with ſo many inconveniences,

† Euclid,—as we are informed.
* The reputed founder of Athens.

that thoſe who have the option, prefer living below, when not on duty. The rock is lofty, abrupt, and inacceſſible, except the front, which is toward the Piræus; and on that quarter is a mountainous ridge, within cannon ſhot.

'The acropolis furniſhed a very ample field to the *ancient virtuoſi*. It was filled with monuments of Athenian glory, and exhibited an amazing diſplay of beauty, of opulence, and of art; each contending, as it were, for the ſuperiority. It appeared as one entire offering to the Deity, ſurpaſſing in excellence, and aſtoniſhing in richneſs. Heliodorus, named Periegetes, *the guide*, had employed on it fifteen books. The curioſities, of various kinds, with the pictures, ſtatues, and pieces of ſculpture, were ſo many, and ſo remarkable, as to ſupply Polemo Periegetes with matter for four volumes; and Strabo [who lived in the Auguſtan age] affirms, that as many would be required in treating of other portions of Athens, and of Attica. In particular the number of ſtatues was prodigious. Tiberius Nero, who was fond of images, plundered the acropolis †, as well as Delphi and Olympia; yet Athens, and each of theſe places, had not fewer than 3000 remaining in the time of Pliny. Even Pauſanias ſeems here to be diſtreſſed by the multiplicity of his ſubject. But this banquet, as it were, of the ſenſes, has long been withdrawn; and is now become like the tale of a viſion. The ſpectator views with concern the marble ruins intermixed with mean flat-roofed cottages, and extant amid rubbiſh; the ſad memorials of a nobler people; which, however, as viſible from the ſea, ſhould have introduced *modern* Athens to more early notice.——

'When we conſider the long ſeries of years which has elapſed, and the variety of fortune which Athens has undergone, we may wonder that any portion of the *old* city has eſcaped, and that the ſite ſtill furniſhes an ample fund of curious entertainment.'—But we muſt not pretend to follow our Author in his ſurvey of all this intereſting ſcene; which is the ſubject of many chapters, and ſeems almoſt inexhauſtible. The ſhort extract we have given, added to the tranſcripts in our former Articles, may ſuffice to give our Readers an idea of Dr. Chandler's manner; and will, probably, excite many of them to purchaſe the entire books.

After many curious and learned diſquiſitions relative to the hiſtory and antiquities of Athens; and an entertaining deſcription of the preſent ſtate of the city, and of modern Attica, with the manners, cuſtoms, and religion of the people, Turks, Greeks, Albanians, &c. our Author gives an account of many excurſions, both by land and ſea, viz. to Mount Hymettus,—

† The Reader will bear in mind that here ſtood the *Parthenon*, or great and rich temple of Minerva, built by Pericles.

to

to the plain of Marathon,—to Mount Pentele,—to Megara,—to the ſtraits and iſland of Salamis,—to the iſthmus of Corinth, and many other places, celebrated by the poets and hiſtorians of old.

In one of their voyages Dr. C. and his party had an opportunity of ſeeing the Greek fiſhermen, at different times, practiſe the method of ſmoothing rough water, lately mentioned by Dr. Franklin, by throwing oil upon it: ſee Review, April, 1775, p. 325. The Doctor ſpeaks of it as a common practice, in thoſe ſeas, to render the ruffled ſurface tranquil, and the water pellucid; and takes notice, as Dr. Franklin had done before, that this property of oil was known to the ancients, as appears from Pliny and Plutarch.

It was on the 20th of Auguſt, 176⅝, that our Travellers ſet ſail from Smyrna, on their voyage to Athens; and on the 21ſt of June following, they embarked in order to return, according to directions received a few months before from the Committee of Dilettanti; and according to which, if it appeared ſafe and practicable, they were to take their rout through the Morea, and by Corfu to Brindiſi, and thence through Magna Grecia to Naples.

Sailing firſt to Egina, they next proceeded to the iſland of Calaurea; which is deſcribed. From hence they paſſed on to Epidaurus, viſited the grove of Eſculapius, travelled to Argos, Nemea, and Corinth. The deſcription of this laſt-mentioned place forms a conſiderable and pleaſing part of the work: but we muſt not enlarge.

From Corinth they embark for Phocis, deſcribing, *en paſſant*, Anticyra, Stiris, and the monaſtery of St. Luke; and here our Author entertains us with a ſummary of the life of St. Luke of Stiris. We have alſo a brief deſcription of Mount Helicon, the grove of the Muſes, the fountain Aganippe, &c. Arrive at Delphi.

After peruſing an account of the famous Oracle of Delphi, the temple, its riches, decline, extinction, veſtiges, inſcriptions, the Caſtalian ſtream, Mount Parnaſſus, &c. we again embark with our Travellers, and after a brief notice of Ægium, Lepanto, &c. we arrive at Patræ; which is more particularly regarded. Here they inquired, but in vain, for ruins of the ancient cities of the Peloponneſus.

From hence we accompany our Author to Elis, and Olympia. Of the Temple of Jupiter, ſo famous of old, nothing remains but the name.—Arrive at Zante.

Zante is a ſmall iſland belonging to the Venetians; celebrated for its fruits and wine. Here our Travellers performed quarantine. Of the Corinthian grape, for which the iſland is noted, we have the following account:

'It is a ſmall ſpecies, the cluſters large, the colour black, or a deep purple. The ſtocks, as uſual, are planted in rows, and the leaf is bigger than in the common vine.—Thoſe intended to be preſerved as *currants*, are ſpread, when gathered, in beds on the ground: [no wonder that we find this fruit always ſo dirty] when dried by the ſun and air, they are tranſported to the city on horſes and mules; and poured down a hole into magazines, in which they cake together. When the price is fixed, and the duties are paid, the fruit is dug out with iron crows, and ſtamped into caſks by men with legs and feet bare. In the ſhips it ſweats, and, as we experienced, often fills the veſſel with a ſtench ſcarcely tolerable. The Engliſh, who have two or three merchants reſident there, are the principal conſumers. The Dutch partake, and ſupply the other northern nations. The iſlanders believe it is purchaſed to be uſed in dying, and, in general, are ignorant of the many diſhes in which currants are an ingredient. Our cook made a pudding, which was equally a ſubject of wonder and applauſe in the family where we lived.'

The *tar-ſtrings* of Zante are a natural curioſity worthy of notice; and, accordingly, they are here deſcribed; but we muſt refer to the book.—Here our Travellers meeting with an opportunity of embarking for England, the narrative cloſes:—as will this Article with a remark or two, on a few particular paſſages.

P. 3. Our Author mentions the rugged tract called Arviſia, 'once famous for its *nectar*.' This nectar is a rich wine, made from the Muſcadine grape. From Arviſia, the Italians have their word *Malviſia*, the French *Malvoiſi*; which the Engliſh have contracted into *Malmſey*,—and uſe it for wine made from the Muſcadine grape.

Ibid. 'The Captain, who was ſkilled in the previous ſigns of foul weather, prepared his bark by taking down the triangular main ſail, and hoiſting a latin or ſquare one, as more manageable.' The *lateen* ſail, as our ſailors call it, is not the ſquare, but the triangular ſail, taken down by the Captain, to prepare for the ſtorm. This *lateen* ſail is much uſed all over the Mediterranean. Chaloupes, galeaſſes, chebecs, feluccas, &c. are equipped with it. The name is derived from the Latin *antenna*, whence the Italians have *l'antenne*,—*un vaſcello colt' antenne*: the yard of a ſquare ſail, if we are not miſtaken, they call *la verga*; the French call it *la vergue*.

P. 13. 'We were amuſed by a very ſtriking phænomenon. The ſun was ſetting; and the moon, then riſen in the eaſtern or oppoſite portion of the hemiſphere, was ſeen adorned as it were with the beams of that glorious luminary, which appeared probably from the reflexion or refraction of the atmoſphere,

not

not as uſual, but inverted, the ſharp end pointing to the horizon, and the ray widening upwards.'

Here we are at ſome loſs, not underſtanding what is meant by the ſharp end of the ſolar beam, nor why the Author could expect to find the ſharp end pointing upward.

P. 19. 'The capital port [of Athens] was that called Piræus. The entrance of this is narrow, and formed by two rocky points; one belonging to the promontory of Eetion; the other, to that of Alcimus. Within were three ſtations for ſhipping; Kantharus, ſo named from a hero; Aphrodiſium, from a temple of Venus; and Zea, the reſort of veſſels laden with grain. By it was a *demos*, or borough town, of the ſame name before the time of Themiſtocles, who recommended the exchanging its triple harbour for the ſingle one of Phalerum, both as more capacious, and as better ſituated for navigators.'

The ſingle harbour of Phalerum was exchanged, by the advice of Themiſtocles, for the triple harbour of Piræus: but Dr. Chandler ſeems to ſay the contrary.

P. 31. 'The two ſeas by the iſthmus were burniſhed by the flames of Corinth.'—

Dr. C. is not always happy in his images, when he adopts the poetic ſtyle. We have no idea of *burniſhing* water; Would it not have been as well to have ſaid *illuminated?*

P. 65. Deſcribing the Odéum of Pericles, which was burnt by Ariſtion and Sylla, and reſtored by King Ariobarzanes the Second, Dr. C. ſays, 'this was the edifice' (meaning that raiſed by the Cappadocian monarch) 'in being when Pauſanias publiſhed his *Attica*. Afterward, as he informs us, it was rebuilt by Atticus Herodes, in memory of his wife Regilla.'

Pauſanias does not ſay that it was *rebuilt* by Herodes Atticus. In his deſcription of Attica, he mentions the Odéum, evidently that of Pericles; and in his *Achaics*, having deſcribed the Odéum of Patras, he ſays "it is the moſt excellent of any in "Greece, except that at Athens; *that*, indeed, for magnitude "and ornament ſurpaſſes every other. It was erected by Herodes, "an Athenian, in memory of his deceaſed wife. In my deſcrip-"tion of Attica I have omitted this Odéum, becauſe I had finiſhed "my account of Athens before Herodes had begun the building."

P. 75. Dr. C. has tranſlated a corrupt and, perhaps, mutilated paſſage in Pauſanias as follows: "The image of Jupiter (Olympius) is worth ſeeing, not for its ſimilitude to other ſtatues in ſize, *for thoſe of the Romans and Rhodians are not coloſſal*," &c. Now every ſchool-boy is acquainted with the height of the Coloſſus at Rhodes, (70 cubits) that one hundred leſſer Coloſſuſes adorned the ſame city, and that there were ſeveral coloſſal ſtatues in Rome; among others, the Apollo, 30 cubits high, brought by Lucullus from Apollonia in Pontus.

P. 76.

P. 76. Our Author has this improper expreſſion,—'It was an *angular column*, &c.' A column is a round, not an angular body. He might have ſaid, 'A column which ſtood on the ſouthern angle of the eaſt front,' for ſo it muſt have been by his map, all the other angles being demoliſhed.

There are many other inaccuracies in the language of this work, which we ſhall not enumerate. We obſerve that the Doctor has taken ſome pains to ſettle the topography of Athens, but when he aſſigns names to the ancient remains of that celebrated city, or tells us where the remarkable places of the Attic territory were ſituated, he too generally ſuppreſſes, or neglects to produce, his authorities; ſo that we are *moſt commonly* at a loſs to determine whether he forms his opinion on ſufficient evidence, or whether he only *ſuggeſts unſatisfactory conjecture*. For inſtance, he places the theatre and the odéum in ſuch a manner, that thoſe who come out of his theatre muſt find the odéum on their right hand, and not on their left, as Vitruvius has placed it; though in his Aſiatic travels he ſays it was a precept of that author, *that the odéum be on the left hand coming from the theatre*; and though in our remarks on that paſſage, we had obſerved, that it was no precept, but a fact relating to the odéum at Athens, which Vitruvius has tranſmitted to us.

The building which Mr. Stuart‡ ſuppoſes to be the remains of the ſtoa or portico called Poikile, is, in Dr. Chandler's opinion the Prytaneum; ſuch uncertainty is there in the diſquiſitions of antiquaries! To ſatisfy ourſelves, in ſome degree, on this ſubject, though we are not very anxious about it [the contradiction raiſed our curioſity] we were at the pains to look into Pauſanias, and to turn over old Meurſius, and there we find that the temple* of Pandroſus was near the propylea, and the † prytaneum near the temple. We muſt therefore conclude the prytaneum likewiſe was near the entrance of the acropolis; and we perceive from Dr. Chandler's map, that he has by no means hit on a probable ſituation for the building in queſtion: it is at much too great a diſtance from the acropolis, and therefore cannot poſſibly be entitled to the name he beſtows on it.

We have neither leiſure nor room for more diſquiſition on theſe dry ſubjects; but, from the ſpecimens given, we cannot be ſuppoſed to have been more entertained with our Author's diſplay of his knowledge and ſkill as an antiquary, than we have been with his claſſical rambles and adventures.

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‡ Author of the *Antiquities of Athens.*

* ἱερὸν ὑπὲρ τοῦ ἰσπαιτοῦ αὐτῆ (Λγραύλω) περὶ τὰ Προπύλαια τῆς ἀκροπολεως. *Vlp.* cited by Meurſius *Ath. Atticæ*, p. 48.

† Πλησίον δὲ Πρυτανεῖόν ἐστιν. *Pauſanias Kbunii*, p. 41.

ART.

ART. X. *Eſſays Phyſical and Chemical.* By M. Lavoiſier, Member of the Royal Academy of Sciences at Paris, &c. Vol. I. Tranſlated from the French, with Notes, and an Appendix, by Thomas Henry, F. R. S. 8vo. 7 s. Johnſon. 1776.

THE original of this valuable performance was publiſhed at Paris in 1774. It is the production of a gentleman of diſtinguiſhed rank, and an Intendant of the Finances, in France; who has cultivated the philoſophical ſciences with equal abilities and perſeverance.

In the preſent volume, which he gives us reaſon to hope will be followed by ſeveral others*, the Author limits his inquiries to thoſe *elaſtic fluids* which are ſeparated from various bodies, during fermentation, efferveſcence, combuſtion, and other proceſſes. In the firſt of the two capital diviſions of his work, he aſſumes only the character of a ſimple hiſtorian; giving a regular and conciſe account of the various diſcoveries which have been made in this important branch of philoſophical chemiſtry, from the days of Paracelſus and Van Helmont, to thoſe of Boyle, Hales, Black, &c. to the preſent time. In the ſecond part, he relates the original experiments, which he has himſelf made, with a view to enlarge our knowledge of the true nature and qualities of the elaſtic or aerial fluids which are the ſubjects of his preſent inquiries.

We ſhould paſs over the hiſtorical part of this work, did it not contain a particular account of a ſingular theory relative to the modern doctrine of fixed air, which has lately been maintained by ſome German philoſophers. As we ſuppoſe that this hypotheſis is very little known in this country, we ſhall preſent our philoſophical Readers with a ſhort ſketch of it; though

* In theſe we are told that the Author intends to treat of the following ſubjects:—On the exiſtence of the *elaſtic fluid* in a great number of bodies, in which it has not been hitherto ſuſpected:—On the total decompoſition of the three mineral acids:—On the ebullition of fluids in the *vacuum* of an air-pump:—On a method of determining the quantity of ſaline matter contained in mineral waters, from the knowledge of their ſpecific gravity:—On the application of the uſe, either of pure ſpirit of wine, or of the ſame mixed with water, in certain proportions, to the analyſis of the very complicated mineral waters:—On the cauſe of the cold which is obſerved in the evaporation of fluids:—On different points of optics:—On the height of the principal mountains in the environs of Paris;—together with a numerous train of obſervations on the barometer, made in different provinces of France; including a ſketch of the inner parts of the earth in theſe provinces to a pretty conſiderable depth; the order which is obſerved in the *ſtrata*; the conſtant level at which certain ſubſtances and ſhells are found; aed the remarkable inclination which ſome *ſtrata* always have in the ſame direction.

we cannot imagine that any of them will be inclined to favour or adopt it.

A few years after Dr. Black had by his excellent experiments on magneſia * thrown new and conſiderable light on the nature of fixed air and calcareous earths, Dr. Macbride illuſtrated and greatly extended the ſyſtem of that ingenious Profeſſor, in his *Experimental Eſſays*. While the theory deduced from the experiments and reaſonings of theſe two philoſophers was peaceably eſtabliſhed in England; a formidable opponent to it aroſe in Germany, in the perſon of Mr. Meyer. This gentleman publiſhed an elaborate treatiſe, written in the German language, entitled, '*Eſſays in Chemiſtry, on Quick-lime, the elaſtic and electric Matter, Fire, and the univerſal primitive acid.*' This eſſay contains experiments from which its author drew conſequences directly ſubverſive of the principles deduced by Hales, Black, and the Engliſh philoſophers; and tending to overturn the whole theory of fixed air from its very foundations.

According to the theory of our countrymen, when magneſia, limeſtone, or any calcareous earth has been expoſed a ſufficient length of time to a ſtrong fire, it acquires cauſticity, and loſes a great part of its weight. This loſs, they affirm, is occaſioned by the expulſion of a conſiderable quantity of an elaſtic fluid, or vapour, uſually denominated fixed air; and in conſequence of which it is deprived of its former property of effervеſcing with acids. M. Meyer, on the other hand, maintains that the limeſtone, thus treated, loſes only a conſiderable portion of water, and is *neutraliſed* in the fire by a certain cauſtic acid, which it meets with there, and attracts; and that, in conſequence of its union or combination with this new ſubſtance, it loſes its property of effervеſcing with other acids. To this acid he gives the title of *acidum pingue*, and ſuppoſes it to be a ſubſtance nearly approaching to that of fire and of light.

When a certain portion of mild alcali is added to lime water, or a ſolution of calcareous earth in a *cauſtic* ſtate, the Engliſh philoſophers affirm that the fixed air in the alcali, having a ſuperior attraction to the calcined calcareous earth, leaves the ſalt to unite with the ſaid earth; which is now reſtored to its priſtine ſtate of limeſtone: while the alcali, thus deſerted by the fixed air, becomes cauſtic in its turn.—Mr. Meyer, on the contrary, accounts for the phenomena, by aſſerting that the *acidum pingue* contained in the ſolution of quick-lime, having a ſtronger affinity to the alcaline ſalt than to the earth, leaves the latter, which is conſequently reſtored to its former mild ſtate, and unites with the alcali, which is now

* In the ſecond volume of the *Edinburgh Phyſical and Literary Eſſays*, Article 8.

rendered

rendered cauſtic, in conſequence of the *acidum pingue* combined with it.

We ſhall add only another inſtance, to illuſtrate Mr. Meyer's hypotheſis. When a calcareous earth has been diſſolved in the nitrous acid, we may precipitate it either in a mild or a cauſtic ſtate, according as we apply to the ſolution either a mild or a cauſtic alcali. In both theſe caſes, the nitrous acid leaves the earth to unite with the alcali; but in the firſt of them, according to the Engliſh theory, the fixed air leaves the mild alcali, and unites with the precipitated earth in the form of limeſtone: whereas in the latter, the earth is precipitated in a cauſtic ſtate, or in that of quicklime; as its fixed air had been expelled from it on the addition of the nitrous acid; and as the cauſtic alcali has no fixed air to furniſh it with.—To this ſimple explication Mr. Meyer oppoſes the following, nearly as ſimple, and which has no other defect than that it is merely hypothetical.

He affirms that, in the laſt-mentioned proceſs, (viz. where the cauſtic alcali, for inſtance, is employed) there are two neutral ſolutions:—that of the alcaline ſalt, neutraliſed with the *acidum pingue*; and that of the chalk, neutraliſed by the nitrous acid:—that a double decompoſition takes place; the nitrous acid leaving the earth, and uniting with the alcali; while at the ſame time the *acidum pingue* deſerts the cauſtic alcali, and unites with the earth, which is now rendered cauſtic in its turn. When a mild alcali has been employed, the calcareous earth is precipitated in a mild ſtate; becauſe the mild alcali cannot furniſh it with any of the *acidum pingue* which ſhould render it cauſtic.—In general, that cauſticity in lime and cauſtic alcalis, which the Engliſh philoſophers have aſcribed to the expulſion or abſence of fixed air, Mr. Meyer invariably attributes to the acquiſition and preſence of his hypothetical acid.

His doctrine however was attacked, and the Engliſh ſyſtem defended, in the year 1769, by M. Jacquin, a Profeſſor at Vienna, in a Latin diſſertation, entitled, '*A chemical Examination of M. Meyer's Doctrine of the* Acidum Pingue, *and of Dr. Black's Doctrine concerning the Phenomena of* fixed Air, *with regard to Lime.*' M. Lavoiſier greatly commends this work for the method and perſpicuity obſervable in it; though it does not contain many new facts.

The German hypotheſis had made a rapid progreſs throughout Germany; it had been adopted by chemiſts of reputation, and even began to be taught publickly in the ſchools, when its inventor died. He was ſucceeded however by a moſt zealous diſciple, in M. Crans; whoſe prepoſſeſſion for M. Meyer's *acidum pingue* ſeems to have made him blind to the moſt evident and conſtant appearances. The experiments related by him,

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in his work publiſhed at Leipſic in the year 1770, in ſupport of the new acid, and in oppoſition to the doctrine of fixed air, as maintained by Dr. Black, are ſuch as muſt aſtoniſh every one who has been ſufficiently converſant in the ſubject. Nevertheleſs, M. Lavoiſier, many of whoſe own experiments afford a complete refutation of the greater part of them, relates them with all the phlegm of an indifferent hiſtorian. They ſcarce indeed deſerve a regular refutation: we ſhall only therefore, on the authority of M. Lavoiſier, collect a few of M. Crans's ſingular concluſions; condenſing them into the form of propoſitions, with a few remarks of our own annexed.

The great loſs of ſubſtance ſuſtained by limeſtone and other calcareous earths in the fire is principally owing to the expulſion of a great quantity of water.—This aſſertion is totally deſtitute of proof, and is contradicted by daily experience; more particularly by ſome of the Author's experiments, the reſult of which will be hereafter given.

Limeſtone, after calcination, does not loſe its property of effervescing with acids.—M. Crans quotes in proof of this aſſertion the teſtimonies of Du Hamel, Geoffroy, Homberg, and Pott, and his own conſtant experience. It requires however no other anſwer than a flat contradiction; ſuppoſing the ſtone to be perfectly calcined, and that, by effervescence, the Author means the expulſion of ſeemingly aerial bubbles.

Quicklime, after being expoſed to the air a conſiderable time, is ſo far from reſuming the fixed air which it is ſuppoſed to have loſt, and becoming milder, that it acquires even a greater degree of cauſticity by ſuch expoſure.—Neither this or the two following aſſertions require any comment.

He aſſerts that, *on diſſolving a calcareous earth in the nitrous acid, and then precipitating it by means of alcalis, the precipitated earth will equally effervesce with acids; whether the precipitation were effected by the cauſtic or the common fixed alcali.*

He further affirms that, *on diſſolving mild calcareous earths, and quicklime, in acids, the quicklime ſometimes loſt more weight than the mild calcareous earth:* Nay, not content with this ſingular aſſertion, M. Crans even affirms *that the mild calcareous earth ſometimes even acquired an additional weight, in conſequence of the effervescent proceſs!*

Theſe aſſertions are ſo contradictory to experience, and the ſyſtem founded upon them is ſo groundleſs, that we have been principally induced to collect them as a ſtriking example of the deluſion which a predilection for a preconceived and favourite hypotheſis will produce in the minds of thoſe who adopt and maintain it. The favourers of the *German hereſy* reſiſt the plain teſtimony of their ſenſes; in order to ſet up an *ens rationis*, a mere creature of the imagination, in oppoſition to a real ſubſtance,

ſtance, which falls under the cogniſance of almoſt every one of our ſenſes.

After giving an account of M. de Smeth's experiments and obſervations on the ſubject of *Elaſtic Vapours*, &c. contained in a Latin diſſertation in 4to. publiſhed at Utrecht in 1772; the Author dwells minutely on the numerous and intereſting diſcoveries made by Dr. Prieſtley on this ſubject; his account of which is taken from the Doctor's firſt communication of them to the Public, in the Philoſophical Tranſactions. On this part of the work we need not dwell; and ſhall only obſerve that the Tranſlator has conſiderably improved it, by correcting ſeveral of the Author's miſtakes; either by altering the text, or by ſubjoining additional notes. This hiſtorical part is terminated by an account of the various obſervations, relative to the ſubject of this treatiſe, which have been publiſhed by Meſſrs. Du Hamel, Rouelle, Bouquet, and Baumé.

In the ſecond part of his work the Author proceeds to relate his own original experiments. That we may give the Reader a general view of the nature and deſign of them, we ſhall ſubjoin the titles of the chapters in which they are related.

Chap. 1. *Of the Exiſtence of an elaſtic fixable Fluid in calcareous Earths, and the Phenomena reſulting from the Abſence of it in Lime.* Chap. 2. *Of the Exiſtence of an elaſtic fixable Fluid in the fixed and volatile Alcalis, and of the Means by which they may be deprived of it.* Chap. 3. *Of the Precipitation of calcareous Earth, diſſolved in nitrous Acid, by Alcalis in a Cauſtic, and in a mild State.* Chap. 4. *Of the Combination of the elaſtic Fluid of calcareous Earth and Alcalis with metallic Subſtances by Precipitation.* Chap. 5. *Of the Exiſtence of elaſtic fixable Fluid in the metallic Calces.* Chap. 6. *Of the Combination of elaſtic Fluid with metallic Subſtances by Calcination.* Chap 7. *Experiments on elaſtic Fluid diſengaged from effervescent Mixtures, and from metallic Reductions.* Chap. 8. *Of ſome Properties of Water impregnated with elaſtic Fluid ſeparated from effervescent Mixtures, or metallic Reductions.* Chap. 9. *Of the burning of Phoſphorus, and the Formation of its Acid.* Chap. 10. *Experiments on Combuſtion and Detonation in Vacuo.* Chap. 11. *On Air in which Phoſphorus has been burnt.*

Though it may appear a work of ſupererogation, to endeavour to determine the reſpective merits of the ſyſtem of Dr. Black and the Engliſh philoſophers, and that of the German ſchool, with reſpect to the true cauſe of the cauſticity of lime and alcaline ſalts; yet the Author employs the three firſt chapters in relating the experiments which he made to aſcertain this point. They are conducted with a degree of method and preciſion which do not leave the leaſt room for cavil on the ſubject. They derive indeed their principal value from the ſtrict attention

tention which he pays to the circumſtances of weight and meaſure in the greater part of his proceſſes relative to this inquiry.

From ſome of theſe related in the firſt chapter it reſults that 100 pound weight of chalk contains about 31 pounds 15 ounces of *elaſtic fluid**, 15 pounds 7 ounces of water, and only 52 pounds 10 ounces of earth; and that poſſibly the chalk contains more elaſtic fluid and leſs earth. He afterwards proves, with equal evidence and preciſion, that the ſame elaſtic fluid, to which chalk and other calcareous earths owe their mildneſs, conſtitutes a conſiderable part of the ſubſtance of fixed and volatile alcaline ſalts; and that all theſe bodies owe their cauſticity principally to their being deprived of this component principle; and not to the acceſſion of any ſuppoſed *acidum pingue*.

The Author next proceeds to experiments on metals, precipitated from their ſolutions in acids, by calcareous earths, both mild and cauſtic; and ſhews that, in the firſt of theſe caſes particularly, the precipitates acquire a remarkable increaſe of weight; which appears to be owing to their attracting a conſiderable portion of elaſtic fluid. An augmentation is likewiſe perceived when the precipitation is effected by the cauſtic earth; for which the Author accounts, by obſerving that ſlaked lime ſtill contains ſome portion of elaſtic fluid, which calcination has not been able to expel from it; as appears from one of his preceding experiments.

He next examines the phenomena attending the calcination of metals; and proves that a portion of elaſtic fluid is attracted from the atmoſphere, fixed, and combined with them in that proceſs; and that it produces that augmentation of weight which they acquire in calcination. His experiments ſhew that when a metal paſſes into the ſtate of a calx, there is an *abſorption* of this elaſtic fluid; and that when the ſame calx is reduced, or returns into the ſtate of a metal, there is an effervеſcence, which proceeds from a diſcharge of this ſame fluid. His experiments likewiſe ſatisfactorily evince that the calcination is nearly proportionable to this abſorption; and that in proportion as the calcination proceeds, the *diminution* in the volume of the air contained in the glaſs receiver under which the proceſs is made, is nearly anſwerable to the *augmentation* of weight which the calx acquires.

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* By this title the Author deſigns, in general, the elaſtic ſubſtances generated or let looſe from effervеſcent mixtures, in the calcination of calcareous earths, the reduction of metallic calces, and other proceſſes, without any particular appropriation of it to *fixed air*, or any other ſpecies of elaſtic fluid.

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In his subsequent chapters the Author subjects the elastic fluid obtained from effervescent mixtures, and metallic reductions, to different trials, and observes its effects on animals, burning bodies, &c. In the following observations on the burning of phosphorus, he shews that this substance, which is known to acquire an increase of weight during combustion, does not owe this augmentation to water or moisture attracted from the atmosphere; (though aqueous vapours, if such are at hand, unite with its acid) but derives it either from the air itself, or some other elastic fluid contained, in a certain proportion, in the air. Some other experiments of less consequence, on the combustion of phosphorus *in vacuo*, &c. terminate the volume.

To this work the Translator has added an Appendix containing two papers. The first of these is a memoir read by M. Lavoisier before the Royal Academy of Sciences at Paris, on the nature of the principle which is combined with metals during their calcination, and which occasions the increase of their weight above spoken of. In this memoir M. Lavoisier relates some experiments made with the *mercurius calcinatus*, from which he expelled, by means of heat, and without addition, a large quantity of air, 'more pure even than the air in which we live.' This air was, in reality, the pure or *dephlogisticated* air discovered by Dr. Priestley; who had before mentioned to M. Lavoisier at Paris his having extracted this singular species of air from that calx*; the nature of which, as well as the composition of atmospherical air he has since fully explained in the second volume of his *Observations*. In the second of these papers, Mr. Henry has given a concise account of the results of Dr. Priestley's successful inquiries into this curious and important subject.

To the foregoing summary of this work we shall only add, that the Author has shewn great ingenuity and address in the imagining and conducting his experiments. His apparatus is indeed, in several instances, very complex; but this quality it derives from his desire of reducing every subject of examination to number, weight, and measure, and of giving all that degree of evidence and accuracy to his conclusions, of which physical experiments are susceptible; especially in those cases which had been particularly contested. The Translator has done full justice to his Author, whose work he has likewise improved, as we have already hinted, both by occasional reformations of the text, and by the notes which he has added to it.

* See *Dr. Priestley's Experiments and Observations*, vol. II. pag. 36 and 320.

ART. XI. *Three Dialogues concerning Liberty.* 8vo. 2 s. Dodsley. 1776.

SO many treatiſes having been written concerning Liberty, many of our Readers will perhaps imagine that nothing new or important can be added on the ſubject. When, indeed, this great topic is treated in the looſe and declamatory manner of ſome writers, little advantage will ariſe from the renewed conſideration of it. But this is not the caſe with the preſent performance. It is a cloſe, accurate, and philoſophical diſcuſſion of the nature, objects, and extent of liberty; and is carried on, as the title imports, in the form of dialogues.

In the compoſition of theſe Dialogues, the Author has adopted the ſimplicity of ſeveral of the ancient models; the whole being conducted by two ſpeakers, of whom one only ſuſtains a principal and leading character.

Our ingenious Writer repreſents himſelf as having been viſited by a friend from the country, of a ſtudious turn, and fond of retirement; who with a very good underſtanding, had acquired a calmneſs of mind, which enabled him to judge of things with great accuracy and diſintereſtedneſs. As their converſation naturally turned upon thoſe political diſputes which take up ſo much of the time and thoughts of the inhabitants of this great city, the Country Gentleman would ſay, that 'it was ſurpriſing to ſee ſuch a number of people as he met with every 'where, ſo warm and ſo agitated about a ſubject (the ſubject of 'Liberty) of which, if they were not entirely ignorant, they had 'certainly given themſelves very little trouble to examine into 'the nature of.' This obſervation gave riſe to the firſt dialogue, as our Author thought it but fair, that he who laughed at the abſurdity and ignorance of others, ſhould produce his own opinions on the ſame ſubject.

Liberty, it is remarked, is a word which, in vulgar uſe, is of a very indeterminate ſignification, and, like many others of the moral kind, few people have, *even nearly*, the ſame ideas affixed to it. But it doth not from thence follow, that it, as well as others of the ſame kind, is incapable of definition; but that more care is required to trace out and place it in its true point of view. The liberty or freedom of man, in an abſtracted ſenſe, conſiſts in a power of doing, or forbearing to do, any action at his pleaſure. If there be any impediment, either to his doing, or not doing any action, he is in ſuch caſe not free; he is confined on one ſide, or on the other. It may ſeem trifling to ſay, that man hath not a freedom of choice in things ſuperior to his nature; and that God hath ſet bounds to the powers of human nature which cannot be exceeded: yet it appears requiſite

quiſite to ſay ſo much, becauſe there have not been wanting many inſtances of men, whoſe memories have failed them in that particular. The all-wiſe Creator hath thought fit to circumſcribe the powers of man, and he can act only within a certain ſphere. Within that ſphere the utmoſt freedom of human actions is neceſſarily confined: beyond it man can do nothing.

Here it is aſked; but may a man, then, do all that he hath power to do, within the circumſcribed line? May every capricious fancy be indulged? Or are there reaſons why liberty ſo extenſive ſhould ſuffer reſtraint? To this it is anſwered, that there are very ſubſtantial reaſons to be given, why the liberty of man ſhould be reſtrained within narrower bounds. All creatures, every one according to his kind or ſpecies, are created ſubject to laws, proper and peculiar to their ſeveral natures, and ſuitable to the ends of the Supreme Being. The creature man, too, is created ſubject to laws equally proper and peculiar to his nature; and the Deity hath not only made him ſenſibly to feel them, but hath enabled him to underſtand their reaſonableneſs, and to perceive their beauty and excellence: and becauſe the true happineſs, and the true good of all, and of every individual, require obedience to thoſe laws; therefore the greateſt liberty of man ought to be reſtrained within the bounds preſcribed by them.

This leads to an inquiry into the reſtraints that are neceſſary: in order to which our Author finds himſelf obliged to carry his reſearches to the fundamental principles of human nature. It having been ordained by the great Creator, that the continuation of the human kind ſhould be preſerved by generation; and that we ſhould aſcend from the loweſt degrees of weakneſs and ignorance, by a very ſlow and gradual progreſſion, to corporeal ſtrength and a reaſonable mind; he hath accordingly endued us with affections and paſſions (or laws) ſuitable and ſubſervient to theſe ends. This point is properly illuſtrated by the Writer, and then he obſerves, that here we ſee ariſe many reſtraints on liberty, which moraliſts have particulariſed, and which are ſo eaſy to underſtand, that few can be ignorant of them. But theſe are not all; there are many more.—All thoſe kind propenſities which are commonly underſtood by the words humanity, generoſity, benevolence, &c. may be called *true and natural laws* of our nature. They may be called *true and natural laws*, in contradiſtinction to inhumanity, ſelfiſhneſs, and malevolence, which are rightly termed *unnatural*, as having tendencies contrary and inimical to human nature. The Deity hath ſo ſtrongly impreſſed them on the ſoul of man, and ſo clearly diſtinguiſhed them as the true guides of human actions, by the pleaſure they yield to the practiſer, the love and admiration they draw from *men, and the* great utility of ſuch virtues to the

world, that the man's mind muſt be ſtrangely perverted from its natural bent, who is not ſenſible of ſuch laws in his ſoul.—Nature ſeems conſtant in this precept; *Obey my laws, they lead to pleaſure, or ſuffer the pains of diſobedience.* It is impoſſible to extirpate them; it is impoſſible to oppoſe them without pain; it is impoſſible to be indifferent. They are a principal part of our nature, and nothing can deſtroy their force, but death.—Hence our Author infers, that, as obedience to theſe laws conduces to the good and felicity of every individual, and of mankind in general; and as diſobedience has a contrary effect, it is but juſt and reaſonable, that the liberty of man ſhould ſuffer ſuch reſtraints as may be neceſſary to prevent him from offending againſt them.

But here a queſtion ariſes, Who ſhall reſtrain his liberty? Who ſhall enforce obedience? Why may he not trample on the laws of his nature, and ſuffer *the pains of diſobedience*, without being compelled to obey; ſince nature, it ſeems, only points out felicity in obedience, and miſery in diſobedience, but leaves man to chooſe? The queſtion, it is replied, would be unanſwerable, if there were but one man on the earth at a time; or if men were ſo ſituated, that they had not the leaſt neceſſary connection or commerce with each other. But the fact being quite contrary, and men being, by the very nature of their exiſtence, neceſſarily intereſted in, and connected with one another, they thereby acquire a juſt right to controul the actions of each other; ſo far, at leaſt, as to prevent injury to themſelves. But the principal foundation of right in men to enforce obedience on each other, to the true laws of their nature, is derived from their *natural equality*.

As the *natural equality* of mankind is often ſpoken of, with very little preciſion, in our political diſputes, and eſpecially by thoſe who are hoſtile to American liberty, we ſhall tranſcribe our Dialogiſt's very ſenſible and philoſophical diſcuſſion of the ſubject.

'All creatures of the ſame kind are created under laws peculiar to their kind. All men are of the ſame kind, and are doubtleſs created under laws peculiar to *their* kind: and in this reſpect it is that all men are certainly equal.——So it appears to me, ſaid I. But are the great differences in the faculties and abilities of men no objection againſt this equality?——Not at all, anſwered he. The poſſeſſion of great bodily ſtrength, for inſtance, gives a man no juſt title to uſe that ſtrength miſchievouſly, and againſt the laws of humanity: he may poſſeſs ſome of, or all, the faculties of the body in greater perfection than other men; but theſe faculties are given him ſubjected to the ſame natural laws which are common to all men: nor can he by ſuperior force tranſgreſs the laws common to his kind by nature, without injuſtice. He may bear greater burdens, run ſwifter, ſhew more agility in action, &c. and all the ſuperior advantages

tages reſulting from theſe faculties *juſtly uſed*, he hath a right to, but no other.——Your reaſoning ſeems juſt, ſaid I: But what ſay you to ſuperior mental powers? Have they no better claim than thoſe of the body?——In this caſe, anſwered he, they appear to me to have leſs. Superior underſtanding, far from allowing a man to diſpenſe with the laws of human nature, more ſtrictly binds him to a nice obſervanee of them. He is unpardonable, if he do no more than common men in practiſing and promoting a due obedience to them. Great genius enables him to be more thoroughly convinced of the truth and juſtice of theſe laws. He perceives more, underſtands more, than inferior minds: Can we, from thence, infer, he hath a right to tranſgreſs theſe laws, which the inferior hath not? or, if the inferior tranſgreſs, is he not more pardonable than the ſuperior genius, for that very reaſon, becauſe he is inferior?——I cannot but confeſs it, ſaid I?——No man then, continued he, poſſeſſing any quality or property of the human nature in a ſuperior degree, can from thence, with the leaſt ſhew of reaſon, ſuppoſe himſelf not juſtly bound by the ſame laws of his nature, by which all men are bound: for all degrees of human qualities or properties, from the leaſt to the greateſt without exception, are inconteſtably given by God, under the very ſame natural laws, which are common to the human kind. And until a man demonſtrate, that he is created under laws peculiar to himſelf, and not thoſe known and felt by other men (which, by the way, would be to prove himſelf not a man, but ſome other creature) there cannot be the leaſt reaſon to ſuppoſe him exempted from ſubjection to thoſe laws, which are common to the human nature.——By no means, ſaid I.——We have, then, ſaid he, not only diſcovered, that the liberty of man ought to be reſtrained by the laws peculiar to his nature; but that all men are by nature equally ſubjected to theſe laws.——So it ſeems, returned I.

'I will, continued he, with your leave, ſay ſomewhat more of the nature and effects of this equality.——I am all attention, ſaid I.——He proceeded thus. If a man offend, in ſuch a manner, againſt the laws of human nature, that the ill effects be *abſolutely* confined to his own perſon, (which is, ſtrictly ſpeaking, hardly poſſible) and be no way detrimental to others; he does not ſeem to be accountable to any, but to God and himſelf. But, for the leaſt tranſgreſſion, which injures, or tends to injure, his equals and fellow creatures, he is accountable to them, as well as to his Maker. Men, being injured, or having *juſt* cauſe to fear injury, and *being equal*, have *therefore* an indiſputable right to uſe all reaſonable means of prevention and correction; regulating their conduct by the laws of their nature; ſince, otherwiſe, that juſt equality of the human kind could never be, in any tolerable degree, preſerved.

'Nor can it be conceived, by what right, any man, or number of men, could correct the wrong or unjuſt actions of another, if this natural equality had no exiſtence: every one would have reaſon to think he might do any thing he could do, without regard to others; as containing in himſelf ſpecific qualities, which made the laws of his nature peculiar to himſelf, and not the ſame as thoſe which are common to all men. But as no man is a ſpecies of himſelf, but only a part of a ſpecies, he cannot have laws peculiar to himſelf;

but muſt be ſubjected to thoſe which are common to all of his ſpecies. It will not be underſtood, continued he, that equality in point of property is intended; for that is not only impoſſible in the natural courſe of things, but neither reaſonable or juſt. The laws of our nature are not at all infringed, by *a juſt uſe* of the advantages, which ſuperior wiſdom, or ſuperior induſtry, gives one man over another: on the contrary, it would be great injuſtice, and great diſcouragement to all merit, to take from them thoſe advantages and emoluments, which they may naturally acquire *without breach of the laws of the human nature.*'

If any do not quite comprehend how the right which men exerciſe over each other, of puniſhing and correcting tranſgreſſions againſt the laws of their nature, is derived from their natural equality, and ſhould think that juſtice gives them that right; it is anſwered, that juſtice does give them that right. But then it is to be obſerved, that, from *equality*, underſtood as above explained, the *notion of juſtice* takes its riſe among men; and the laws of their nature, which equally bind all men, are the principles by which the adminiſtration of it ſhould be regulated. An appeal to juſtice is nothing but an appeal to thoſe natural laws, by which the juſt equality of mankind is to be preſerved; and the ſelf-partiality of parties concerned requires that the determination ſhould be left to unintereſted judges.

Our Author maintains that the notion of juſtice hath no exiſtence where an equality of nature is not underſtood; but, in this reſpect, we do not agree with him, though we acknowledge that he hath ſupported his poſition with ingenuity. Perhaps, upon a ſtrict inquiry, the difference would be found to be more in words than in ſentiment.

From the whole of what has been ſaid, 'we may be able to draw, ſays the chief Speaker, with ſome degree of preciſion, the line by which the liberty of human actions ought to be circumſcribed.

'Firſt, No man can *juſtly* violate or tranſgreſs thoſe laws, which are neceſſary to the propagation, continuation, and ſupport of our ſpecies, *with the greateſt advantage poſſible.*

'Secondly, No man can *juſtly* violate the laws of humanity, or all thoſe propenſities, which would prompt us to a benevolent, humane, and reaſonable treatment of each other.

'Thirdly, No man can *juſtly* tranſgreſs thoſe bounds, which juſtice, regulated by the laws of human nature, doth determine to be the true meaſures of the rights of mankind, to the poſſeſſion of property of any ſort whatſoever.

'Fourthly, and laſtly, That the nearer men approach to a perfect obedience of all, to all thoſe laws, the nearer they will approach to that *juſt natural equality*, and that *juſt liberty*, which would reſult from the equal ſubjection of all men to the ſame natural laws: and that the idea of perfect human liberty is a perfect and exact obedience of all, to all thoſe laws.——So it appears to me, ſaid I.——And ſo, replied he (riſing to go to reſt) we find nature is no leſs an enemy

enemy to *licentiouſneſs*, than ſhe is to *tyranny*.——And thus ended our firſt converſation.'

[*To be concluded in our next.*]

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

FRANCE.

PARIS.

ART. I.

THE following medical work has uncommon merit: *Les Oracles de Cos, &c.* i. e. *The Oracles of Cos, a Work uſeful for young Phyſicians and Surgeons, and even for other Readers.* By M. AUBRY, M. D. King's Phyſician and Superintendent of the Mineral Waters of Luxeil. 8vo. One of the moſt ſingular things that has happened in literature, is, that the writings of a man, who lived above two thouſand years ago, are ſtill cloathed with an oracular authority in the medical world. The writings of Hippocrates owe this diſtinction to the method he purſued, even to his riſing above the ſervitude of opinion, and turning all his efforts toward the ſtudy of nature; and it was a very happy idea that led M. Aubry to connect the obſervations of this great man with his maxims, as this is really the beſt commentary he could make upon his author, and is, at the ſame time, an important ſervice done to the art of healing. A great number of medical ſocieties and ſeminaries have, accordingly, given high commendations to this work, which will ſerve as an excellent *manual* not only for the young phyſician, but alſo for the ſenſible and humane clergyman in the country, who is willing to do good to the bodies, as well as the ſouls of his hearers. Such will find here, among other things, the ſureſt direction to the knowledge of the ſalutary or mortal *criſis*, in the diſorders that afflict the human race. There is alſo prefixed to this work a curious diſcourſe, relative to the hiſtory of medical ſcience, particularly in its ancient ſtate.

II. *L'Etat de la Medicine, de la Chirurgie, &c.* i. e. *The State of Phyſic, Surgery, and Pharmacy in Europe, for the Year* 1776. The firſt part of this uſeful work contains a compendious hiſtory of medical ſcience, the royal edicts that have been publiſhed to regulate the ſtudy of phyſic, particularly that of Marly in 1707, and an account of the officers at Paris, who belong to the department of health. The ſecond part contains an account of all the books of phyſic, chirurgery, natural philoſophy, botany, natural hiſtory, and *Veterinarian* ſcience, that have been publiſhed at Paris, ſince the firſt of January 1775, as alſo of all the prizes propoſed in the different academies of

Europe for the improvement of the *art of healing*, and of the diſcoveries that have been made in this important branch of human knowledge, during that time. In the third part we have a liſt of the *officers of health* in the different countries of Europe, and, among other things, a *necrology*, in which are noted the characters and merits of thoſe eminent phyſicians that have died in the courſe of the laſt year.

III. The Abbé GERMANES has publiſhed his third and laſt volume of the *Hiſtory of the Revolutions of Corſica, from its earlieſt Population to the preſent Times.* The French title is, *Hiſtoire des Revolutions de Corſe depuis ſes premiers Habitans juſqu'á nos Jours.* This volume comprehends the hiſtory of that iſland, from the time that PAOLI put himſelf at the head of the ſons of liberty, to the moment wherein he abandoned them (i. e. *was forced* to give them up) to their invaders. It comprehends, moreover, the eccleſiaſtical hiſtory of Corſica, an account of its illuſtrious men, its ancient nobility, extracts from the acts of its national aſſemblies, and, among other pieces worthy of curioſity, the conventions that were made between the republic of Genoa and the colony of the Greek *Maniotes*, relative to the introduction and ſettlement of the latter in Corſica. Without entering into a circumſtantial account of the contents of this volume, we ſhall lay before our Readers the different lines of the character of the *once* famous and ſtill reſpectable Paoli, who practiſes in the ſhade of private life the milder virtues, reſerving the heroic ones until the occaſion calls them forth. The portrait of this eminent man comes, indeed, from a *French*, that is, a *ſuſpected* pencil, and we think it, in ſeveral places, falſe and malignant, both in the touches and the colouring; but it is, otherwiſe, drawn with ſpirit, exhibits a maſterly hand, and offers to the ſpectator a curious object of critical diſcuſſion.

'This ancient general of the Corſicans (it is the Abbé GERMANES that ſpeaks) diſcovered always an high degree of dexterity in flattering and gaining over thoſe Corſicans who were neceſſary for his purpoſe. He took great pains to come at the knowledge of their reſpective characters, taſte, and inclinations, in order thus to ſecure their attachment to him by addreſſing himſelf to their weak ſide. An uncommon memory, which recalled to him ſeaſonably the moſt minute circumſtances, was of remarkable uſe to him in this artful method of proceeding. He diſcovered, on all occaſions, the moſt engaging marks of affability, and gave with a prudent, but liberal hand, money, employments, and hopes.

'An air of patriotiſm was that which Paoli affected moſt. As often as his parents or relations took it into their heads to embelliſh

embelliſh the family-houſe, which was ſituated in the pieve of Roſtino, he ordered all the ornaments they had added to it to be pulled down and removed, that he might not be ſuſpected of ſquandering away the public money for his private pleaſures. He even avoided connexions of gallantry, and the gratifications of luxury, which he conſidered as dangerous and pernicious vices in the founder of a ſtate. His palace was furniſhed nobly, yet without magnificence; his table was well ſerved, though not ſumptuous, and the arms of the nation were engraven on his plate. He took pleaſure in exhibiting to public view theſe external marks of modeſty and diſintereſtedneſs, becauſe they expreſſed the ſpirit and character of a grave republican. His outward appearance carried no marks of diſtinction but what were neceſſary to ſhew the eminent place he filled. He wore uſually a coat of green cloth, laced with gold, and ſometimes he appeared in the Corſican habit, which was the common dreſs of the Highlanders of the iſland. He was very deſirous of retaining the ancient ſimplicity in point of dreſs, and of allowing no exception here, but that which might be made in favour of the magiſtrates, whom he deſigned to diſtinguiſh by black apparel, as the moſt ſuitable to the gravity of their office. As a zeal for promoting good morals made an eſſential part of his ſyſtem, he *ſeemed* to have no object of deſire but the happineſs of the people.' (Why *ſeemed*, Mr. Abbé?) 'The ignorance, in which they had been kept, excited both his zeal and indignation. It is true, the means of inſtruction which he provided for the Corſicans were few in number; but he hoped, in proceſs of time, to make the light of the arts and ſciences ariſe upon them.'

After having looked upon as calumnies, the accuſations which ſome had brought againſt the Corſican chief of violating or neglecting the eccleſiaſtical laws, the Abbé GERMANES thus goes on with his portrait and inſidious colouring: 'It may be affirmed boldly, that Paoli had genius and art enough to lead blindly and implicitly a nation, which it was difficult to govern, conſidering the tumults and troubles in which they were involved. The laſt revolution in Corſica proves (continues our Abbé) that Paoli was not ſo much a general as a politician. He had the art of appearing brave, which made amends for his want of courage. Pretending to face, nay to run in the way of danger in the beginning of a battle, he always found diſcreet and prudent friends, who tempered his ardour, and beſeeched him not to expoſe a life on which depended the fate of the nation. Though timid in the field, he is bold and reſolute in the council, and ſtedfaſt in his projects and purpoſes. Like Auguſtus Cæſar, he poſſeſſes that ſpecies of fortitude that faces death, which, in the midſt of civil tumults preſents itſelf under

der ſuch different forms to the head of a faction. If, when he ſaw he could no longer maintain the liberty of the country, of which he aſpired to be the deliverer, he had died, ſword in hand at the head of his fellow-citizens, he would be looked upon as a hero: if he had come to an agreement with France, and, renouncing all advantageous terms for himſelf, had ſacrificed to the good of his country his employments and his authority (that authority which is more dear to ambition than life itſelf) he would ſtill be conſidered as a great man:' (this we deny: by the French, perhaps, the Author means: even *this* we queſtion.) 'This noble and ſublime ſelf-denial would have ranked him, in the public eſteem, with thoſe famous Greeks whoſe only object was the good of their country; but the deſire of perpetuating his authority was the leading principle in *his* political ſyſtem; and he always preferred his perſonal authority and elevation before the liberty of his fellow-citizens.'

Such is the portrait that the *French* Abbé draws of the *Corſican* lawgiver.

IV. *Lettres de Madamoiſelle la Comteſſe de la Riviére à Madamoiſelle la Baronne de Neufpont, &c.* i. e. *Letters from the Counteſs de la Riviére to the Baroneſs de Neufpont; containing the principal Events of her Life, as alſo thoſe that happened in her Family; interſperſed with ſeveral Anecdotes relative to the Reign of Lewis XIV. from* 1686 *to* 1712. Theſe Letters are pleaſing, ſenſible, and, in many places, curious, as they contain ſeveral political anecdotes. They comprehend a ſeries of real facts and events, and yet affect us as a romance would do. They are the productions of a lady of uncommon merit, great beauty, high rank, and ample fortune; who lived, untainted, amidſt all the ſeductions of the court of Lewis XIV. where gallantry wore the moſt variegated and enchanting forms; and who, in the very centre of temptation, and amidſt perpetual ſcenes of intoxicating pleaſures, exhibited, in her ſentiments and conduct, an illuſtrious model of piety and virtue. Theſe Letters, and the ſituation of the fair Writer, ſhew that it is poſſible to be *merry and wiſe*, and therefore they may be uſeful reading to our modern ladies.

V. *Principes du Droit Civil Romain, &c.* i. e. *Principles of the Roman or* (what is commonly called the) *Civil Law*, by M. OLIVIER, LL. D. 2 Vols. 12mo. 1776. A very elegant and judicious abridgment of that immenſe and heterogeneous body of laws contained in the Roman codes and pandects, which the ſtudent in civil law will read with profit, and even the adept with pleaſure.

VI. *De l'Architecture:* i. e. *A Treatiſe on Architecture*, by M. J. F. SOBRY. The ingenious Author of this Treatiſe, who propoſes publiſhing it *in folio*, in a ſplendid manner, with all the

the engravings that are neceſſary to illuſtrate this elegant and uſeful ſcience, has thought proper to publiſh firſt the Treatiſe alone, in a ſmaller ſize, in order to try the taſte of the Public, before he undertakes a more expenſive edition of his work. This Treatiſe is both ingenious and inſtructive, and requires but a little previous knowledge, which may eaſily be obtained, in order to its being well underſtood. The Author's deſign is to re-unite, in one point of view, the general and particular rules of architecture, to unfold its uſes, principles, extent, and limits; with the ſpirit and turn of mind that muſt direct the ſtudent in his application to it. He paſſes alſo in review the different authors who have treated concerning this noble art, diſplays its excellence, and traces its hiſtory from the earlieſt monuments of ancient times, down through the ſucceſſive periods of its improvement or decline, and points out the various characters of Grecian, Roman, Gothic, Arabic, and modern architecture.

GERMANY.

BERLIN.

VII. It is common, but not always equitable, to conſider the miniſters who hold, under the ſovereign, the reins of government, as the authors of all the grievances that excite the flame of popular oppoſition and reſentment; and many victims have been ſacrificed, ſome deſervedly and ſome unjuſtly, to this favourite opinion. A vindication of the character and memory of one of theſe unfortunate victims is attempted with ſucceſs in the following work, which was lately publiſhed at Berlin, and at Hamburgh, under the title of *Rettung der Ehre und Unſchuld, &c.* i. e. *A full Juſtification and Proof of the Innocence of the late Baron George Henry Von Schlitz, called* GOERTZ, *Miniſter of State to the King of Sweden, &c. drawn from the original Papers of Charles XII. King of Sweden, of the Senate, and of ſeveral Perſons of Rank, employed by Government at that Time, and accompanied with* 30 *authentic Papers.* Every body knows the tragical end of Baron *Goertz*, who expiated on the ſcaffold the calamities in which the deſpotic government of Charles XII. had involved Sweden. Sixty years have paſſed ſince his death, and now, for the firſt time, he has found an apologiſt, who, after the moſt laborious reſearches into the pureſt and moſt authentic ſources of evidence, has declared and proved him guiltleſs. The Swedes, themſelves, are probably ignorant of many particular details, relations, and anecdotes, that are to be found in this curious publication, which not only anſwers the principal purpoſe of the anonymous Apologiſt, but alſo throws conſiderable light upon the hiſtory of the latter part of the reign of Charles XII.

MONTHLY

MONTHLY CATALOGUE,
For SEPTEMBER, 1776.

MISCELLANEOUS.

Art. 12. *The Gardener's Pocket Calendar*; containing the moſt approved Methods of cultivating the uſeful and ornamental Plants for the Kitchen Garden, Flower Garden, and Flowering Shrubs. By Thomas Ellis, Gardener to the Lord Biſhop of Lincoln. 12mo. 3s. bound. Richardſon and Urquhart. 1776.

BOOKS of this kind, and under titles ſimilar to that of the preſent publication, have greatly multiplied of late; and real improvements have, undoubtedly, been made on the plan of a Gardener's Monthly Director, ſince Evelyn's *Kalendarium Hortenſe*, firſt publiſhed in 1658.—Miller, Whitmill, and Laurence, improved the ſcheme; and ſince them, we have ſeveral productions of the ſame nature; all of them uſeful, though varying from each other, in reſpect to the form and method of compilement, rather than in any remarkable improvement of the *Horticultural Art*.—The preſent work will recommend itſelf to many Readers, by a novelty of method which, we think, is neat, compact, and convenient. Hear what the Author himſelf ſays, in explanation of his deſign:

'Several of the Calendars lately publiſhed, having greatly encreaſed in ſize, and conſequently in price, by deſcribing the particulars of each operation, every time that the plant is mentioned; this hath been the inducement of offering to the Public a new work, upon a different and more uſeful plan, in ſaving the reader both time and money. This I have been from time to time improving, by the obſervations made in the courſe of many years experience in an extenſive garden, cultivated under my direction.

'In thoſe Calendars, you have the trouble of turning to many different parts of the book, to find out the general cultivation of the plant, which it is abſolutely neceſſary to be acquainted with, before you can judge properly of performing any one part.

'To obviate this inconvenience, a Catalogue is firſt given of all the plants, herbs, and roots, which are cultivated for the table in England, arranged in alphabetical order, with an account of all the valuable and eſteemed eſculent varieties of each ſort, at preſent known, and in what month of the year they are fit for uſe. The general cultivation of the plant, from the ſeed to its perfection, is then deſcribed, and afterwards, under EACH MONTH, is mentioned what is then neceſſary to be performed, without repeating the particular method of the operation.

'The flowers and ſhrubs cultivated for the ornament of the pleaſure garden, being now encreaſed to a very large number, it was neceſſary to place them in different diviſions, according to the method of cultivation which they require; they are, therefore, arranged in the following manner, and at the end of each chapter the general culture is deſcribed, and afterwards, in the Calendar for the flower garden, the neceſſary operations requiſite to be performed in every month of the year.'

Art.

Art. 13. *Some Memoirs of the Life and Works of George Edwards,* Fellow of the Royal and Antiquarian Societies. 4to. 4 s. ſewed. Robſon. 1776.

The hiſtory of this ingenious, ſenſible, and worthy man, conſiſts chiefly in that of his works, which will convey his memory, with great diſtinction, to future ages. To the Memoirs are added engravings and deſcriptions of the following animals: I. The narrow-beaked crocodile; a non-deſcript. II. The frog-fiſh of Surinam; not to be met with in the Britiſh Muſeum, nor in any private Engliſh collection, except that of Dr. Fothergill. III. The argus, a beautiful Chineſe pheaſant. IV. The ſnake-eater; 'a bird of a new genus,' ſays Mr. Edwards, 'and the only one ſpecies of it hitherto come to my knowledge.' V. The Siyâh Ghûſh; of which, if we miſtake not, we formerly gave an account, from the Philoſophical Tranſactions; the drawing was made by the late Dr. Gregory Sharpe, from one of theſe animals, kept in the Tower, about fifteen years ago.

Art. 14. *A Deſcription of the County of Middleſex*; containing a Circumſtantial Account of its Public Buildings, Seats of the Nobility and Gentry, Places of Reſort and Entertainment, Curioſities of Nature and Art, (including thoſe of London and Weſtminſter) &c. &c. The whole forming a complete Guide to thoſe who may viſit the Metropolis, or make a Tour through the County. Illuſtrated with Copper-Plates. 8vo. 3s. 6d. ſewed. Snagg.

There are never wanting obvious circumſtances to point out the cheap manufacture of ſervile compilations and abridgments: thus the piece before us is embelliſhed with a very coarſe plan of London, Weſtminſter, and Southwark, which though dated in 1775, muſt be at leaſt twenty years old; as St. George's fields are repreſented with all the intricate croſs lanes they might have in days of yore. It is indeed ſo far modernized as to have two ſtrokes drawn acroſs the river for Blackfriars bridge; but the circus, with the new roads centering in it, would have added to the expence; and for the ſame reaſon all the old departed gates of London are left yet ſtanding in it. We find nothing in the work that ſeems worthy of our particular attention.

Art. 15. *The Commercial Palladium:* or Tradeſmen's Jewel. Exhibiting Profit and Loſs at one View. Being the *only* Guide to Aſſignees of Bankrupts, Truſtees of Inſolvent Debtors, Stock and Inſurence Brokers; and particularly to all Perſons connected in Partnerſhip; as in Lead or Coal Mines, Shipping, Under-writing, Policies, &c. &c. By S. Thomas, Merchant. Author of the Britiſh Negociator, &c. 2s. 6d. Robinſon.

As the Preface is the leading object of attention, when we open a new book, the firſt ſentence in this calls for a remark, even before we read the ſecond. The Writer premiſes, that 'every attempt to facilitate buſineſs may be ſaid to be a kind of *free-will offering* made to the Public; or a token of reſpect, which merits general acknowledgments, even whether ſuch attempt anſwers the end propoſed *or not.*' Now it is ſufficiently obvious, that neither the premiſes, nor the concluſion of this peremptory claim of Public acknowledgments, is fairly ſtated,

stated. When a book is published at a prescribed price, it is no free-will offering; and Mr. Thomas, from his knowledge of trade, must know, that the purchaser has a right to the equivalent he expects for the money he parts with: it is left to his own reflection what acknowledgment a writer is entitled to, who obtains money on false pretenses.

With respect to tables of this kind, the utmost that can be said, is, that their merit depends on their correctness; but this numerical merit we cannot be expected to enter into. In sums of consequence, printed tables will scarcely be relied on; yet they may be consulted as collateral proofs; for if the calculations made, agree with the tables, they mutually establish each other.

Art. 16. *Coryat's Crudities*; reprinted from the Edition of 1611. To which are now added, his Letters from India, &c. and Extracts relating to him, from various Authors; being a more particular Account of his Travels (mostly on Foot) in different Parts of the Globe, than any hitherto published. Together with his Orations, Character, Death, &c. With Copper-plates. 8vo. 3 Vols. 15s. Cater, &c. 1776.

Coryat was an odd, half-witted, half learned, rambling fellow, with a genius peculiarly turned for improvement in quibbles, conundrums, and quaint sayings; all of which happening to be the *mode*, in the time of our wise James the First, Coryat filled and crowded his writings with these ornaments, till they grew even then ridiculous; and in proportion as pedantic conceits and hard words went out of fashion, it became difficult to determine whether his *Crudities* were most read for the sake of the information they afforded, or the laughter they excited. Read, however, they were, and, no doubt, had their admirers. Books of travels, too, were less plentiful, in those times, than they are in these; and *Tom*'s narrative abounded in such facts and anecdotes as could not fail of recommending themselves by their novelty. He was, moreover, judged tolerably honest in his reports; and he seems, indeed, to have been a well-meaning, intelligent, kind of buffoon.—Of his wonderful fine style, when he aimed at the sublime, take the following specimens, from the beginnings of his several orations, pronounced at the delivery of his book to the King, Queen, Prince, &c.

To the KING.

'It were no marvaile if the like should happen unto me, (most invincible monarch of this thrise renowned *Albion**, and the refulgent carbuncle of Christendome) speaking vnto your most excellent Maiestie, that did once to Demosthenes, that thunderbolt of Athens, when he spake to Philip King of Macedon, euen to be as mute as a Seriphian frogge, or an Acanthian grashopper; since the very characters imprinted in the forehead of a King are able to appall the most confident orator that euer spake, much more myself—whom if I should compare to a frogge, as having crawlen many leagues by

* *Tom* would not lose so fine an opportunity as this word afforded him of treating his quibbling majesty with a pun-royal on the word *Albion*, which he ingeniously derives from *all be one*, 'in regard,' says he, 'of the happie union of England and Scotland.'

water,

water, or to a graſhopper, as having hopped many leagues by land, &c. &c.'

To the QUEEN.

' Moſt reſplendent Gem, and radiant Aurora of Great Britaine's ſpacious hemiſphere, think not this apparance of mine to be other than naturall, though contrarie to the courſe and order of nature, myſelf, who am nothing but a foggie vapour and an obſcure relique of darkneſſe, doe preſume to approach ſo neare vnto your Maieſticall preſence, when as all cloudie fogges and obtenebrating miſtes are by the glorious appearance of roſe-finguered Aurora abandoned and put to flight, &c. &c.'

To the PRINCE.

' Moſt ſcintillant *Phoſphorus* of our Britiſh *Trinacria* †, euen as the chriſtaline deaw, that is exhaled vp into the ayre out of the cauernes and ſpongie pores of the ſucculent earth, doeth by his diſtillation deſcend, and diſperſe itſelf again vpon the ſpacious ſuperficies of his mother *earth*, and ſo conſequently fecundate the ſame with his bountiful irrigation: ſo I, a poore vapour compoſed of drops, partly naturall, partly literall, partly experimentall, having had my generation within the liquid wals of this farre-decantated iſland, being drawen up by the ſtrength of my hungrie and high reaching deſire of trauell, and as it were craned vp with the whirling wheele of my longing appetite to ſurvey exoticke regions, have been hoyſed to the altitude of the remote climates of, &c. &c.'

To the Lady ELIZABETH.

' Moſt peerleſſe and gracious Princeſſe, the true attractive Adamant, in whoſe name, ſexe, and heroicall diſpoſition methinkes I ſee our great Queene Elizabeth reuived and and reſuſcitated vnto life from the very bowels of her grave: Give me leave, I moſt humbly beſeech your Grace, as a poore Traueller, out of the roundneſſe of my hart as the circumference and ſoundneſſe of the ſame, as the center and meditullium thereof, to preſent to your Grace's lily-white hands the *Raw* trauels of my head and toes, faithfully written by my induſtrious fingers as they were truly trodden by theſe laborious feete of mine, which with all nimbleneſſe yeeld true obedience to their commaunding head——&c.'

To the Duke of YORKE.

' Moſt glittering Chryſolite of our Engliſh Diademe, in whoſe little yet moſt louely body doe budde moſt pregnant hopes like faire bloſſomes,—&c. &c.!'—But here are enow of Mr. Coryat's flowers, for a reaſonable noſegay.

Art. 17. *The Miſcellaneous Works of Tim Bobbin, Eſq*; containing his View of the Lancaſhire Dialect; with large Additions and Improvements. Alſo his Poem of the Flying Dragon, &c. Embelliſhed with Copper-plates. 12mo. 2s. 6d. Mancheſter printed, and ſold by Goldſmith, &c. in London. 1775.

The *View of the Lancaſhire Dialect* is a piece of low, but true, humour, well known in that part of the kingdom, and hath gone thro'

† In a *learned* note, Coryat traces the reſemblance between *Trinacria* (the ancient name of Sicily) and Britain; diſtinguiſhing each iſland by its *three promontories*.

various editions: one of which (in 1750) was mentioned with applauſe in our Review, vol. iv. p. 156.—The other pieces in this collection have ſome degree of merit, in their way; but as the moſt conſiderable require an acquaintance with the northern dialects, the jokes will be as little underſtood as the language, in other parts of the kingdom.

Art. 18. *Johnſoniana*; or, a Collection of *Bons Mots*, &c. By Dr. Johnſon, and others. 12mo. 2s. Riley.

Among the inconveniencies attending eminence of ſtation, whether in place, dignity, or wit, thoſe who rank in the latter claſs, are liable to *one* that is peculiar to themſelves, and perhaps, of all others, the moſt mortifying—that of having their name clapped to an abominable jeſt book!

Art. 19. *Hiſtorical and entertaining Anecdotes*; *or, the Pocket Remembrancer*; being a new and elegant Aſſemblage of the moſt ingenious Sallies of Wit, lively Effuſions of Fancy, intereſting Portraits of Vice, wiſe Sayings, pleaſing Stories, &c. 12mo. 1s. 6d. Lane. 1775.

We find nothing very *elegant* in this *aſſemblage* of ſtories and *bons mots*; but we would, nevertheleſs, prefer it to the generality of our jeſt-books, becauſe it is free from that prophaneneſs and obſcenity which renders ſuch compilations unfit for the peruſal of young and modeſt Readers.

Art. 20. *A Dictionary of Love.* Small 12mo. 2s. Bell. 1776.

The firſt edition of this *important* Dictionary was printed in 1753: ſee Review, vol. ix.

Art. 21. *Letters from Edinburgh*; written in the Years 1774 and 1775. Containing ſome Obſervations on the Diverſions, Cuſtoms, Manners, and Laws, of the Scotch Nation, during a Six Month's Reſidence in Edinburgh. 8vo. 6s. bound. Dodſley.

Theſe Letters are ſaid to have been written by a Mr. Topham, who has, ſomewhat raſhly, undertaken to ſpeak deciſively of the genius, character, laws, cuſtoms, and amuſements of the Scots, from only a ſix month's acquaintance with the capital of their country. The ſpirit, however, of his repreſentations is liberal and candid; and his manner of detail is eaſy, natural, and agreeable,—manifeſting the gentleman and the ſcholar. He is, on the whole, rather partial to our northern brethren; and he ſmartly rebukes Dr. Johnſon for the *ſeverity* and *ingratitude* which appear in ſome of his obſervations on Scotland, in his account of his late *Journey to the Weſtern Iſlands*. On the other hand, he highly commends Mr. Pennant's deſcriptions, as equally accurate, ingenious, and faithful. We wiſh we could ſay *all* this in favour of Mr. Topham's performance; which, however ingenious and good humoured, is by no means entitled to the praiſe of accuracy; yet we hope the Writer is no where intentionally unfaithful. In ſome circumſtances he may have miſled himſelf; in more, he may have been miſinformed by others: but in none, perhaps, has he aimed at impoſing on the Public. On the whole, his work is written in a lively, pleaſing ſtyle; and it abounds with anecdotes and remarks that cannot fail of agreeably entertaining his Readers.

t. 22. *Richardſoniana*, or occaſional Reflections on the moral Nature of Man, ſuggeſted by various Authors, ancient and modern, and exemplified from thoſe Authors; with ſeveral Anecdotes interſperſed. By the late Jonathan Richardſon, jun. Eſq. 8vo. 3 s. ſewed. Dodſley.

Fabellas garrit Anilis. This Mr. Richardſon was a good ſociable d of male goſſip, whoſe chief buſineſs it was to pick up and re- or file anecdotes and ſtories. His book differs from the common books only on account of ſome moral reflections which are ca- lly interſperſed. And many of his little ſtories, for which he otes, ridiculouſly enough, Dr. Sandilands and others, we have ard retailed a hundred times in the coffee-houſes. He was the of Mr. Richardſon the painter.

t. 23. *Original Letters, Dramatic Pieces and Poems.* By Benjamin Victor. 8vo. 3 Vols. 1 l. 1 s. Boards. Becket.

Poor, honeſt, old Ben Victor! one of the beſt natured creatures the world! We proteſt that we have ſeen ten times worſe poetry, d twenty times worſe proſe!

t. 24. *An actual Survey of the great Poſt Roads between London and Edinburgh.* Drawn on a Scale of Half an Inch to a Statute Mile. By Moſtyn John Armſtrong, Geographer and County Surveyor. 8vo. 7 s. 6 d. Sold at No. 3, New-Round-Court, Strand, and by the Bookſellers, &c.

' This volume comprehends the roads from London, by York and etherby, to Newcaſtle; and from Newcaſtle, by Berwick, Coldeam, and Kelſo, to Edinburgh; with the poſt-towns, villages, d churches, nobility and gentry's ſeats, caſtles, and ruins; inns, ods, hills, &c., the courſe of the rivers, coaſt, and croſs roads, nated on, or within three miles of either ſide the poſt-road.

' The mile-ſtones, *as numbered from each ſtage*, turnpike bars, and idges; the boundary, or diviſion of each county; Roman roads d ſtations; with the places where the moſt memorable battles re fought, are accurately pointed out, and properly diſtinguiſhed.

' The whole of this map (which includes 4000 ſquare miles) is rrectly engraved, and carefully printed on 44 octavo pages of fine per; with a general map, exhibiting, *at one view*, the roads beeen London and Edinburgh.

' With each engraving is given a page of letter preſs, containing nobility and gentry's names whoſe ſeats are inſerted in the plan; diſtance of each ſtage from London and Edinburgh; and of all principal croſs-roads leading from the great poſt-roads, inns, &c.

' To the whole is prefixed, the ſtages, diſtance, and fare of the rthern poſt-coaches, &c. with tables of the poſt-ſtages, chaiſe and rſe hire; meaſured diſtances; an explanation, and alphabetical dex; and, in order to render the book of real ſervice to every ntleman or lady who travel theſe much-frequented roads, blank ges regularly intervene, for the purpoſe of keeping a journal of velling expences or private occurrences.

' This Travelling Companion is humbly preſented to the Public, the *only* book of roads extant in England from ACTUAL SURVEY, ce Ogilby and Morgan's perambulation, which is of ſo long a

date, as the reign of Charles II. since which period, the courses of the roads are totally altered. Upon the whole, it is hoped, that this will be found to be executed on the *most useful and intelligent plan* that has hitherto been attempted.' AUTHOR.

The foregoing account is copied from a fugitive advertisement of the Author's, in which the merit of the work seems to be very honestly and properly set forth. We must take the accuracy and correctness for granted; and, on that supposition, we should be glad to see the other principal post-roads of this kingdom delineated in the same manner.

Art. 25. *The Reformation of School-masters, Academy-keepers, Surgeons, Apothecaries, Physicians, Lawyers, Divines, Farmers, Irish White Boys, and other Rioters.* Founded upon evident Principles, and a long Series of Observations: Addressed to the King, and both Houses of Parliament, that British Subjects may be no longer imposed upon by scheming Pretenders. 8vo. 1s. Printed for the Author, and sold by Bew. 1775.

Gross ignorance, proceeding from a bad education, is the fruitful source from whence this Writer derives the numerous evils which disturb the peace of society, and destroy the happiness of individuals.

'This defect, he says, is not owing to the poverty, neglect, or want of affection in parents, but to a set of impostures not unlike swinglers, who pretend to teach Latin, Greek, Mathematics, and all other sciences, although they never learned the principles of *either*.' And as this species of fraud, when viewed in its consequences, is, in the estimation of the Author, of a far more criminal nature than that of forgery, he thinks it ought, at least, to be punished with equal severity.

From the education of youth, our Reformer proceeds to the practice of physic, a review of which affords him an ample field for animadversion. To surgeons and apothecaries he gives no quarter; he represents them, in general, as crafty, vain, and avaricious, without honesty or humanity, literary knowledge, or medical skill. He contends, that as they 'never were at proper schools to learn the principles of medicine,' there is a manifest impropriety in committing to them 'the preservation of the life and health of our sailors and soldiers:' that 'having nothing to guide them in their fatal practice they must destroy more British subjects, both by sea and land, than sickness, with all the enemies of our king and country.'

The plan recommended for correcting the medical abuses pointed out by the Author, is the following:

'1°. Our Legislature is to compel all surgeons and apothecaries to desist from acting as physicians. 2°. To reunite the surgeons and barbers. 3°. To appoint a physician to every regiment, except in garrisons, where he can attend two or three regiments, and the number of surgeons is to be diminished in proportion. 4°. To command the physicians to attend the sick soldiers in time of peace and war with the same assiduity. 5°. Every man of war going upon a long voyage is to have one physician, with a sufficient number of surgeons according to its rate. For as those men are the bulwarks of the nation, it is proper they should have the same requisites, as other subjects,

jects, for the preſervation of their health.——6°. To complete the remedial part of this law, our Royal College of Phyſicians ſhould be raiſed to an univerſity for medicine, for as the practical part of this ſcience cannot be acquired ſo perfectly in any part of the kingdom as in London, it ſeems to be the beſt place for its cultivation.'

The adminiſtration of juſtice next engages the Writer's attention. The principal evil which he ſpecifies under this head, is the practice of eſtabliſhing precedents as rules of deciſion. He compares our 'preſent bariſters' to 'empirics in medicine,' and alleges, that the 'profeſſion of law' is not 'leſs polluted by quacks than that of phyſic.'

The remedy propoſed for the evils of this claſs is a new and conciſe code of laws, to be compiled 'from our ſtatutes, our general cuſtoms, Juſtinian, the Pruſſian code, the Coutumier of Bernes in Switzerland, and that of the King of Sardinia.'

To divines the Author recommends a peruſal of this pamphlet, and expreſſes a wiſh 'that the Legiſlature would take ſpecial care not to allow any of them to become tutors to noblemen or gentlemen, in our univerſities, before they give public proofs of knowing the elements of the education neceſſary for members of the Houſe of Lords or Houſe of Commons.'

In the laſt chapter, intitled, 'The Reformation of Farmers, Iriſh White Boys, &c. the members of the Legiſlature are adviſed to adopt the following 'cuſtom of long uſage in the King of Sardinia's dominions,' viz. 'any one of his (the King of Sardinia's) ſubjects, that wants land to till, may go to the neareſt nobleman or gentleman, who has waſte land, and pitch upon as much as he thinks he can manage, and demand ſeed, with all the implements neceſſary for agriculture. There are commiſſaries in every diſtrict to ſet a proper value upon this land, &c. and it is to be paid out of the fruits of the tenant's labour; he cannot be turned out of his little farm unleſs he commits ſome miſdemeanour, and if it be proved, that the commiſſary wronged him, they are ſeverely puniſhed, without any expence to the poor man for proſecution.'

The Writer of this piece is, we believe, a well meaning man, and ſome of his obſervations are unqueſtionably juſt, but it is certainly with a very ill grace that he appears in the character of a literary reformer, inveighing againſt the ignorance of ſchoolmaſters, academy-keepers, &c. when almoſt every page in his book preſents us with proofs that he has yet to learn the art of writing his own language grammatically.

Art. 26. *A Deſcription of the Iſland of Nevis; with an Account of its principal Diſeaſes.* By James Rymer. 8vo. 1 s. Evans.

It is impoſſible for a man of the leaſt taſte or knowledge to read this pamphlet, without being extremely diſguſted by the vanity, affectation, and ſtupidity of the Writer.

Art. 27. *An Eſſay on medical Education; with Advice to young Gentlemen of the Faculty, who go into the Navy as Surgeon's Mates.* By James Rymer. 8vo. 1 s. 6d. Evans.

If Mr. Rymer imagines that he poſſeſſes the qualifications which are requiſite either for the inſtruction or entertainment of the Public,

we beg leave to tell him this plain truth, that he is egregiously miſtaken.

Art. 28. *Miſcellanies.* By the Rev. Richard Shepherd, B. D. late Fellow of C. C. C. Oxford. 8vo. 2 Vols. 7 s. Flexney, &c. 1776.

We have here a collection of the various productions of Mr. Shepherd's pen, which have appeared ſeparately, in verſe and proſe, at different times, within the laſt twenty years; from his excellent *Ode to Love** (recommended in our 15th vol. 1756) to his late Sermon in defence of Eccleſiaſtical Subſcriptions.—The moſt conſiderable pieces contained in theſe two volumes are, I. '*The Nuptials*, a didactic Poem;' of which an account was given in our 26th vol. p. 65. II. 'Letters to *Soame Jenyns*, Eſq; on his *Enquiry into the Nature and Origin of Evil*:' of theſe Letters (if we miſtake not) two former editions have been already mentioned in our Review. III. '*Hector*, a dramatic Poem:' an account of this performance hath alſo been given. IV. 'Four Diſcourſes from the Pulpit:' theſe we likewiſe remember to have noticed. There is an entertaining variety of other poems—*elegies*, *odes*, *characters*, &c. ſome of which we ſuppoſe to be new. Alſo a very ſenſible Letter 'on Education,' addreſſed to '*William Jones*, Eſq; of the Inner Temple;' the deſign of which is to ſhew, that the mode of education prevailing in our great ſchools, 'is *wretchedly bad*;' and we are of opinion that there is but too much weight in every one of this ingenious Author's objections.

Art. 29. *Lord Cheſterfield's Advice to his Son, on Men and Manners: or, a new Syſtem of Education, &c.* 8vo. 2 s. Richardſon and Urquhart. 1775.

We have had ſeveral of theſe *collections* from Lord Cheſterfield's Letters. This was one of the firſt of them; but, in the crowd of publications, it eſcaped our notice, till very lately. It is a pretty compendium of rules and maxims of politeneſs, &c. and may ſerve to initiate young readers into that knowledge of the world, and thoſe principles of what is called *good breeding*, which are rarely to be found in preceptive books. The obſervations are properly arranged under diſtinct heads.

DRAMATIC.

Art. 30. *The Metamorphoſes*; a Comic Opera. In Two Acts. As it is performed at the Theatre Royal in the Hay-Market. The Muſic by Mr. Dibdin. 8vo. 1 s. Lowndes. 1776.

To this 'dramatic trifle' is prefixed the following advertiſement:

'I have repeatedly aſſured the Public, that they ſhall be faithfully acquainted from whence I borrow any materials to work up my Dramatic Trifles. In the METAMORPHOSES will be found ſome incidents taken from Moliere's *Sicilien*, particularly the circumſtances of Don Pedro's giving away his ward in a miſtake, which is here exactly as it is in the French.

* We obſerve ſome material alterations in the preſent edition of this poem (which hath alſo a new title, *The* PHILOGAMIST) occaſioned, poſſibly, by ſome conteſt between GENIUS and JUDGMENT; in which the former hath been obliged to ſubmit.—In ſuch conteſts, if the God of Love be concerned in the iſſue, he will ever be a loſer.

'The

The Servant who, from ſimplicity, betrays his Maſter's ſecrets, be directly known for a character in *George Dandin*. In ſhort, t is taken from theſe two Comedies, together with hints from r publications, make near a third of the piece.

Thus have I faithfully performed my promiſe to the Public, ſe kind protection I ſhould very little merit could I deceive them.

C. DIBDIN.'

Ve heartily wiſh the Author a continuance of 'the kind protec- of the Public,' which, on ſome future occaſion, we hope he will ſo 'very little merit,' by producing a piece more worthy to en- ain them than his preſent theatrical olio.

POETICAL.

. 31. *A Congratulatory Poem on the late Succeſſes of the Britiſh rms*, particularly the triumphant Evacuation of Boſton. 4to. 1 s. aldwin. 1776.

he title-page ſufficiently indicates the *irony* of this *Congratulatory* reſs to the Public; and the Author's *peroration*, if we may bor- the term, will ſhew that the poetry is above mediocrity:

'Oh! ne'er, though ſhame and ruin ſhould attend,
Ne'er ſhall the maſter to the vaſſal bend,
While *Britiſh* veins can pour a drop of blood,
While yet a veſſel rides the crimſon'd flood;
Though faction rave, though party ſcribblers rage,
And headſtrong patriots ceaſeleſs combat wage;
With noble pride we ſcorn the vulgar throng,
And boaſt at leaſt a firmneſs in the wrong.
Thus the ſlow aſs, with fortitude untam'd,
For length of ears and obſtinacy fam'd,
Treads down the ſence, and ſpoils the cultur'd ground,
Though maſtiffs bay, though peaſants hoot around,
Though half the village at his heels ariſe,
And ceaſeleſs cudgels vibrate in his eyes.'

. 32. *The Frolics of Fancy*, an Epiſtle to a Friend. By Row- ley Thomas. 4to. 1 s. Richardſon and Urquhart.

Mr. Rowley Thomas's Fancy may be allowed, when in a 'flow pirits,' to frolic in *private*, in any careleſs, wayward manner ſhe ſes, but he ſhould not let her play any unſeemly gambols in the ic view.—Sir! it is indecent to ſend your undreſſed Muſe into pany with ſuch flatternly verſes at her tail as theſe:

'The bounty, as if 'twas given.'
* * *
'And when they meet the wretch *abroad*
Say every cutting, cruel *word*.'—

ne would ſcarce imagine that the above lines could have been ten by the ſame pen that iſſued the following ſummons:

'Hither, Fancy, come along,
Fill the goblet, join the ſong;
The tube with *Indian weed* embrace,
And pledge each Muſe and Siſter Grace,' &c. p. 2 and 3.

or the ſake of his livelier frolics, and provided Mr. T. will, for future, be a little more civil in his attention to the 'Siſter

Graces,' we would wish him fortunate enough to have his 'goblet and tube fill'd' by some more substantial form, than the airy Being whom he has here invoked.

Art. 33. *Shenstone; or, the Force of Benevolence*; a Poem. 4to. 2 s. Newbery, &c.

Celebrates the benevolence of the late Mr. Shenstone. The Author expresses his apprehensions lest the ungentle critics (meaning *us*, no doubt) should 'accuse him to Apollo.' We cannot think of taking so long a journey, especially on such a frivolous errand.

Art. 34. *Morning Thoughts; or, Poetical Meditations*, moral, divine, and miscellaneous; together with several other Poems on various Subjects. By the late Jonathan Richardson, Esq. With Notes by his Son lately deceased. 8vo. 3 s. sewed. Dodsley.

Those who can dispense with indifferent poetry for the sake of piety, may not be displeased with this collection, which evinces great simplicity of manners and purity of heart. Mr. Richardson was a friend of Pope's; and the latter used to tell him that he made more verses than *he* did.

Art. 35. *Sylvæ; or, a Collection of Poems on several Occasions.* By a young Gentleman of Chichester. 8vo. 2 s. 6 d. Hawes, &c.

The Author's age under eighteen. We pass no judgment on the productions of boys and girls, unless they claim our attention by some peculiar merit.

Art. 36. *A Description of the West Indies*, a Poem in Four Books. By Mr. Singleton, during his Excursions among those Islands. 4to. 3 s. Becket.

This poem is not unfaithful to its title, but the descriptions are sometimes too minute, and of course offend against the dignity of the verse in which they are conveyed; many instances of which we might produce. The Author has succeeded still worse in episode. There is something, however, entertaining in his geographical account of Cole's Cave, and the animal flower, which is, certainly, one of the most extraordinary phænomena in nature.

NOVELS and MEMOIRS.

Art. 27. *The Philosopher in Bristol.* Small 8vo. 2 Vols. 5 s. Robinson.

A Philosopher of the true *servum pecus* breed, who apes Sterne as the Macedonian courtiers aped their master; and so closely, that the traces of affectation are seen through every tiny page. As these volumes were published at two different times, the first half of the second part is occupied by discoursing on the merits of the former volume, and in retorting contempt on those who dared to censure it. As we are indebted for this publication to the "request of friends," the Writer, doubtless, receives his reward of praise in his private circle; and we wish not to interfere.

Art. 38. *The Story of Lady Juliana Harley.* A Novel, in Letters, by Mrs. Griffiths. 12mo. 2 Vols. 6 s. Cadell.

We are given to understand from the Author "that the characters, as well as the narrative, are drawn from the fountain of reality," only dashed with "some adventitious particles." Facts are proverbially called stubborn things; but when a novel is said to be

founded

founded on facts, we muſt ſuppoſe them to be very pliable in the hands of a novel writer, or that when *miſ*-uſed as a ground-work, they are totally buried under the ſuperſtructure. Without digging therefore to examine the found' ion of this ſtory, it may be characterized as a ſorrowful love tale, compounded of the uſual diſtreſsful incidents, diſappointed inclinations, a forced marriage, dove like tenderneſs, a little blood, conjugal infidelity, with unbounded generoſity and liberality. It would appear cynical to withhold a mite of tranſient approbation from the writers of ſuch ephemeron productions, where the hour of peruſal has not been ſpent in diſguſt: and this is in truth a very decent ſtory, interſperſed with juſt and wholeſome obſervations, which ſufficiently evince the ingenious Writer's knowledge of human nature.

NATURAL HISTORY.

Art. 39. *A Modern Syſtem of Natural Hiſtory.* Containing accurate Deſcriptions, and faithful Hiſtories of Animals, Vegetables, and Minerals. Together with their Properties, and various Uſes in Medicine, Mechanics, &c. Illuſtrated with Copper-plates, accurately drawn from Nature, and beautifully engraved. By the Rev. Samuel Ward, Vicar of Cotterſtock cum Glapthorne, Northamptonſhire; and others. Small 12mo. at 1s. 6d. per Volume, ſewed. Newbery.

We have now before us four volumes of a compilement which is publiſhed periodically. Theſe volumes contain *the animals.* The deſcriptions are extracted from the writings of modern naturaliſts, and the plates (of theſe four volumes) ſeem to be chiefly, if not wholly, copied from Buffon. This work cannot fail of being acceptable to young readers; for whoſe uſe it is judiciouſly calculated.

AMERICAN CONTROVERSY.

Art. 40. *Obſervations on Dr. Price's Theory and Principles of Civil Liberty and Government*; preceded by a Letter to a Friend, &c. 8vo. 2s. Dodſley.

Though we do not think the poſitions and arguments contained in this production (which is aſcribed to Henry Goodriche, Eſq;) are altogether juſt, we cannot but applaud the liberal, candid, and diſpaſſionate manner in which the writer treats his opponent; over whom he has gained the advantage in many particulars.

'Unconnected, ſays the Author, with any party of men or any political meaſures,—I am of opinion, that civil government can be conſidered in no other light than as a TRUST, limited in its nature by the purpoſes of the civil union, committed to a certain perſon or perſons by the ſociety for the common benefit; in ſo much that governors poſſeſs no power beyond the above limits, and that the only juſt foundation of all civil authority is the *conſent* of the community.'

It is upon this, in our opinion, ſolid foundation, that he propoſes to examine Dr. Price's Principles of Liberty, &c. and if the Doctor really intended to have it underſtood as his opinion that the government of a ſtate may not be rightfully committed to any other perſons than to the whole collective body of the people, or to ſuch repreſentatives as the majority of them ſhall chuſe, and

that for ſhort terms, we think with our author, that he is miſtaken; and that a community may inſtitute and conſent to other forms of government, and intruſt the civil power in any hands where they ſhall think it will be beſt employed for the purpoſes of civil union. But if the power ſo entruſted ſhould be abuſed, and the exerciſe of it rendered oppreſſive, the community will have an *indefeaſable* right to recall and place it in other hands—*For mankind cannot alienate their natural right to reſiſt oppreſſion.*—But though we ſuppoſe that a people may juſtly delegate the whole powers of government to one or a few individuals, we are yet far from thinking that it is prudent and wiſe for them ſo to do—on the contrary we believe that where they do not reſerve a ſhare at leaſt of the legiſlative power, they have no ſecurity againſt abuſes of it: Happily for us ſuch a ſhare of power is reſerved to the people living under the Engliſh conſtitution of government, and it is upon this foundation that Dr. Price has, we think, rightly, choſen to ſupport the claims of the Colonies.—Our Author has indeed ventured to aſſert that 'the legal authority of parliament over perſons and their concerns for the purpoſes of government, depends *not* on their participating that authority either in perſon or by repreſentatives of their own choice.' This aſſertion is, however, directly contrary to the ſpirit and principles of Engliſh government, as we could prove by a multitude of facts and authorities.—Let it, however, ſuffice for us to recommend to the Author's conſideration the preamble of the Statute 1ſt of James I. cap. i. and the Statute 1ſt of William and Mary (Seſſ. ſecund.) cap. ii. in which it is declared, that 'the whole body of the realm, and every particular member thereof, either in perſon or by repreſentation *upon their own free elections*, are by the laws of the realm deemed to be perſonally preſent in the high court of parliament; and it is upon this foundation, that the parliament themſelves in theſe acts have evidently reſted their whole authority.

Every form of government has ſome diſadvantages; thoſe of democracy are carefully ſtated, perhaps magnified, by our Author; and he concludes with preferring that mixture of the different forms of it, which compoſe the Britiſh government.

Art. 41. *An Eſſay on the Origin, Progreſs, and Eſtabliſhment of National Society*; in which the Principles of Government, &c. contained in Dr. Price's Obſervations, &c. are fairly examined and refuted. By J. Shebbeare, M. D. 8vo. 3s. ſewed. Bew.

Dr. Shebbeare certainly poſſeſſes abilities well ſuited to literary controverſy, but we ſhall probably never have an opportunity of applauding either the cauſe or manner in which they may be employed. To his title page is prefixed the following injunction of that good apoſtle but wretched politician St. Peter, viz. "Submit yourſelves unto *every* ordinance of man for the Lord's ſake; whether it be to the king as ſupreme, or unto governors as unto them that are ſent by him for the puniſhment of evil doers, and for the praiſe of them that do well," &c.—An injunction which has often been cited to ſupport the doctrine of paſſive-obedience and non-reſiſtance, though St. Peter evidently intended no more by it than to adviſe his Chriſtian converts not to attempt any diſturbance to the eſtabliſhed governments *under* which they were thinly diſperſed.

But

But from what Dr. Shebbeare has formerly written, our Readers will not be ſurpriſed when we declare that his preſent performance contains many tenets repugnant to the principles of all free governments; that his reaſoning is often founded on miſrepreſentations and untruths; that his language is frequently intemperate, foul, and opprobrious; and that his humour is often coarſe, low, and indelicate

Art. 42. *Juſtification de la Reſiſtance des Colonies Americaines*, &c. A Juſtification of the Reſiſtance of the American Colonies to the Oppreſſions of the Britiſh Government: in a Letter written from Holland to a Gentleman in London. 8vo. 30 Pages. Leyden, Haak, &c. 1776.

This writer is a ſenſible advocate for the Coloniſts, and appears to be well acquainted with the principal objects of the American controverſy; though he has delivered but little which can appear new to thoſe who have read the numerous productions of our own country on this ſubject.

MEDICAL.

Art. 43. *An Eſſay on the Peſtilential Fever of Sydenham*, commonly called the Gaol, Hoſpital, Ship, and Camp-Fever. By William Grant, M. D. Author of the Obſervations on Fevers. 8vo. 3s. ſewed. Cadell.

Admitting the peſtilential fever of Sydenham to be that which is commonly called the gaol, hoſpital-ſhip, and camp-fever, yet, as it is neither generally known, nor accurately deſcribed, under that name, we do not ſee any good reaſon for adopting Sydenham's appellation.

After a ſhort introduction, and ſome general obſervations on this fever, the Author conſiders it firſt as ſingle, and then as complicated with inflammation, putridity, bile, &c.—His deſcription of it with 'thoſe alterations which may ariſe from bad treatment, or bad habit of body *' is taken, chiefly, from Huxham's account of the putrid and malignant fever.

'Indeed, ſays he, Huxham's obſervations, both on the nature and treatment of this peſtilential fever, coincide ſo well with what I have ſeen, that, had he divided the ſubject according to the variety of temperaments and epidemic conſtitutions, with which he muſt have ſeen it complicated, he would have left leſs room for addition to, or alteration in what he has written. But endeavouring to comprehend the whole ſubject in one ſhort chapter, he has given a liſt of ſymptoms not to be met with in any one ſeaſon of the year, period of the diſeaſe, or united in the ſame perſon; although he was very ſenſible of the propriety of diſtinguiſhing how far the whole fever, ariſing from one and the ſame contagion, might be varied according to the variety of temperaments, as appears from the following caution in page 117: "But as perſons of very different conſtitutions, both as to their ſolids and fluids, may be attacked by the ſame contageous diſeaſes, very different methods of cure will be neceſſary in their reſpective caſes, &c."

'Upon the whole, however, Huxham is the beſt author on the fever, under our preſent conſideration: I will therefore give his liſt

* Page 87.

of

iſt of ſymptoms, in his own words; and ſhall add ſome ſhort explanations, and obſervations of my own, where I think them neceſſary; which I ſhall mix with his text, that I may preſerve the ſubject unbroken; theſe I ſhall diſtinguiſh by *Italics.*'

We obſerve that this Author is, in general, extremely fond of multiplying diſtinctions. He will not even allow the putrid, and gaol-fever to be of the ſame ſpecies, becauſe the former often happens, he ſays, without "the peculiar ſymptoms of malignity" which accompany the latter, and, becauſe, (the Reader will attend to the cogency of this argument), 'A man quite exhauſted by the ſea-ſcurvy is in the moſt putrid ſtate that life admits of; give him land air, good water, and freſh vegetables, you ſhall ſee him recover perfectly without having had the ſymptoms of this malignant fever.'

That the fevers abovementioned are not of the ſame kind, as hath been generally ſuppoſed, is, we preſume, one of thoſe *diſcoveries* which will make no great addition to the reputation acquired by this writer, (and, we believe, very juſtly acquired) as a ſkilful and ſucceſsful practitioner.

Art. 44. *A Short Account of the preſent Epidemic Cough and Fever.* In a Letter to Dr. De La Cour at Bath. By William Grant, M. D. 8vo. 6d. Cadell.

The Author of this account informs Dr. De La Cour that 'the preſent * epidemic fever and cough' is 'ſo completely diſcuſſed by Sydenham, that nothing remains to be added either in the diagnoſtics, prognoſtics, or method of cure.'

'I will therefore, continues he, draw together in one continued ſeries, and *in his own words*, all that Sydenham has ſaid on this ſubject; by which you will ſee every thing regarding the nature, origin, progreſs, termination, and cure of this diſeaſe, in as maſterly a manner as the ſubject does admit of. In my opinion, the explaining, correcting, and confirming the obſervations of our predeceſſors is more uſeful and as honourable as hunting after new diſcoveries, of which the truly learned will find but very few, whatever the ignorant may imagine.'

The learned Doctor does not, we obſerve, always attend to the utmoſt exactneſs and purity of language.—It is rather inaccurate to talk of giving Sydenham's *own words*—as he found them in Dr. Swan's *tranſlation.* They are, however, as Parſon Evans ſays *good words*; and they ſerve to fill nineteen out of the thirty pages, of which this pamphlet conſiſts.

Art. 45. *Every Woman her own Phyſician*; or the Lady's Medical Aſſiſtant. Containing the Hiſtory and Cure of the various Diſeaſes incident to Women and Children. By A. Hume. M. D. 12mo. 2s. Richardſon and Urquhart.

Far better calculated to ſupply a deficiency in the Author's pocket, than to anſwer the purpoſe expreſſed in the title page.

* December 1775.

Art.

Art. 46. *A Short Deſcription of the Human Muſcles, chiefly as they appear on Diſſection.* Together with their ſeveral Uſes, and the Synonyma of the beſt Authors. By John Innes. 8vo. 3s. Boards. Balfour and Smellie, Edinburgh. Murray, London.

Mr. Innes who has been for ſeveral years employed to diſſect for Dr. Monro of Edinburgh, dedicates this work to that celebrated profeſſor, and candidly confeſſes that he has no knowledge of the ſubject but what he derived from him.

In an advertiſement to the Reader he obſerves that 'Several full and accurate deſcriptions of the muſcles have already been publiſhed. But their ſize and prolixity have rendered them of leſs value to the diſſector than the ſmall treatiſe of Dr. Douglas, which was firſt publiſhed about the beginning of this century, and, ſince that time, has undergone various impreſſions, without receiving any improvement, excepting the addition of the ſynonyma from Albinus. It is therefore preſumed, that a ſimple and conciſe deſcription of the muſcles, which ſhould contain all the improvements of the moderns, is ſtill wanting.

'To claſs the muſcles according to their uſes, may do very well in a large work, or in deſcribing their compound actions. But this method can never anſwer the purpoſes of diſſection. To remedy this inconvenience, the muſcles, in the following treatiſe, are deſcribed chiefly as they appear in diſſecting the human body.

'The deſcribing of the muſcles according to their *origins* and *inſertions*, prevents much circumlocution. This is the method purſued by Dr. Douglas; and wherever his deſcriptions ſeemed tolerably accurate, they have been copied with little alteration. But Dr. Douglas's book is peculiarly defective with regard to the muſcles of the back and neck; in deſcribing theſe, therefore, the method of Albinus has been nearly followed.'

The plan adopted by our Author is certainly a good one, and it appears to be executed in a manner that will do him credit. His deſcriptions though ſhort, are plain, and as far as we have examined them very accurate.

RELIGIOUS and CONTROVERSIAL.

Art. 47. *A Letter to a Baptiſt-Miniſter*; containing ſome Strictures on his late Conduct in the Baptization of certain Adults at S——y; with a particular Vindication of the Right of Infant-baptiſm. 8vo. 1s. 6d. Shrewſbury, printed for the Author; London, ſold by Robinſon, 1776.

Offences will come, and controverſies will ariſe and be continued, even on topics that have been repeatedly canvaſſed. The ſubject of baptiſm has been exhauſted. Senſible and learned advocates have appeared on each ſide of the queſtion. It might have been hoped that both parties ſhould have been left to enjoy their ſentiments in peace. But that time is not yet come. This Author's zeal appears to have been rouzed by 'vollies of low witticiſms which, (as he tells us) were levelled by a Mr. M—— at the miniſters in the eſtabliſhment, and among the Diſſenters who do not chuſe to lay a ſtreſs on dipping' or immerſion. What he offers both as to the mode and ſubject

ſubject of baptiſm, ſufficiently ſhews, notwithſtanding the confidence and vehemence of many oppoſers, that there is ſomething ſolid, rational and ſcriptural to be ſaid in ſupport of a practice, which has ſo generally obtained in the Chriſtian world, as infant-baptiſm has done. He is firmly attached to the church of England, and ſome parts of his pamphlet ſeem to indicate methodiſm, if not high-churchiſm; but he profeſſes candor and charity to all denominations of Chriſtians, and makes handſome and honourable mention of the Baptiſts, while he combats their diſtinguiſhing tenet.

Affixed to this pamphlet is another ſhort one entitled, 'A Word to Parmenas: occaſioned by his Addreſs to the Baptiſt-church, meeting in High-ſtreet, Shrewſbury.' The Addreſs here referred to, which perhaps is only a local and temporary thing, is not come to our hands, we can therefore take no farther notice of that, or of this reply.

Art. 48. *Remarks on a 'Letter to a Baptiſt-miniſter*, containing ſome Strictures on his late conduct in the Baptization of certain Adults at Sh—ſh—ry, &c.' By a Well-wiſher to all Mankind. 8vo. 6d. Shrewſbury, printed; London, ſold by Robinſon, 1776.

The preceding writer had laid himſelf open to ſome cenſure, particularly when he drew King Charles, Oliver Cromwell, and the affairs of America into his pamphlet on baptiſm. The Remarker does not fail to improve the opportunities which are afforded for laſhing his adverſary. If the former was angry and ſevere, this writer is not a jot behind him, and though we doubt not he is very ſincere in what he ſays about praying, preaching, experiences, &c. yet we can never approve of confidence and aſperity on a point which long teſtimony and experiment have ſurely manifeſted to be at leaſt diſputable. We could have wiſhed that the good Vicar of St. Alkmond's Shrewſbury (for ſuch it now appears is the author of the former pamphlet) would have permitted theſe honeſt people to paſs unnoticed, rather than have moleſted the public and ourſelves with ſo much uſeleſs altercation!

Art. 49. *Intemperate Zeal reproved, and Chriſtian Baptiſm defended*; in a Letter to the Rev. Richard De Courcy, Vicar of St. Alkmond's in Shrewſbury. By Samuel Medley. 8vo. 1s. 6d. Keith.

Here the two principal diſputants in this conteſt are announced to the world, who appear, till this time, to have been on very friendly terms with each other. We have hinted in the account of the firſt pamphlet that it would be thought ſevere, though we did not obſerve in it all that anger and aſperity which Mr. M—— finds it to contain. But a perſon attacked feels more ſenſibly than a mere ſpectator, and his imagination often aggravates the injury. If in an *extempore* declamation ſome unwarrantable things ſhould ſometimes be advanced, it would be no *great marvel*. But Mr. M——'s opponent has given him a great advantage, ſince it appears, that Mr. De Courcy did not attend the ſervice with which he profeſſes himſelf ſo greatly diſguſted, but his offence and objections are founded on hear-ſay evidence. Much wiſer, ſurely, it had been in the Vicar to have admoniſhed

admoniſhed his friend in private, rather than have called on the Public to witneſs their contentions! Mr. Medley recapitulates the arguments which have been repeatedly urged in ſupport of adult baptiſm by immerſion and againſt the contrary practice. He is ſmart on his antagoniſt, and, at times, very ſevere, in which he ſeems to think himſelf juſtified by having been provoked. His wit is, in one inſtance at leaſt, quite low and indecent. He ſolemnly denies the charge of ridiculing his brethren of any denomination, and in return for what is (needleſsly, we think) ſaid by the Vicar, of the origin of Baptiſts in Germany, reminds him of his deſcent from the church of Rome, and imagines that a 'likeneſs between the *grandſon* and the grandmother is to be traced in more than one particular.' But all this and a great deal more is idle and trifling. On the whole we think theſe gentlemen will not acquire much real and ſatisfactory honour from theſe publications; and it may not be improper to recommend to their ſober thought, a weighty inſtruction which they muſt have often ſeen, "The wrath of man worketh not the righteouſneſs of God."

*** Several other pamphlets have appeared in this debate; but we have not been able to collect *all* of them.

Art. 50. *Three Letters addreſſed to Mr. Engliſh, late Preacher of the Methodiſt Chapel in the City of Chicheſter.* By a Layman. To which is added a Poſtſcript. 4to. 1 s. Chicheſter printed; London ſold by Baldwin.

Mr. Engliſh does not appear to any advantage in theſe Letters, the Writer of which ſeems to have truth and reaſon on his ſide, but has received in reply, we are told, only wretched evaſions and an unfair perverſion of his meaning, for which cauſe it was thought requiſite to publiſh them; though the world will not be much edified by theſe altercations. One charge againſt the Preacher is, his urging young perſons to heſitate not in attending at the chapel, though it was contrary to the advice of their parents.

Art. 51. *The Scotch Preacher*; or, a Collection of Sermons, by ſome of the moſt eminent Clergymen of the Church of Scotland. Vol. I. 12mo. 3 s. Edinburgh printed. Sold by Cadell in London.

Collections of Sermons are become faſhionable. In England, we have had great variety of them; and now Scotland follows the example. But the Editor of the preſent diſcourſes ſeems to aim at overwhelming us with an inundation of divinity. His view is 'to publiſh, *annually*, a volume of ſermons, on practical ſubjects, which have never before been printed, compoſed by clergymen of the church of Scotland;' and, he adds, that he 'has received aſſurances from ſeveral of the moſt eſteemed preachers in the church, that materials for ſuch a collection ſhall not be wanting.'

Here, we ſee, his deſign extends not only to the collecting and preſerving from oblivion, ſuch printed diſcourſes as, from their detached form, were in danger of periſhing, but to the ſoliciting, and uſhering to the preſs, others, which, poſſibly might never have iſſued from their manuſcript-ſtate.—To this part of his plan, *Reviewers* will

not

not be over hasty in wishing success. Sermons, it is well known, are apt enough to spring up in the field of literature, without such industrious culture; nor is there much danger of our ever wanting sufficient crops of them. We have heard of a calculation, by which it appears that not fewer than fifteen thousand different sermons have been printed in the English language, within the last hundred years. Judge then, O compassionate Reader! what those Reviewers have undergone, to whose share the perusal of about one-fourth * of the above number must have fallen!—And still we proceed, labouring in a circle, with no termination of our task in view!

The discourses contained in this first volume of the Scotch Preacher are eight in number; and most of them are already well known, being celebrated performances, and of acknowledged merit. They are,

I. The Nature and Tendency of the ecclesiastical Constitution in Scotland; by John Bonar, A. M.
II. Times of public Distress Times of Trial; by George Wishart, D. D.
III. The Importance of religious Knowledge, &c. by Hugh Blair.
IV. The Situation of the World at the Time of Christ's Appearance, &c. by William Robertson, D. D.
V. The Nature and Advantage of Prayer, &c. by William Leechman, D. D.
VI. Ministers of the Gospel cautioned against giving Offence; by John Erskine, D. D.
VII. The Gospel preached to the Poor; by Patrick Cuming, D. D.
VIII. The Folly, Infamy, and Misery of unlawful Pleasure; by James Fordyce, D. D.

The names of the preachers would, alone, be sufficient to recommend these discourses; but it is to be observed, that the most considerable of them † have appeared in former collections,—as, *The Protestant System*, *Practical Preacher*, &c.

Art. 52. *Sermons* on the Evidence of a future State of Rewards and Punishments arising from a View of our Nature and Condition: Preached before the University of Cambridge in 1774. By William Craven, B. D. Fellow of St. John's, and Professor of Arabic. 8vo. 1s. 6d. Cambridge printed: London sold by White, &c.

Some Readers will probably think that these Sermons have little connection with the texts of scripture by which each is introduced, and which in some of the discourses are no farther mentioned; and in others very sparingly, after the first recital. Nevertheless the texts have at least a remote relation to the subjects treated on by the Author, who does not propose so much to consider them, in a direct theological and scriptural method, as in a philosophical manner, and to prove that the consideration of the nature and condition of man does really lead us to expect hereafter a state different from

* The M. Review has subsisted above one-fourth of a century.
† Particularly No. IV. V. and VIII.

and ſuperior to the preſent. This propoſition he labours to eſtabliſh, in oppoſition to thoſe who urge that 'the experienced train of events, is the great ſtandard by which we are to regulate our expectations.——No event can be foreſeen or foretold, no reward or puniſhment dreaded or expected beyond what is already known by practice and obſervation.' To overthrow the inference that might be drawn from ſuch ſuggeſtions, he aims to ſhew that a future ſtate is deducible from the preſent, by obſerving what is to be thought the *juſt and true law of experience*, and that though we admit the poſition, 'that we can give the moral attributes of the Deity no particular extent, only ſo far as they are ſeen to exert themſelves;' this will not affect the religious hypotheſis. 'It is ſufficient, he adds, for a future ſtate of rewards and puniſhments, that the divine juſtice and benevolence operate hereafter in the ſame manner and degree as we ſee at preſent: Yet after all, (it is farther and moſt juſtly obſerved) there may be reaſon to believe, that theſe attributes are exerted by ways and in a degree further than we ſee and comprehend; and exceed what is to be collected concerning them, from our narrow, imperfect views: ſo that the maxim, we have hitherto allowed, and which ſome take ſo much pains to eſtabliſh, may on ſufficient grounds be rejected. God may be abſolutely in himſelf at all times the ſame, and yet appear very different to us, in the ſeveral periods of our exiſtence, according as our underſtandings and experience improve and become enlarged.—We allow a man, in his religious enquiries, the free uſe and exerciſe of his reaſon: only he muſt not preſume too much upon it; and conſider it as the ſtandard, by which he is to meaſure 'the preciſe degree of divine benevolence and juſtice' Let him read the volume of nature, even with the eye of a critic; yet of an ingenuous critic; one who is ſenſible, that it is a book on which he cannot comment ſo learnedly, as to beſtow on each page its due proportion of praiſe or cenſure, and make every where as he goes along, an accurate diſtribution of critical juſtice. Having done then his utmoſt to give what he thinks a faithful explanation, let him be mindful to add this as an appendix to his other obſervations, that the works of his author muſt be ſuppoſed to contain numberleſs beauties, which he has not the knowledge and abilities diſtinctly to point out.'

Theſe diſcourſes are ſenſible and ingenious, and quite adapted to ſupport the cauſe of truth and virtue; though there are few congregations in which they could be delivered greatly to the advantage of the hearers, as they conſiſt chiefly of ſtrict reaſoning. The objections he propoſes to remove are probably to be found in the works of Mr. Hume, though no particular author is mentioned. It may be very proper, and eſpecially in ſeminaries of learning and religion, to endeavour to confute ſuch kind of arguments, but it does not appear always and abſolutely neceſſary to combat all the difficulties and chimæras which learned ſcepticiſm and ſophiſtry may think fit to propoſe.

Art.

Art. 53. *Sermons* by the late Rev. Mr. Edward Sandercock. 8vo. 6s. bound. Nicoll. 1775.

The editor who conceals his name, tells us, that these discourses were not composed for the press; that some of them were written in the course of the Author's stated ministry at Rotherhithe, and the rest in the retirement he enjoyed after he was removed from his charge; and that they are now printed for the gratification of many friends who wished to have some such memorial of him, and in the hope that they will not be unacceptable or useless to others. We are farther informed that these Sermons were not selected from the Author's numerous MSS on account of any preference that was due to them; but as they were the least difficult to read, and seemed calculated to contribute to the interest of religion to which the writer, it is added, was so firm a friend, and so eminent an ornament. The Editor farther remarks, and we agree with him, that it may in the opinion of some be a farther recommendation of these discourses, that they were not intended for the public, but as exhibiting a genuine and unadorned picture of a respectable and amiable mind.

The number of these discourses is twenty; but they are not distinguished by any title except the texts from which they were preached. Some of the subjects are, *Making sure our Election*; *The Wisdom from Above*; *The Faith of Noah*; *Thoughtfulness for the Morrow*; *The Day of Salvation*, &c. &c. While they testify the Author's good sense and learning, they also discover his piety and earnest desire to promote the best interests of his hearers. The style is plain, persuasive, and tending to excite serious thought and self enquiry; it is sometimes familiar, and has even in various instances a kind of bluntness; but it is never mean, disgusting or unsuitable to the dignity of the pulpit. Persons of reading and taste, will, we doubt not, if well disposed, peruse them with pleasure and advantage, at the same time that they appear fitted to engage the attention of common capacities.

SERMONS.

I. Before the University of Oxford, at St. Mary's, on Act Sunday, July 9, 1775. By Richard Nicoll, D. D. Fletcher.

II. At the Parish Church of St. Stephen, Wallbrook, before the Governors of the Misericordia Hospital, January 24, 1776. By William Dodd, LL. D. 4to. 1s. Dilly.
Sold for the Benefit of the Charity. Text John xiii. 35.

ERRATA *in our last.*

P. 109, l. 10 from the bottom, for 'from cessation,' *r.* from *a* cessation.

P. 133, in the Latin quotation, for Collinet, *r. Collinet.*

P. 142, l. 4 from the bottom, after *Christian*, put a comma.

THE

MONTHLY REVIEW,

For OCTOBER, 1776.

ART. I. *Medical Obſervations and Inquiries.* By a Society of Phyſicians in London. Vol. V. 8vo. 6 s. Boards. Cadell. 1776.

THE benefits which have already accrued to medicine from the publications of this reſpectable Society, are ſufficient to enſure a favourable reception to this additional product of their labours; which, if leſs replete with new and important matter than ſome of the preceding volumes, is yet well worthy the peruſal of every perſon intereſted in medical ſtudies. Obſervations faithfully related, and judiciouſly ſelected, can never be void of utility in the healing art, even if they be not remarkable for novelty and ſingularity; ſince the rules of this art are as yet ſo undeterminate, and its objects ſo infinitely various, that almoſt every individual fact may convey new inſtruction and information. This remark, however, which might apologize for *all*, has no reference to *ſome* of the contents of the volume before us; of which the Reader may judge from the following abridged view of the whole.

The firſt paper contains *an Account of the Effects of Electricity in the Amauroſis*, by Mr. Hey, Surgeon at Leeds. This powerful agent, which, in the hands of the philoſopher, has been the ſource of ſo many wonders, has of late rather languiſhed in thoſe of the phyſician. Whether this be not more owing to the caprice of faſhion, or the effeminacy of the age, than to diſappointment in the expectations formed of its efficacy, we ſhall not here inquire; Mr. Hey, however, is certainly entitled to approbation for his ſucceſsful attempts to render it uſeful in a diſorder generally incurable by the means recommended in common practice.

The mode of application is thus deſcribed in the account of the firſt caſe: 'The electrical machine was uſed twice a day.

Our patient was firſt ſet upon a ſtool with glaſs feet, and had ſparks drawn from the eyes and parts ſurrounding the orbits, eſpecially where the ſuperciliary and infraorbitary branches of the fifth pair of nerves ſpread themſelves. After this operation had been continued about half an hour, ſhe was made to receive for an equal time ſlight ſhocks through the affected parts, which were ſometimes directed acroſs the head, from one of the temples to the other, but chiefly from the ſuperciliary and infraorbitary *foramina* to the *occiput*.'

The hiſtories of caſes are in number ſeven, and the general reſult is as follows: three were perfectly cured by the uſe of electricity and boluſſes of mercury and camphor. One was relieved by the ſame courſe. One received conſiderable benefit, and another temporary relief, by electricity alone; and one died paralytic, during the treatment. The diſeaſe in all theſe caſes was recent. 'I have never, ſays the Author, ſeen the leaſt good done to any who have been afflicted with this diſorder above two years, though I have tried electricity in ſeveral ſuch caſes.' An exception, indeed, to this obſervation ariſes from the ſequel of one of the caſes, which prolonged the time from the firſt ſeizure to three years. Mr. Hey anticipates the reflections of the Reader with regard to the ſhare the mercurial courſe might have in the cure, by obſerving that he is inclined to attribute the benefit received chiefly to electricity, 'becauſe in two of the caſes no medicines were uſed, yet the progreſs of amendment ſeemed to be as ſpeedy in them as in the reſt; and in two a degree of ſight was obtained by the firſt application of electricity.'

In the ſecond paper we have the *Extract of a Letter from Dr. Ruſh of Philadelphia, containing Remarks upon Bilious Fevers and Inoculation.* This Article, which may be called *lively medical chat*, is not ſuſceptible of an analyſis. We ſhall extract from it the following curious fact, for the entertainment of our Readers: 'Dr. Way, an enterpriſing young phyſician in Wilmington, in Newcaſtle county, informed me a few days ago, that he had made a puncture in his arm with a lancet dipped in ſome variolous matter. Notwithſtanding he had had the ſmall-pox many years before, the ſpot where the puncture was made, inflamed, and, in the uſual number of days, was filled with matter. To know whether this matter was of the variolous kind, he took a little of it on the point of a lancet, and inoculated a patient with it: the patient took the infection in the uſual time, and had the ſmall-pox in a favourable manner.'

The third and fourth Articles contain *an Account of the Cortex Winteranus, or Magellanicus, by Dr. Fothergill, with a botanical Deſcription by Dr. Solander, and ſome Experiments by Dr. Morris.* They are accompanied with an elegant plate of the plant, and form

form a valuable addition to the natural hiſtory of ſubjects belonging to the *materia medica*.

Some *Obſervations on the Uſe of Wort in the Sea Scurvy*, collected from the journals of ſeveral ſurgeons of Indiamen, by Dr. Badenoch, ſucceed. They are greatly in favour of the efficacy of this dietetical medicine, and, it is to be hoped, will operate in recalling it from that neglect into which its ingenious propoſer, Dr. Macbride, complains it has fallen.

Two caſes, the one, of ſingular complaints attending pregnancy; the other, of a fractured ſcull, are related in the ſixth and ſeventh papers. They are both inſtructive, but not capable of abridgment.

In the eighth, Dr. Macbride of Dublin deſcribes two caſes of an uncommon accident ſucceeding delivery, which was a monſtrous ſwelling of the *labia* and *perinæum*, ariſing from extravaſated blood. In neither of theſe had any violence been uſed in the delivery, which had been perfectly natural and eaſy; nor could the cauſe of the accident be traced from any other circumſtances. The event in both was the burſting of the teguments, which were mortified, and which afterwards ſloughed away, and the part healed without the leaſt remaining complaint.

The next Article is *an Account of an Aſthma*, by Dr. Ruſh of Philadelphia, the cauſe of which, as diſcovered by diſſection after death, was a tumour about the ſize of a walnut, on the left ſide of the windpipe, near an inch below the cricoid cartilage, ſeated partly on the *trachea* and partly on the *œſophagus*. Morgagni has related two caſes of this nature, the deſcription of which aſſured Dr. Ruſh that his patient laboured under the ſame complaint, but at the ſame time unhappily informed him that it was incurable.

The 10th, 11th, 34th, and 35th papers contain caſes of the retroverted *uterus*, ſucceſsfully treated by repoſition; and in the 36th, Dr. Hunter delivers ſome general remarks on the diſeaſe, the reality of which, from this addition of teſtimony, cannot now admit of the leaſt queſtion. He obſerves, that from different degrees of the cauſes which operate to the production of this complaint, the *uterus* may be, 1. Fully retroverted; or, 2. Half retroverted; or, 3. So far in its natural ſtate, that the orifice of the *uterus* ſhall be downwards. Inſtances have occurred of all theſe varieties. With reſpect to the method of cure, Dr. Hunter thinks that experience has confirmed the propriety of that which was firſt propoſed. He admits that the retroverted *uterus* would probably, in many caſes, of itſelf recover its natural ſituation. But ſince the patient's condition during this interval would be hazardous, and the frequent introduction of the catheter, painful and inconvenient,

be thinks it would be better, where it can be done with eaſe, to put an end to the complaint at once, by reduction. We ſhall only take the liberty of remarking upon this head, that thoſe caſes in which the reduction might be accompliſhed with *eaſe*, would be the moſt likely to receive ſpontaneous relief; that in one of the inſtances related in this volume, a very conſiderable and painful exertion was required; and that many practitioners of great experience have ſucceſsfully treated all the accidents attending pregnancy without ever attempting this operation. We by no means would inſinuate that the reduction is not ſometimes abſolutely neceſſary; but the attempt would then be adviſeable, let the pain and difficulty attending it be ever ſo great: whereas, in caſes of leſs neceſſity, it might, perhaps, be better to truſt to nature and medicine, than at once to have recourſe to a diſagreeable manual operation.

In the 12th paper, Dr. Douglas of Kelſo gives *an Account of the Efficacy of Hemlock in ſcirrhous Caſes and Ulcers.* This medicine, unequal as it has proved to the ſanguine expectations entertained at its firſt introduction, will probably always preſerve a place among the moſt valuable articles of the materia medica. The preſent caſes, four in number, are very deciſive inſtances of its anodyne and reſolvent powers, little inferior to ſome of the moſt remarkable ones related by Dr. Storck.

The ſucceeding Article is a caſe of a ſingular kind of *Hydrocephalus*, in which the water was contained between the *dura* and *pia mater*, and, making a puſh through the open *fontinel*, formed an enormous tumour on the top of the head. We cannot forbear noticing a whimſical blunder of the deſigner of the plate accompanying this caſe, who, by equipping the figure with a necklace and female dreſs, has given it the appearance of a lady with a high head, inſtead of a male child of two or three years old.

The ſubject of the 14th Article is *a painful Affection of the Face*; a diſeaſe *ſui generis*, which Dr. Fothergill, with his diſtinguiſhing ſagacity and perſpicuity, points out to the attention of the faculty. Its diagnoſtic ſymptom is an excruciating pain, continuing only a quarter or half a minute, but returning at irregular intervals, which attacks ſome part of the face, or the ſide of the head. Contrary to moſt rheumatic affections, it is uſually more ſevere in the day than in the night. Its ſubjects are perſons of advanced years, and chiefly of the female ſex. The medicine which has been found moſt effectual in this complaint is the *cicuta*; from which circumſtance, compared with the ſex and time of life of thoſe moſt liable to the attack, Dr. Fothergill derives a ſuſpicion that a wandering cancerous acrimony may be the cauſe of it.

Two

Two caſes, one of *Hydatides coughed up from the Lungs*; the other, of *ſudden Death from a Rupture of the Vena Cava*, are next related by Dr. Doubleday of Hexham.

They are ſucceeded by *an Account of the Tree producing the Terra Japonica*, in a letter from Mr. James Kerr of Bengal, communicated by Dr. Fothergill. To the deſcription of the plant are added ſome curious particulars concerning the uſe made of it by the natives of the country where it is produced.

The 17th Article is an eſſay *on the Management proper at the Ceſſation of the Menſes*. By Dr. Fothergill. Its deſign is to remove thoſe groundleſs apprehenſions of the great hazard attending this period of female life, which have ariſen from erroneous and abſurd notions concerning the nature of the menſtrual diſcharge; and to lay down ſuch a plan of treatment, varied according to particular circumſtances, as may enable the young practitioner to conduct his patients ſafely and eaſily thro' this conſtitutional change. The many judicious and important obſervations which compoſe this treatiſe, render an abridgment impracticable. It is ſufficient for us to obſerve that they evidently appear to be the reſult of attentive experience and mature reflexion.

An Account of a ſingular Caries of the Skull is next given by Mr. Wathen, Surgeon. It is accompanied with two plates, exhibiting a moſt formidable appearance of diſeaſe indeed, which it is ſcarcely conceivable how a human creature could ſupport, as this patient did, for a conſiderable time, with very little general complaint.

Article the 19th is a caſe of *Hydrophobia*, very particularly deſcribed by Dr. Fothergill. A gentleman and his ſervant maid were bit by a mad cat. They both took the celebrated Ormſkirk antidote, conformably to the directions given by the vender. About two months after, the gentleman was attacked with the dreadful diſorder, the fatal event of which is here related. The ſervant, who yet was firſt bitten, and one would therefore ſuppoſe muſt receive a greater proportion of the *virus*, remained free from complaint. The only cauſe that can be aſſigned for this difference, is, that the wound in the girl's leg turned to an ulcer, which remained open for a long time, whereas the maſter's healed preſently. From this circumſtance ſome practical inferences are deduced; and the Doctor farther purſues his reaſoning on the ſubject in ſome *additional Remarks on the Treatment of Perſons bit by mad Animals*, contained in the 26th paper. The general tenor of theſe is, to inculcate the propriety of uſing all our endeavours, by exciſion of the bitten part, dilating the wound with the knife or cautery, ſuction, cupping, and the like, to prevent the firſt abſorption of the poiſon into the blood; a mode of practice the more neceſſary,

ſince the inefficacy of every prophylactic remedy hitherto propoſed is now evinced by unqueſtionable facts.

In the 20th paper, Dr. Cooper communicates to the Society a ſecond inſtance of the performance of the Cæſarian operation. A gradually advancing diſtortion and ſoftening of the ſpine and pelvis, originating from a violent rheumatic fever, brought on, after ſeveral very difficult labours, the unhappy neceſſity of having recourſe to hyſterotomy as the only poſſible means of delivery. The operation proved fatal to the mother; but the child was alive, perfectly well, and about four months old, at the time of drawing up this relation.

Articles 21 and 22, are caſes of the *Angina Pectoris, with Remarks*, by Dr. Fothergill. The diſſections are given of two perſons who died of this diſeaſe; and a number of circumſtances are noted, which, all together, contribute to throw much additional light on its nature. But although it may now be ranked among the known and well defined maladies, little encouragement is obtained to hope that it can be eſſentially relieved by medicine. The means which Dr. Fothergill recommends as at leaſt likely to palliate the moſt urgent ſymptoms, and retard the fatal event, appear judiciouſly adapted to the nature of the diſorder, as far as it is yet inveſtigated, and deſerve the attention of practitioners.

Article 23, is *a remarkable Caſe of the Softneſs of Bones*, by Mr. Henry Thomſon, Surgeon to the London Hoſpital.

The two next, by Dr. Percival of Mancheſter, containing tables relative to the mortality from the ſmall-pox and meaſles, have been offered to the Public in the third volume of that Author's *Experimental Eſſays*: of which volume an account will ſoon be given in our Review.

Some very curious *Experiments and Obſervations on the Urine in a Diabetes*, by Dr. Dobſon of Liverpool, are communicated in the 27th paper. The Author remarks that the ſweetneſs of urine, which by ſome writers has been accounted a diagnoſtic ſign of this diſeaſe, has by others been denied to exiſt. In nine diabetic patients, however, he found that the urine was always ſweet in a greater or leſs degree; and in one of them this quality was ſo remarkable as to give riſe to the experiments and obſervations here related. This perſon paſſed the amazing quantity of 28 pints of urine in the 24 hours. Some of it ſet by in an open veſſel, in the heat of 52 degrees of Fahrenheit's thermometer, underwent a fermentation which was evidently of the vinous kind; this at length changed to the acetous, and laſtly to the putrid. This urine was neither coagulated by the boiling heat, nor by admixture of the mineral acids. On evaporating two quarts to dryneſs, a white cake was obtained weighing ℥iv. ʒij. and ℈ij. which was granulated, broke eaſily between

between the fingers, and neither by ſmell nor taſte could be diſtinguiſhed from ſugar, except that it left a ſlight ſenſe of coolneſs on the palate. It did not efferveſce on the addition of acid elixir of vitriol; but a more concentrated vitriolic acid occaſioned an efferveſcence, with fumes which had the pungent ſmell of the marine acid. Several very ingenious obſervations and queries are deduced from theſe and other experiments, which lead the Author to conſider the *diabetes* as a ſpecies of imperfect digeſtion or aſſimilation, and a diſeaſe of the ſyſtem in general, rather than of the liver, or ſecretory veſſels of the kidneys, as ſome have ſuppoſed it.

The Culture of the White Poppy, and Preparation of Opium, in the Province of Bahar, is next deſcribed by Mr. Kerr of Bengal. As this Article may afford entertainment and inſtruction to a much larger claſs of Readers than thoſe of the faculty, we ſhall inſert it at length:

'Soil.—The ſoil of Bahar conſiſts of clay, and a large proportion of cryſtalline and calcareous ſand. In many places white glimmer *(micæ)* abound, in other calcareous grits, which the natives burn into lime; upon the ſurface natrum, nitre, and alimentary ſalt frequently vegetate, and ſelinitic ſalt is often found.

'The earth is of a pale colour, readily diffuſing in the mouth, efferveſcing violently with the nitrous acid, which quickly diſſolves the calcareous particles.

'Culture.—The field being well prepared by the plough and harrow, and reduced to an exact level ſuperficies, it is then divided into quadrangular areas of ſeven feet long, and five feet in breadth, leaving two feet of interval, which is raiſed five or ſix inches and excavated into an aqueduct for conveying water to every area, for which purpoſe they have a well in every cultivating field.

'The ſeeds are ſown in October or November. The plants are allowed to grow ſix or eight inches diſtant from each other, and are plentifully ſupplied with water. When the young plants are ſix or eight inches high, they are watered more ſparingly. But the cultivator ſtrews all over the areas a nutrient compoſt of aſhes, human excrements, cow-dung, and a large portion of nitrous earth, ſcraped from the highways and old mud walls. When the plants are nigh flowering, they are watered profuſely to increaſe the juice.

'When the capſules are half grown, no more water is given, and they begin to collect the opium.

'At ſun-ſet they make two longitudinal double inciſions upon each half-ripe capſule, paſſing from below upwards, and taking care not to penetrate the internal cavity of the capſule. The inciſions are repeated every evening, until each capſule has received ſix or eight wounds; they are then allowed to ripen their ſeeds. The ripe capſules afford little or no juice. If the wound was made in the heat of the day, a cicatrix would be too ſoon formed.—The night-dews, by their moiſture, favour the exſtillation of the juice.

"Early in the morning old women, boys, and girls, collect the juice, by scraping it off the wounds with a small iron scoop, and deposit the whole in an earthen pot, where it is worked by the hand in the open sun-shine, until it becomes of a considerable consistence: it is then formed into cakes of a globular shape, and about four pounds in weight, and laid into little earthen dishes to be further exsiccated. These cakes are covered over with the poppy or mhaum leaves, and dried until they are fit for sale. Opium is frequently adulterated with cow-dung, the extract of the poppy-plant procured by boiling, and various other substances which they keep in secrecy.

"Use and Abuse.—The seeds are sold in the markets, and are reckoned delicious eating; they are used in emulsions, and enter into the cooling prescriptions of the Hindostan physicians.

"Opium is here a considerable branch of commerce. There are about six hundred thousand pounds of it annually exported from the Ganges, most of which goes to China and the Eastern Islands, where it is usually sold from two Spanish dollars and a half, to six or seven dollars per pound. But the poor cultivator is obliged to sell his opium for less than half a dollar per pound, and pay out of that his rent, taxes, servants, and all charges. This may seem incredible to those who have not considered what monopolies can produce.

"The good and bad ules of opium are well known, and described in European books: the natives apply it to the same purposes, only they make a better use of it: they take it internally as a cordial, by which they are agreeably inebriated at a small expence. It is supposed to give vigour and courage, and is taken previous to all daring and arduous attempts; but too frequent use of it emaciates the person, and a languid stupefaction appears in his countenance.—In the late famine 1770, it was purchased by the unhappy sufferers at exorbitant prices, to allay the cravings of hunger, and to banish the dreadful prospect of death. Opium is beat up with a few cooling seeds in form of a cataplasm, spread upon a leaf of the Ricinus, and applied to tumefied glands, particularly to difeased swelled testicles; for which purpose it is not inferior to any European prescription.

'The Chinese smoke opium with their tobacco as the greatest delicacy; and after the ceremony of salutation, it is the first compliment paid to a visitor or stranger.

'The Malays both smoke and chew opium to excess.

'I have omitted the description of the plant, as it is to be found in every botanical writer: it is the *papaver somniferum* of Linnæus: it grows in Britain without care, to be a much handsomer plant than in this country with the utmost art. Opium may probably be produced in Britain or America upon grounds of little value, and give employment to the aged and young, who are unfit for laborious work. One acre yields sixty pounds of opium, which valued only at nine shillings per pound, gives 27 l. per acre produce.'

Art. 29, is an account of *the Amputation in the Ankle with a Flap*, by Mr. James Lucas, Surgeon in Leeds. A list of nine patients on whom it was performed in the Leeds Infirmary is given, with some remarks on the cases, and on the operation

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in general. Although the cure ſeems to have been tedious in all theſe inſtances, yet Mr. Lucas gives his teſtimony in favour of the operation, on account of the advantages reſulting from the power of preſſing the ſtump, when healed, againſt the bottom of the artificial boot; without which, ſuch a machine as preſerves the uſe of the knee joint can ſcarcely be uſed.

In the 30th, Mr. Ford, Surgeon in London, gives an account of *an extraneous Body cut out from the Joint of the Knee.* The operation was attended with perfect ſucceſs; but it may not be improper to inſert a note ſubjoined to this paper by the Medical Society:

"The Society have been informed of ſeveral caſes in which this "operation has been performed; ſome, like this, have healed up, "without any trouble; others have been followed with violent in- "flammation, fever, and death itſelf. And a diligent obſerver of "ſuch caſes thinks, that the ſucceſs in ſome, is owing to the healing "of the wound by the firſt intention, and that the danger and fatality "of others proceeds from a ſuppuration coming upon the wound, "which preſently diffuſes itſelf over the whole cavity of the joint "and adjacent parts. And, therefore, that beſides ſuch chirurgical "management as may be thought beſt for keeping the lips of the "wound in perfect contact, the limb ſhould be kept immovable, "and as in this caſe, every thing ſhould be avoided that can either "irritate the part, or heat the body."

Article 31, is the caſe of *an encyſted Tumour in the Scrotum, which took its Origin from the Urethra, and contained a great Number of calculous Concretions as well as Urine*; by Mr. Joſeph Elſe.

Then follows a caſe of *Suppreſſion of Urine from a Slough in the Urethra*, by Mr. John Andree.

Some *further Remarks on the Treatment of Conſumptions*, by Dr. Fothergill, are contained in the next Article. They are deſigned as ſupplemental to an excellent paper on the uſe of reſinous medicines in this complaint, communicated to the Public by the ſame Author, in the laſt volume of *Medical Obſervations.* The ſubjects of the preſent eſſay are others of the capital remedies employed in phthiſical caſes; the bark—elixir of vitriol—repeated bleedings—veſicatories—Briſtol water—change of air and climate—and exerciſe. It is impoſſible for us to give an abridged view of a ſet of obſervations, related with all poſſible conciſeneſs, unconnected by any ſyſtematic plan, and very various in their ſubjects. Practitioners will, we doubt not, receive much pleaſure and improvement from the ſentiments of ſo eminent a phyſician on theſe intereſting topics.

Dr. Fothergill cloſes this volume, to which he has contributed ſo liberally, with *Obſervations on Diſorders to which Painters in Water-colours are expoſed.* He had frequently found artiſts in this branch violently afflicted with the diſeaſe uſually diſtinguiſhed by the name of *Colica Pictonum.* This he was led,

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on reflection, to attribute to a practice many of them have of applying their pencil, charged with pigments frequently prepared from poisonous minerals, to their lips, while studying their subject. This suspicion receives confirmation from a case here related, which occurred to Baron Dimsdale, of a child eight years old affected with an obstinate complaint in his bowels, which no medicines were able to remove, till a habit he had acquired of continually sucking the pencils with which he painted for amusement was discovered and obviated. That the painted toys which children are so apt to put in their mouths when given them to play with, may be a cause of some of their complaints, is mentioned as suggested by Dr. Heberden to the Author of this paper.

An Appendix, containing some cases communicated by Mons. Raymond, Physician at Marseilles, which, by accident, were not inserted into the body of the work, is added to this volume. The two first are of the bite of a mad dog: one of which, notwithstanding the use of almost every prophylactic, terminated in a fatal *hydrophobia*; the other, treated in a very similar manner, was not succeeded by any complaint. The most probable cause of this difference was, that the latter person was bitten through a leather shoe, the former through a stocking. Mention is just made in this paper of a fact which, from its singularity, would seem to deserve a more circumstantial relation, an hydrophobia consequent upon a phrenetic attack, without having been preceded by the bite of any animal.

The latter series of cases relate to *the Cure of Suppression of Urine in the Kidneys, by the Application of Blisters to the Loins.*

On a retrospect of the materials of which this volume is composed, we cannot doubt of its favourable reception from the faculty in general; and we hope that a sense of the high reputation which the publications of this Society have justly acquired will animate its members to continue to enjoy, and to deserve, the approbation of their brethren.

Art. II. *Conclusion of the Account of Three Dialogues concerning Liberty.* See our last.

IN the second Dialogue, the two friends resume the subject of their discourse; and the Gentleman who sustains the inquiring part begins with observing, that some things, which all writers on political questions speak much of, were unnoticed in the preceding evening: such as, *the State of Nature, the Rise of civil Government, a Compact, Religion, &c.* in all which things the liberty of mankind is thought, with abundant reason, to be very much concerned. With regard to these things, therefore, he wishes to demand some explanation.

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This being readily undertaken by the principal Speaker, it is remarked, that a tolerable notion of *the ſtate of nature* may be formed from what has been ſaid in the firſt converſation; for in that was contained a deſcription of *the ſtate of nature* in its earlieſt period; and writers uſually chuſe to diſtinguiſh the earlieſt period, as that, in which they conceive man to be in *the ſtate of nature.*

'As for thoſe, continues our Author, who are ſo very curious in their reſearches, concerning *the ſtate of nature*, as to conſider man as a being abſtracted from ſociety, and naturally unſociable; as an individual totally unconnected with his fellow creatures; we may leave them to the enjoyment of their own ſpeculations; which, notwithſtanding the diſcovery of a *wild boy or two*, are entirely vain and chimerical; becauſe men never have, *naturally*, exiſted in ſuch a ſtate at any time whatever.

'When we diſcourſe of men, as being in *the ſtate of nature*, to diſtinguiſh their manner of exiſtence, before their entering into any formal government; it is a phraſe, which may ſerve very well for that purpoſe: but if we conceive (and it is generally ſo conceived) that as ſoon as men ſubmit themſelves to government, they are no longer *in their natural ſtate*, it is a very great miſtake.—It is true, they have varied the ſtate they were in, before their ſubmiſſion to government, but that variation does not induce an annihilation of the laws of nature; or, in other words, it does not make void *the ſtate of nature*, conſidered as a ſtate, in which men lived obedient to the true laws of nature, not enforced by political government: it is the injurious part of *the ſtate of nature* (which ariſes from the want of ſome certain and ſufficient power, to enforce an equal and due obedience to the laws of nature) that men mean to get rid of, by ſubmiſſion to political government.—All the other parts of *the ſtate of nature*, they mean to preſerve by that very ſubmiſſion.—So that when men enter into political government (if upon right principles) they are as much in *the ſtate of nature*, as they were before they entered, with this difference only; that by the force of *a good government*, the laws of their nature will be preſerved in much greater purity, than they could be in the ſtate of nature for the want of that force.—So much for *the ſtate of nature*, conſidered in this particular light.

'But for my part, I cannot but think it a very unphiloſophical diſtinction, to ſuppoſe men to be *out of a ſtate of nature*, when they ſubmit themſelves to government; or indeed ever to ſuppoſe them to be out of their natural ſtate at all, *unleſs when they violate the true laws of their nature*; and that we know they frequently do, under government, as well as before their ſubmiſſion to government.

'Now if the violation of the true laws of human nature, do (as being an anti-natural thing) put men into an *unnatural ſtate*; and if to correct and reform ſuch violations, be to reduce men to their *natural ſtate* again; and if that can only be effectually done by the help of *good* government, muſt we not conclude, that the true end of government is to keep men in their natural ſtate? And that men, under

under ſuch government, are really much more in a natural ſtate than they were, when under no government at all?'

Much ambiguity, our Dialogiſt thinks, would have been avoided, if, inſtead of the words, *in the ſtate of nature*, or *not in the ſtate of nature*, the terms, man *in his natural ſtate, or not in his natural ſtate, had been employed.* This point he properly illuſtrates, and then proceeds to a farther explanation of his ſubject as follows:

'Man in his rudeſt ſtate bears a nearer reſemblance to other animals; other animals, we allow, are kept in their natural ſtate by laws which act *inſtinctively* upon them, and partake but very little, if at all, of the rational faculty: ſo that we think ourſelves certain, that they are true to the laws of their nature: and thus making them a meaſure for man, we ſuppoſe him to be more truly in his *natural ſtate*, the nearer he approaches to the condition of other animals: and that may be true, as far as concerns his animal functions *merely*. But it ought to be conſidered, that the peculiar and diſtinguiſhing faculties of the human mind, which ſeem to infer a power of judging of the propriety of human actions, and a power of chuſing or refuſing to obey the dictates of nature, make a very conſiderable difference between the nature of man and of other creatures, and prove him to be intended for another and a much higher ſphere of action. I ſee no cauſe therefore to conclude, that the rudeſt and leaſt cultivated is more properly the natural ſtate of man, on account of its approximation to the condition of brutes; but rather the contrary. There is no doubt indeed, as I ſaid before, that man, in the animal or inſtinctive part of his nature, hath a great ſimilarity to other creatures: but to paſs away a life in the exerciſe of the animal faculties only, would hardly be deemed natural in a human creature: yet ſuch nearly is the ſavage ſtate. Now what other concluſion can be juſtly drawn from all this, but that man in a ſavage or uncultivated ſtate is *in the loweſt and leaſt improved ſtate of human nature; and in that which approaches the neareſt to the brute creation?*—

'It is, no doubt, the proper place to commence at, in the hiſtory of human nature; and that is the only uſe that ought to have been made of it. But to ſuppoſe men to be *out of their natural ſtate*, as ſoon as they begin to form plans of government, and to invent the uſeful and ornamental arts of life, is as irrational as to ſuppoſe ants out of their natural ſtate, when they ſtore up their hoards againſt winter; or bees, when they conſtruct combs for their honey.'

Our ingenious Writer, after having ſhewn, with great preciſion and good ſenſe, that a creature formed as man is, with ſuch faculties, ſenſes, and mental powers, is by *nature* moved, according as particular circumſtances ariſe, to form and to ſubmit himſelf to political inſtitutions, and to invent and cultivate arts uſeful and ornamental to life, and neceſſary to his well-being; comes to the origin of civil government, which he thus briefly delineates:

'If the principles of nature have exiſted at all times, in all men, (and to believe otherwiſe muſt ſurely be very unphiloſophical) is it not eaſy to perceive, that the paſſion which impels us to the propagation of our ſpecies, together with its conſequent affections; that the neceſſitous ſtate of men without reciprocal aſſiſtance; that the mutual ſtrength and ſecurity, which the union of numbers gives to a body of men, and the attracting pleaſures of converſation and ſociability; do all ſeverally and unitedly draw men, neceſſarily, into ſociety?——Why may we not believe then, that a ſmall number of men, in a ſtate of pure ſimplicity, might live amicably together, under the ſole influence of the laws of their nature, at leaſt for ſome time; and that ſmall irregularities might be corrected by ſhame, by fear, and by reproof?——Greater crimes, from the dread all men would have of their extending to themſelves, would naturally excite them to think of the means of prevention. They would, doubtleſs, congregate, and conſult for the general ſafety; and, in their defence, would form rules, inſtitutes, or civil laws, by the energy of which they might hope to ſecure themſelves from ſuch enormities in future. As crimes increaſed, ſo would civil inſtitutes; and ſo a body politic would as naturally be produced, as any other effect in nature.'

It being here aſked, whether it is not hard to conceive, how, from ſo ſimple an origin, ſo great a diverſity of governments could ariſe, the Author endeavours to remove the difficulty; and then proceeds to the conſideration of the original compact, with regard to which he makes a number of acute and judicious obſervations.—Granting the exiſtence of a formal or an implied compact in every ſtate, what may one naturally ſuppoſe to be the foundation and object of ſuch a compact?—The *object* muſt be general good or happineſs; and if ſo, the *foundation* muſt be on juſtice.—It cannot otherwiſe be a fair compact: for if the intereſt and advantage of one, or a few only, be aimed at and obtained, to the oppreſſion of the reſt, it is nothing leſs than deceiving and over-reaching the oppreſſed party; and therefore ſuch a compact muſt be, in its nature, void.—There can be no *juſt* political compact made contrary to the true principles of human nature; becauſe if the foundation of ſuch compact muſt be on *juſtice*, the determinations of *juſtice* muſt be regulated by theſe principles. Men, from a ſenſe of the excellence of theſe principles, being moved with a deſire of preſerving them as pure as poſſible, firſt formed civil polities.—No compact can, therefore, be ſuppoſed of any force or validity, which would oblige men, in any manner not conſonant to theſe principles. And thus we find the juſt meaſure of every formal or implied political compact to be the true principles or laws of human nature.

But it has been uſual to view this matter in another light, in which it is preſumed that a people can ſtipulate away the rights and privileges of their nature, in favour of their prince,

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or rulers;—ſo that the people are never ſuppoſed to have any right to aboliſh the authority of their governors, even if it ſhould be judged abſolutely neceſſary for the general welfare of the community.—To talk of a compact on ſuch a foundation as this, muſt be eſteemed, as the Writer juſtly obſerves, an impudent mockery of the common ſenſe of mankind. He endeavours, therefore, farther to explain the nature of this political compact, and to fix it in its *true* point of view, in the following manner:

'When men firſt began to diſregard the impulſes or laws of their nature, and their irregularities and vices pointed out the neceſſity of political inſtitutions; at the commencement of thoſe inſtitutions, the firſt probable appearances of a compact are diſcovered. But here we do not perceive any appearance of a compact between parties, whoſe rights, intereſts, or views are diſtinct or oppoſite: it is rather a general union or agreement of a ſociety of men, in defence of the rights of human nature. It is an agreement to ſubmit to ſuch inſtitutes, laws, and regulations, as may be deemed adequate to the purpoſes of reducing men to, and of retaining them in, a proper ſubjection to the laws of their nature: and the obligations of this agreement, to be juſt, muſt be equal on every member of the ſociety. Will the advocates for unjuſt authority, interrogated he, be able to derive much advantage from a compact of this ſort?——

'But it has been affirmed that when men enter into a political ſociety, they make a formal, or a tacit, ſurrender of their natural rights to that ſociety; and, as it were, compact or agree ſo to do. The drift and tendency of this affirmation is to eſtabliſh the authority of all ruling powers, juſt or unjuſt, and to debaſe and enſlave mankind. But no maxim was ever more falſe, or leſs founded in nature. Men neither do, nor can mean, by entering into government, to give up any of their eſſential natural rights: they mean, by the aid of government, to maintain and ſecure them. They do not mean to ſubjugate themſelves to the will of tyrannical maſters, nor even to political laws, when diſſonant and repugnant to the principles of their nature. Their intention, as well as the true end of government, is quite the contrary. For, if men had paid a punctual obedience to the laws of their nature, the inſtituting of civil laws, and conſequently of civil magiſtrates, would have been quite unneceſſary. Civil laws were inſtituted to enforce obedience to the true laws of human nature. Therefore civil laws, which contradict or are repugnant to the true laws of human nature, are not *in conſcience* binding. And all civil laws, and all civil magiſtracies, ought to be formed, altered and corrected, confirmed or aboliſhed, according as they agree with, or are repugnant to, the true laws of human nature.'

But were we to grant, that under government ſome of our natural rights muſt neceſſarily be waved for the ſuppoſed advantage of the community at large; it muſt alſo, as our Author ſhews, be allowed, at the ſame time, that, in juſtice, no part of

of the rights of nature ſhould be given up by any one, which ought not to be given up by every member of the ſame community. The *juſt equality* of mankind demands ſo much.

The deſign of the original compact being found to be the defence of the natural rights of mankind; when ſuch civil laws, as may be judged adequate to ſuch defence, are agreed on, the manner of putting them into execution becomes the next object of conſideration, and produces *another ſort of compact*, which is entirely relative to the execution: and hence originate all the various powers and authorities of magiſtracy. Here the Writer is led to the examination of the true nature of this kind of compact, which comprehends in it all that is moſt important to civil liberty: and the reſult of his inquiry is, that this compact does not give the magiſtrates any power independent of the people, or independent of the ends propoſed by the people to be accompliſhed by that power. It does not fix them as lords and maſters of the people: it only conſtitutes them executors of the laws or determinations of the people, to which they, with the whole community, are equally ſubject. The compact, ſtrictly ſpeaking, on the part of the people, extends only to the intruſting of the magiſtrates with certain portions of power, which are to be exerciſed in certain modes, with a view to attain ends which may be deemed beneficial to the community at large, and to ſupport the magiſtrates in the execution: and the magiſtrates, on their part, are bound to obſerve the modes, and to purſue the ends, truly and faithfully.

'On the whole, ſays our Author at the concluſion of the ſecond dialogue, the juſt rights of human nature, founded on the divine principles, which the all-wiſe Creator hath originally impreſſed on the human ſpecies, are utterly unalienable *by any means whatſoever!* No rights of princes, no powers of magiſtracy, no force of laws, no deluſive compacts, grants, or charters, can ever entitle any part of mankind to deprive their fellow-creatures of theſe natural rights! All the nations upon earth (thoſe in the moſt ſlaviſh, as well as thoſe in the moſt free ſtate) poſſeſs an innate, inherent, and indiſputable right, to aſſert their *liberty* at all times! Nor can any thing be more glorious than the attempt, founded on juſt principles, even if it fail: for then we ſhall feel the ſublime ſatisfaction of being actuated by thoſe divine principles, which, from their native truth and beauty, as well as from our inward ſenſe of them, we know to be the laws of God!'

The ſubject of the third Dialogue is *religious Liberty*, which is diſcuſſed with the ſame good ſenſe and liberality of mind that are diſplayed upon the preceding topics. A few expreſſions, indeed, have dropped from the Writer, which ſeem to indicate his not being favourable to revelation; but theſe expreſſions are only incidental. His general ſentiments and reaſonings, in ſupport of the right of mankind to the exerciſe of a perfect

freedom in religion, provided they do not offend against the just laws of human nature, have our entire approbation.

ART. III. Lindsey's *Sequel to his Apology, continued.*

IN our Review of the preceding month, we laid before our Readers the general plan of Mr. Lindsey's Sequel to his Apology on resigning the Vicarage of Catterick, with some extracts from the three first chapters of that work. The Author proceeds, in the fourth chapter, to illustrate and establish the interpretation he has given of the beginning of St. John's gospel, by references to various passages of the New Testament; the import of which he unfolds in popular and perspicuous language, at the same time evincing great learning, and a consummate knowledge of the phraseology of scripture.

The particular design of these references, and of the interpretation our Author has exhibited of them, is to shew that Christ received the powers by which he was enabled to execute the part assigned him from the FATHER; i. e. from the Almighty Creator, the great original of all power, and the only source of wisdom; that the SPIRIT of God, by which Christ was guided and assisted, was the same as the *Logos* or *Word* mentioned John i. 1.—that the idea of *two natures* in Christ is not warranted by holy writ—that by the words *Holy Spirit* we are not to suppose an intelligent agent to be intended distinct from the person of the Father, but a divine power and gift—and lastly, that by the expressions *coming from God*, and *God dwelling in Christ*, we are only to understand the divine mission of Jesus, and that high degree of knowledge and power which were communicated to him as the delegate of heaven.

From the passages commented on in this chapter, among other inferences Mr. Lindsey concludes as follows:

'It appears that Christ's knowledge, wisdom, and power, are uniformly and invariably ascribed to the *Spirit of God*. This therefore destroys that most absurd and unintelligible fiction of *two natures in Christ, the one divine the other human*. Because if he had been possessed of a divine nature of his own, it would have been sufficient to have instructed him in every thing, and to have enabled him to work miracles, so that he would not have stood in need of the Spirit of God, or any foreign help.

'These two supposed natures in Christ are the continual refuge both of the learned and unlearned, who will have him at all events, and notwithstanding his own plainest declarations to the contrary, to be *God equal to the Father*. When we allege those sayings of Christ, that he was ignorant of some things, that the *Son did not know the day of judgment, but the Father only* (Mark xiii. 32.) that his Father was greater than he (John xiv. 28.) that he could do nothing of himself (John v. 19.) but received all his power and directions from the Father: the evasion straightway is, that all this is spoken of *his human*

human nature; as if he were composed of two persons, one of which knew, and could do many things, which the other could not know or do, and which the superior nature or person kept concealed from the other. So that although Christ asserts it of his whole person, I myself—my Father is greater than I; we are not to believe him; and in direct opposition to his own words, it is maintained, *that the Father is* NOT *greater than he.*'

* * * * * *

'The promise of the Holy Spirit to the apostles has been much mistaken. And the mistake concerning it has unhappily contributed to bring into the Christian Church a new object of worship, a *third Divine Person*, unknown to the Jews intirely, and to Christians for the first three centuries.—But our Lord speaks of the Spirit as a person only in the same manner as *Wisdom*, Prov. viii. and *Charity*, 1 Cor. xiii. have personal acts attributed to them. And as the intent of bestowing this Holy Spirit or miraculous power on the apostles was to enable them more effectually to propagate his gospel, he describes it under the character of another *advocate*, or assistant that would be sent to them, to remind them of what he had taught them, and to qualify and assist them in teaching the same to others.

'That not a real Divine Person is here intended, but only the extraordinary miraculous gifts which should be bestowed on his followers, is fully proved:

1. 'Because our Lord himself, a little before he took his final leave of his apostles, calls it a power or gift from God: Luke xxiv. 49. *Behold I send the promise of the Father upon you: but tarry ye in the city of Jerusalem, until ye be endowed with power from on high.*

2. 'Because his words plainly intimate, that he spoke not of a person, when he says, John xiv. 26. *the Comforter, the Holy Ghost* (not as we render it, *which is* the Holy Ghost) *whom the Father will send.* For here he himself explains to them, that by the Comforter he meant *the Holy Spirit*; and as they were Jews, they would not be at a loss to understand that he spoke of the same Holy Spirit or power, by which their ancient prophets had been inspired to do miracles, and to deliver the oracles of God.

3. 'Because in the *Acts of the Apostles*, and in the other books of the New Testament, where we have an account of the fulfilment of the promise of Christ, and of the particular mission of the Holy Spirit, we do not find any intelligent agent or person introduced, but only extraordinary divine powers bestowed on the apostles and their converts.'

The fifth chapter of the Sequel contains matter of great importance to the just conception of Mr. Lindsey's question. He sounds the utmost depth of argument, so far as the scriptures of the New Testament are concerned, by which the maintainers of the PRE-EXISTENCE of Jesus support that doctrine. He proves that the gospel of St. John was not written to evince the divinity of Christ—that the various passages of that Evangelist, which have been alleged in evidence of this doctrine, admit of a much more commodious interpretation

upon other principles—and that the aſſerting of ſuch doctrine could not poſſibly have been the intention of the writer of them. He then proceeds to examine the moſt important texts taken from the other writers of the New Teſtament, which have been ſuppoſed to bear relation to this ſubject—and, diſdaining all other authorities, confirms his own interpretation or paraphraſe by the aid of the rules of ſound criticiſm applied to the words of ſcripture: certainly the moſt judicious and unexceptionable mode of proceſs that can be conceived, and indeed the only one which can with any conſiſtency be adopted by a Proteſtant divine.

The following extracts will afford an idea of our Author's execution of this part of his deſign:

'It was the ſentiment of ſome ancient Chriſtian writers, who have therein been much followed by modern commentators, that the three Evangeliſts Matthew, Mark, Luke, ſpeak only of ſuch things as belonged to Chriſt as a man: but that the apoſtle John, in his goſpel, treats of Chriſt's divine nature, or ſtate before he was born of the Virgin Mary; and that having peruſed their writings, and obſerved their deficiency in this reſpect, he undertook to ſupply it. "So that (ſays Theophylact) what none of the other Evangeliſts have taught us, he (John) has thundered forth. For as they confined their narratives to what happened to Chriſt in the body, and ſpeak nothing clearly or expreſsly of eternal generation; it was to be feared that ſome earthly-minded ſouls, who had no reliſh for what was truly ſublime, would thence imagine that Chriſt had no exiſtence from the Father before he was born of Mary: which was really the caſe with Paul, Biſhop of Samoſata: and therefore the great John relates his heavenly generation."

'It has been ſhewn above, and will hereafter more fully appear, that our Evangeliſt does not deſcribe Chriſt in any other capacity, but as a man extraordinarily commiſſioned and impowered by God; or intimate any prior exiſtence belonging to him before his birth of Mary; nor does he differ from his fellow Evangeliſts on this point, unleſs it be that he more induſtriouſly and at large records thoſe ſayings of Jeſus, in which he declared that he received his being and all his powers from God.'

* * * * * *

'John xvii. 5. "*And now, O Father, glorify thou me with thine own ſelf, with the glory which I had with thee before the world was.*"

'It has been too haſtily and erroneouſly concluded from this part of Chriſt's prayer, that he is aſking Almighty God to beſtow upon him ſomething of which he had been in poſſeſſion *before the world was*; but which he had voluntarily relinquiſhed when he had his birth from his mother Mary. How little foundation there is for ſuch a concluſion will appear by attending to the following circumſtances pointed out by our Lord himſelf, in this very prayer, viz. 1. the date and commencement of that *glory* which he requeſts; 2. his manner of ſpeaking concerning the ſhare which his diſciples were to have with him in it; 3. the nature of the *glory* itſelf. For,

1. 'He

1. 'He himself says, ver. 4, 5. *I have finished the work which thou gavest me to do: and now, O Father, glorify thou me, &c.* This shews that the glory he prayed for was to be subsequent to the faithful discharge of his duty to God in this life, and the reward of it. He declares the same, Luke xxiv. 26. *Ought not the Christ to have suffered these things and to enter into his glory?* And so also 1 Pet. i. 10, 11. *Of which salvation the prophets have enquired—: searching what or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.* So that his glory was something hitherto unpossessed and future.

2. 'Verse 22. He says—*the glory which thou gavest* (rather *hast given*) *me, I have given them.* Observe his words carefully. The glory that he speaks of, God, he says, had given to him. Not that it was already bestowed upon him; for then there would have been no occasion to pray for it. But the heavenly Father had promised to bestow it; and therefore he speaks of it as already given, because by the promise of God, which can never fail it was as fully his own, as if he had been in actual possession of it.

'And in like sort, *he had given this glory*, he here saith, *to his disciples*, i. e. promises it to them (John xiv. 1, 2, 3. and at other times) had given it to them by promise, and thereby insured it to them as much as if they were already possessed of it.

'And therefore, as our Lord says, that his Father *had given him* the glory he prays for, though it was not yet bestowed, but only promised to him: so does he say, that *he had glory with God before the world was:* not that he had really been in possession of it before the world was, but because it was destined for him by God, known unto whom are all his works from the beginning, Acts xv. 18. in the same manner, 2 Tim. i. 9. Eph. i. 4. God is said *to have chosen us*, and, *to have given us his grace before the foundation of the world, before the world began*; although we had then assuredly no being. And Matt. xxv. 34, where our Lord describes the blessing of those who shall have promoted his gospel, the cause of truth and righteousness: he says, *Come, ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world.*—He might have said, "inherit the kingdom *which you have had with God* before the foundation of the world."

3. 'What is the glory that Christ here requests the heavenly Father to bestow upon him?

'We may assure ourselves, that as all prayer ever ought to be, so Christ's prayer now would be suited to his character, present circumstances, desires, and expectations. What then so proper and natural for the holy and benevolent Jesus, at the close of life, to ask of the Supreme Father, and sovereign disposer of all things, as the success of that gospel, by which the virtue and happiness of mankind was to be promoted; which had been his sole aim and pursuit, for which he had lived, and for which he was about to die! to suppose him to pray for his own private happiness and advancement; and to animate himself with a prospect of that from God, as in the common opinion of the glory he sought, would not be suitable to that

perfection of moral character which we cannot but ascribe to him, nor acting up to that idea of the most enlarged universal benevolence which seems to have actuated him.'

* * * * * *

'Philip. ii. 5—9. "*Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross: wherefore God hath highly exalted him, &c.*"

'It is commonly presumed, that this passage conveys a full proof of Christ's pre-existence; and that the *form of God* here spoken of, relates to the splendid condition of being, which he possessed before his appearance in the world, or was *found in fashion as a man.* An unprejudiced examination of the apostle's words will probably shew, that he did not intend to convey any such thing by them.

'He is obviously recommending humility and obedience to God by the example of Christ; but these are the virtues of a creature, and cannot belong to God. This therefore bespeaks Christ to have been the creature of God, though greatly favoured and beloved. His high rank, eminence, and dignity, from which he as it were descended, is described by his being *in the form of God.*

'This *form of God* was something possessed by Christ when he was upon earth. For the apostle speaks of it as belonging to Christ Jesus, names which marked him out as a man amongst men. It is, moreover, no part of St. Paul's inquiry or concern here, who or what he had been in a former condition of being, supposing there had been any such. He would certainly point to what fell within the observation of beholders, and not to a part of the character of Jesus, which was unknown, and never explicitly mentioned by the apostle; I would say, never mentioned at all. St. Paul also, as will soon be perceived, speaks of our *Lord as laying aside this form of God while he was among men; not before he came among them.* And the expressions used by him, confirm this, ἐν μορφῇ θεοῦ ὑπαρχων' *being* in the form of God, as our translators have well rendered it; not ὑπαρξας, *having been*, and it seems emphatical here; although the present time is sometimes put for the past.

'The term μορφη, *forma, facies, figura,* imports the outward form, face, resemblance of any thing or person, in opposition to its real internal nature and constitution. We are then to inquire, what might be that form or appearance of God which Christ wore upon earth? Now this evidently consisted in those extraordinary endowments of a divine wisdom and power, which shone forth in him: by which he spoke so as never man spoke, knew the hearts of men, healed the sick, restored sight to the blind, raised the dead, multiplied a few loaves to the feeding of many thousands; in short, *resembled* God, and not weak, frail, indigent man.

'This was his great dignity. Next follows the account of his humility; *he thought it no robbery to be equal with God,* says our English version. But this was no proof in the least of his humility; but the

. Common ſenſe therefore, and all juſt criticiſm, muſt ap-
e better interpretation given by the learned Dr Clarke, and
ſupported with great ability, and the teſtimony of the moſt
Chriſtian writers; viz. *being in the form of God, he did not
t as a prize to be haſtily catched at to be like God*; did not
covet to be honoured for his Godlike powers; was not am-
f diſplaying them.
his humility went farther. *He made himſelf of no reputation,*
ωσε, *emptied himſelf*, laid aſide all theſe high powers and pre-
, as if he had not been poſſeſſed of them, ſave where the
God and benefit of mankind called him forth to exert them,
ded all praiſe and honour of men on that account.
took (rather, leaving out the connecting particle, *taking*) *upon
orm μορφην of a ſervant*, or ſlave, who has nothing that he
own (*the Son of Man hath not where to lay his head*, Matth.
) and whoſe province it is to ſerve others; (*the Son of Man
to be miniſtered unto, but to miniſter*, Matth. xx. 2 8). Thus
ſide the *form of God*, during his abode here below, and took
of a ſervant.
was made in the likeneſs of men; *was* or *being in the likeneſs*
for St. Paul is not declaring what God made Chriſt, but
conducted and demeaned himſelf; and is carrying on the
on of his humility: and he obſerves that he had nothing,
ed nothing to diſtinguiſh him from ordinary mortal men,
poſed to the ſame ſufferings, and all our ſinleſs infirmity;
τι ΑΝΘΡΩΠΩΝ γινομενος, John i. 14. Rom. viii. 3, &c.
apoſtle now deſcends to the laſt ſtage of our Lord's humi-
he could ſink no longer.
being found in faſhion as a man, he humbled himſelf, &c.
ng in the circumſtances and condition of a mortal man
ς ΑΝΘΡΩΠΟΣ, taking nothing upon him beyond the rate
common mortals; although he had power to have reſiſted
come his enemies, he ſubmitted to the moſt barbarous uſage,
oſt cruel infamous death, *in obedience to God*, John x. 11.
refore God hath highly exalted him.] His exaltation was not
rd of his humility in ſtripping himſelf of any ſuppoſed dig-
appineſs enjoyed in a former ſtate of being; for the apoſtle
the leaſt intimation of any thing of that kind, and ſpeaks
his preſent conduct and behaviour. But it was the re-
his labours, and innocent and virtuous ſufferings unto death
uſe of truth and righteouſneſs.
re is a very beautiful, and, as appears to me, juſt illuſtra-
his much controverted paſſage in Vol. III. p. 251, of the
al Repoſitory, which gives additional ſtrength to the interpre-
re adopted.'

[*To be concluded in our next.*]

Art. IV. *A Second Voyage round the World, in the Years 1772, 73, 74, and 75.* By James Cook, Esq. Commander of his Majesty's Bark the Resolution. Undertaken by Order of the King, and encouraged by a Parliamentary Grant of £20,000. Drawn up from authentic Papers, and the Journals. 4to. 2 Vols. Almon.

It is well known that the journals, or other writings, in general, of all the people who made the voyage above-mentioned, were seized by official authority, in order (as we suppose) not only to prevent imperfect or fallacious accounts from being circulated in the Public, but to conceal from other nations, for a certain time, whatever government might think it expedient to secrete,—at least, for the present. The same means were used with respect to the former voyages on discovery in the southern hemisphere, performed by Messrs. Wallis, Byron, Carteret, and Cook, whose papers were published by the late Dr. Hawkesworth; and yet, notwithstanding these precautions, several details of all these voyages have stolen abroad, exclusive of the accounts published, or *to be* published, by the appointment of the Admiralty.—Of Capt. Cook's last, or *second* voyage (the particulars of which, by authority, have not yet issued from the press) a *Journal* was published about six months ago; see Review for April, p. 159: and here we have another performance, on the same subject, of similar origin, and unknown Authorship.

It is probable that the present, as well as the former narrative of Capt. Cook's second voyage, is compiled from some journal which was withheld when the writings of the several persons on board, relative to the expedition, were *supposed* to have been *all* sealed up, for the inspection of the Admiralty-office: or, perhaps, if delivered up, it was returned to its *original author*, as containing nothing that might entitle it to detention.—Be this as it may, we suspect that some *other author*, more accustomed to the business of book-making, hath been concerned in the publication; that some *embellishment* was deemed necessary; and that the work hath, accordingly, undergone such *improvement* and transformation as might at once serve to entertain and impose on its readers.—A meagre journal of nautical particulars—latitudes, longitudes, winds, bearings, distances, currents, &c.—would have been dry, tedious, and unintersting to *the million*, but a dash of the marvellous would give life and spirit to the piece. To *the marvellous*, therefore, the industrious and *ingenious* Editor has had recourse *; and poor injured

* And yet he scruples not to cry out, with Cicero,

Ne quid falsi dicere audeat, ne quid veri non audeat!

But a nameless Writer may make what professions he pleases. If he blushes, who sees it?

TRUTH

TRUTH is left to ſeek redreſs from the ſlow, though ſure operation of TIME,—which "brings to light all the hidden things of darkneſs."

It is *not* to be ſuppoſed that any member of the ſociety of Monthly Reviewers accompanied Capt. Cook, or Capt. Furneaux*, in their circumnavigation of the globe, in order to qualify himſelf for the taſk of criticiſing the printed accounts, genuine or ſpurious, of their voyage, which might happen to be publiſhed; nevertheleſs, we are enabled to decide on many particulars related in the narrative before us, by ſuch authority as, we preſume, will not be diſputed, even by the Editor himſelf:—on whom we are bound to paſs our cenſure, by that reſpect which is due to the Public, and to our own characters—as the vigilant and faithful detectors of every ſpecies of literary fraud and impoſition.

The paſſages contained in the following ſelection, are, *on the authority of Capt.* COOK, all pronounced to be *falſe*; and we give them without any other regard to method, than the ſucceſſive order in which they occur in the book.

P. 14. Deſcribing the climate, and productions of the country, at the Cape of Good Hope, the Author ſays, 'their cabbages and colly-flowers weigh from 30 to 40 pounds, their potatoes from 6 to 10, raiſed from ſeed brought from Cyprus and Savoy.' This amplification reminds us of the *monſtrous cabbage* and *great pot* in the jeſt book.

P. 15. A midſhipman of the *Reſolution* plunges his hanger into the body of a ſailor belonging to the *Adventure*; and then runs a black man through with a ſmall ſword. The Author ſhould have added, to complete the ſtory, that Capt. Cook ordered the body of the ſailor to be ſalted and boiled, to eat, by way of pickled pork, with the great cabbages and colly-flowers mentioned in the preceding paragraph.

P. 19. Somewhere, between *So.* latitude 54 and 59, 'ſaw an iſland of ice, on which were hundreds of penguins, and ſome animal *reſembling a man.*' There is no reſemblance of truth in this latter circumſtance.

P. 20. Dreadful alarm of fire on board the Reſolution, in the foreſail room, directly over the magazine; *but never before heard of by the Captain.*

P. 24. 'Heard bitter cries in the night,' (at New Zealand) but they were heard by the Author only.

P. 25. Part of the ſhip's crew being aſhore, 'they were alarmed with a voice from the ſhip, "Come on board, come

* Capt. Cook's conſort, in the *Adventure*, which ſeparated from the *Reſolution*, in a hard gale, ſoon after their arrival at New Zealand.

on board, the Indians are coming down." This voice, too, was heard only by the Author: whoſe auricular powers ſeem to have exceeded thoſe of every other man that accompanied him in the voyage!

P. 37, 38. Two Indians fighting a duel, one kills the other, and *broils him for ſupper*. What kind of ſupper does the *inventor* of this horrid ſtory deſerve?

P. 42. A ſtory about Capt. Cook's bargaining with the Otaheiteans for a ſupply of hogs, for the ſhip's company;' *equally fabulous*.

P. 43. A ditto, concerning a quarrel with the Otaheiteans.

P. 50. At the iſland of Amſterdam, an Indian woman *killed* by a ſhot from the pinnace; but ſtill alive and merry, for ought the author of this ſtory knows to the contrary: her hurt was of nearly the conſequence of a flea-bite.

Ibid. 'Some of the natives on board ſtole the ſhip's log-book, and ſix others out of the maſter's cabbin. They were not miſſed till the thief was got into his canoe, and had put off. Our pinnace purſued him, and as ſoon as it came along ſide of the canoe, the Indian jumped into the ſea, dived like a fiſh, and came up again at a conſiderable diſtance from the pinnace; but one of the ſeamen took the boat hook, hooked him by the belly, and tore out all his entrails, then left him, and brought the miſſing books on board.' *Another* flea bite, finely embelliſhed, indeed! but with as little regard to truth as that other tale, in the ſame page, where the embelliſher aſſirms that 'the marines landed, and fired upon the natives, many of whom were killed and wounded: whereas, if *our authority* is to be credited, the marines *never fired a ſhot on the iſland*.

P. 64. At the iſlands called the *Marqueſas*,—'April 9, this morning a little ſquadron of ſailing canoes came to view the ſhip. Among them were two canoes, on board of which two of the Indian chiefs or kings were embarked. They came along-ſide the ſhip, drew up in line of battle, and performed a kind of manual exerciſe, at the command of a man who ſtood erect in the middle of a canoe. This naval review, with which theſe Indian admirals attempted to entertain our officers, was divided into ſeveral parts. They performed their evolutions with great exactneſs, changed their diſpoſitions frequently, and with a ſurpriſing dexterity, and between each diviſion an old man ſounded a conch, which regulated all their motions. The men in the canoes that paſſed in review were all armed with ſpears: after it was over they ſung a ſhort ſong and came on board. Our officers were exceedingly diverted with this uncommon exhibition, *in which the ſeveral methods of attack and defence, line of battle a-head and abreaſt, were diſplayed with great ſkill and judgment, and marked a diſcipline among them not unworthy the obſervation*

ſervation of a Britiſh ſeaman.'—How ingenious!—not the Indians,—but the Author.

P. 75. At Huaheine, an iſland in the neighbourhood of Otaheite, a ſhooting party being aſhore, and the Indians ruſhing upon them, the maſter's mate 'ſhot one Indian through the thigh, *and another through the body.*' No man was ſhot through the body, nor was there any foundation for the words printed in *italic.*

P. 78. At the iſland of *Anamocha*, the launch going aſhore for water,—'the natives robbed the cooper of his adze, and ſtole two muſkets,—which made the waterers fire at them ſeveral times, in hopes that they would bring the things back again; but this having no effect, the great guns were played upon the trees and houſes—but without effect alſo: we then boarded their canoes, drove the natives overboard, and brought the canoes away. This manœuvre ſucceeded.'—*This was* NEW *to the Captain when he ſaw it in print!*

P. 81. At *Manicola.* 'One of the Indians, in a canoe, attempted to rob the cutter, but being ſtopped by the boat keeper, he bent his bow to ſhoot him. Some of the other Indians laid hold of him to prevent him, but he diſentangled himſelf from them by ſtruggling, and bent his bow again. The Captain, who kept his eye upon him, at this inſtant, fired at him,—and the ball went through his head. He let his bow and arrow fall, clapped his hand to his head, and died.'—*As true as the reſt.*

Several other facts*, equally remarkable, have been pointed out to us; but we are tired—and ſo, no doubt, are our Readers.

* Some of the falſehoods enumerated in this Article, have alſo been very properly noticed in the Gentleman's Magazine: with other particulars, equally diſhonourable to the Author of '*The Second Voyage.*'

ART. V. *A ſhort Hiſtory of Engliſh Tranſactions in the Eaſt Indies.* Small 8vo. 3 s. ſewed. Almon, &c. 1776.

THIS is a very portentous Writer, and he ſeems to augur no great good to this country; ſo that many of his readers will be apt to regard him as the graceleſs kings of Iſrael did the Lord's prophets. The wealthy *Engliſh* nabob, in particular, rolling in the plunders of the Eaſt, will be ready to exclaim with the wicked Ahab, "I hate him, for he prophecyeth no good unto me †." Like the *good prophets* of old, however, the Author (we apprehend) ſeeks not, by unwelcome tidings, to drive us to a fruitleſs deſpair, but would rather ex-

† 2 CHRON. xviii.

hort

hort us, by a timely *repentance*, to deprecate the wrath which threatens us, and, by *amendment*, avert the impending judgments.

'The treaty of peace, ſays he, concluded at Paris the 10th of February, 1763, between the Kings of Great Britain, France, and Spain, placed the crown of England in the poſſeſſion of an extent of dominion, unknown to any former period of our hiſtory.

'This increaſe of empire has opened a field for tranſactions under our government, equally new and important; and ſome events have taken place within the limits of the Britiſh empire, ſince the laſt war, not very common in the hiſtory of the world.

'Some of thoſe tranſactions appear to be of a nature that will draw after them conſequences greatly to the prejudice of the government and people of England, if not prevented by ſuitable remedies. And as the knowledge of the diſeaſe ever ſeems neceſſary to the cure, the deſign of this work is to give a ſhort ſtate of the evidence, by which theſe tranſactions have diſcloſed themſelves to our view. At preſent they lie hid in volumes of ſo great a ſize, that one may reaſonably conclude, it is but a ſmall part of the Public who have examined them in ſuch a manner, as to draw juſt and ſatisfactory concluſions from them.

'I have long wiſhed to ſee ſuch a ſtate of theſe tranſactions, as would anſwer this purpoſe; and it is in conſequence of nothing of this kind appearing from any other hand, that I have ventured to attempt it. And after the reader has ſeen the facts, with the authorities on which they are related, he will uſe the liberty which he has a right to uſe, both in the credit he chooſes to allow to the evidence itſelf, and then in drawing his own concluſions: my deſign being only to give a ſhort ſtate of ſome tranſactions, which have taken place under our government ſince the late war, and to endeavour to place them in, what appears to me, their true light. And if what I have done ſhould only prove an introduction to ſuch an inveſtigation, as may make them rightly underſtood, and lead to the remedies that may prevent the conſequences which I have thought would flow from them, then I ſhall conſider my labour well beſtowed. But if the evidence I have taken to be true, is ill founded, or any thing I have ſaid unjuſt, then I would wiſh it all to go for nothing. But I have here preſented nothing to the reader, but what I believe to be true; and the evidence of the tranſactions I have related, is the beſt I could meet with; and I am not conſcious of repreſenting any thing with a view to injure any man; and if I ſhould offend I can at leaſt ſay it was not my deſign. I have related theſe tranſactions, wherever I could, in the very words of thoſe who had the greateſt ſhare in their execution. And if any gentleman ſees I have miſtaken his meaning, or been miſinformed of facts, I wiſh to correct both, as the cauſe I would ſerve, however weakly, has no occaſion to avail itſelf of any miſrepreſentation; and it will be a ſervice done to the cauſe of truth (ſhould the Public call for any future impreſſion) by any gentleman who will take the trouble of pointing out a miſtake. And notwithſtanding the trouble I have had to pick this little work out of the *heap of* materials about me, I ſhall think myſelf happy indeed,

ſhould

ſhould it be the occaſion of a thought, to induce thoſe who command, to increaſe their knowledge in what they ought to preſcribe; and thoſe who obey, to find a new pleaſure reſulting from their obedience.

'The tranſactions in the Eaſt Indies, making a material part in the period of our enquiry, it may be ſatisfactory to the reader, to run over a brief ſtate of the principal occurrences in that part of the world, from the beginning of the late war.'

The *Introduction* exhibits a brief view of the Britiſh affairs in the Eaſt Indies, from the beginning of the late war, which broke out in 1756, to the peace of Paris in 1763. This period includes the horrid ſtory of the black-hole, ſo affectingly related by Governor Holwell; the conſequent deſtruction of Serajah Dowla, thro' whoſe thoughtleſs cruelty the abovementioned tragedy was acted; the elevation of Jaffier Ally Khan to the muſnud * in 1757; the depoſing of this nabob by the Engliſh who had ſet him up, in 1760, and the placing his ſon-in-law Coſſim Ally Khan in his ſtead; the defection of Coſſim from the Engliſh intereſt; his league with the nabob Shujah Dowla, and the conſequent war between the Company, on the one part, and the united forces of the Mogul, Shujah Dowla, and Coſſim Ally Cawn on the other. The defeat of the allies, and Major Carnac's reſignation of the command of the Company's forces, concludes this introductory part of the work.

Chap. I. of what is properly *the Hiſtory of the Tranſactions in the Eaſt Indies*, gives us the ſtipulations between France and England, by the Eleventh Article of the treaty of Paris, relative to their territorial acquiſitions in the Eaſt Indies; the entrance of the Britiſh crown-troops into the ſervice of the Company, at the end of the war; the mutinous ſtate of the army; and the horrible puniſhment inflicted for deſertion. This laſt circumſtance we ſhall give in the words of Col. Munro, in his evidence before the Houſe of Commons:

"In April, 1764, I was under orders from his Majeſty's Secretaries of State and War, to return to Europe with ſuch of his Majeſty's troops as did not chooſe to enliſt into the Company's ſervice. I was accordingly to have embarked with the troops the beginning of May, on board a Mocoa ſhip, which was to ſail for Europe; but before I embarked, there were two expreſſes arrived from Bengal, acquainting the Governor and Council at Bombay, that Shujah Dowla and Coſſim Ally Khan had marched into the province of Bengal, at the head of ſixty thouſand men: that Major Adams, who commanded the army, was dead: that the ſettlement of Calcutta was in the utmoſt conſternation, and the Company's affairs in the greateſt danger; they therefore requeſted that the Governor and Council of Bombay would apply to me to go round immediately to take the command of the army, with his Majeſty's troops, and as

* Throne of a nabob or ſubah.

many

many as could be ſpared from the Preſidency of Bombay.—As his Majeſty's intention in ſending out troops to India, by the orders I had, was to aſſiſt and defend the Company in their different ſettlements, I thought it would not be anſwering the intention of ſending them out, to return and leave the Company's affairs in that ſituation. I therefore complied with the requeſt, and arrived at Calcutta with his Majeſty's troops, and a detachment of the Company's from Bombay, in May 1764. Mr. Vanſittart, who was then Governor, acquainted me, that the army under the command of Major Carnac, ſince Shujah Dowla and his army had come into the province, had been upon the defenſive. Mr Vanſittart requeſted, that I would immediately repair with the troops I had carried round from Bombay, to join the army which were in cantonment at Patna, and take the command of them.

"I found the army, Europeans as well as Sepoys, mutinous, deſerting to the enemy, threatening to carry off their officers to the enemy, demanding an augmentation of pay, demanding large ſums of money, which they ſaid had been promiſed by the nabob, and diſobedient to all order: four hundred of the Europeans had gone off in a body, and joined the enemy ſometime before I joined the army. This being the ſituation the army was in, I fully determined to endeavour to conquer that mutinous diſpoſition in them, before I would attempt to conquer the enemy. I accordingly went with a detachment of the King and Company's Europeans from Patna, with four field pieces of artillery, to Chippera, one of the cantonments. I think the very day or the day after I arrived, a whole battalion of Sepoys went off to join the enemy. I immediately detached an hundred Europeans and a battalion of Sepoys, to bring them back to me; the detachment came up with them in the night time, found them aſleep, took them priſoners, and carried them back to Chippera, where I was ready to receive them. I immediately ordered the officers to pick me out fifty of the men of the worſt characters, and who they thought might have enticed the battalion to deſert to the enemy; they did pick me out fifty; I deſired them to pick me four and twenty men out of the fifty of the worſt characters. —I immediately ordered a field court-martial to be held by their own black officers, and after repreſenting to the officers the heinous crime the battalion had been guilty of, deſired they would immedi tely bring me their ſentence; they found them guilty of mutiny and deſertion, ſentenced them to ſuffer death, and left the manner to me; I ordered, immediately, four of the twenty-four to be tied to the guns, and the artillery officers to prepare to blow them away. There was a remarkable circumſtance: four grenadiers repreſented, as they always had the poſt of honour, they thought they were intitled to be firſt blown away; the four battalion men were untied from the guns, and the four grenadiers tied, and blown away; upon which, the European officers of the battalions of Sepoys, who were then in the field, came and told me, that the Sepoys would not ſuffer any more of the men to be blown away. I ordered the artillery officers to load the four field-pieces with grape ſhot, and draw up the Europeans with their guns in the intervals; deſired the officers to return at the heads of their battalions; ordered them immediately to ground their arms,

arms, and if one of them attempted to move, I would give orders to fire upon them, and treat them the ſame as if they were Shujah Dowla's army. They did ground their arms, and did not attempt to take them up again, upon which I ordered ſixteen more of the twenty-four men to be tied to the guns by force, and blown away the ſame as the firſt, which was done: I immediately ordered the other four to be carried to a cantonment, where there had been a deſertion of the Sepoys ſometime before, with poſitive orders to the commanding officer at that cantonment, to blow them away in the ſame manner at the guns, which was accordingly done, and which put an end to the mutiny and deſertion *."

We cannot but admire the military ſpirit of the four black grenadiers, who ſo gallantly claimed the honour of being *firſt blown away*; nor can we but condemn the unfeeling *ſang-froid* of the Commander, who *granted their requeſt*. Surely ſome method might have been deviſed to ſhew a reſpect for ſuch heroiſm, without relaxing from the degree of reſolution that might be neceſſary to quell the mutinous ſpirit which had ſprung from a criminal relaxation of diſcipline,—for which the *Europeans* were perhaps more blameable than the poor ſwarthy mercenaries, who were daily ſpilling their blood, for a wretched maintenance, in the ſervice of their lordly invaders, and tyrants.

Chap. II. and III. contain an account of the battle of Buxar, wherein Col. Munro defeated Shujah Dowla; in conſequence of which the Mogul condeſcended to ſolicit the protection of the Engliſh.

The 5th Chapter relates the acceſſion of Najim ul Dowla, to the ſubahſhip, after the death of his father, Meer Jaffier †; and here we have an account of the vaſt ſums of which this Prince was plundered, on this occaſion, by the Engliſh, under the name of *preſents*.

Chap. VI. VII. VIII. and IX. Lord Clive arrives in India, cloathed with extraordinary powers; the nature and extent of which are briefly explained. The Engliſh Commanders have an interview with the Mogul, and with Shujah ul Dowla. The immenſe advantages reſulting to the Company, from the treaties concluded on this occaſion are thus ſet forth in the 9th Chapter:

'Aug. 11. 1765, Lord Clive and General Carnac paid a viſit to the King (the Grand Mogul) on buſineſs. The King was *requeſted* to grant to the Company the dewannee ‡ of the provinces of Bengal, Bahar, and Orixa: his Majeſty ſigned the fiat, and gave them that

* 'See report from the Select Committee appointed by the Houſe of Commons to enquire into the ſtate of the Britiſh affairs in the Eaſt Indies. Part 1. page 40.'

† Who had been reſtored to his dominions, on the deſection of Coſſim Ally Khan.

‡ The ſuperintendancy of the royal revenues.

revenue

revenue for ever. The 16th of August, the treaty between Shujah Dowla and the Company was concluded, to which the King also set his seal.

' The 19th, an instrument was executed to the King, in the name of the nabob Najim ul Dowla, for a yearly tribute of twenty-six lacks of rupees, to be paid into the royal treasury, for his holding the subahship of Bengal. The Company became guarantees for their nabob, and agreed with him for an annual sum, for the expences of his household, that he might have no occasion to interfere in collecting the revenues of the provinces to be governed in his name.

' The King then signed a firmaun, for the payment of Lord Clive's jagheer for ten years, with reversion to the Company. General Carnac having declined accepting any present from the King, his Majesty wrote a letter to the Committee, desiring the General might be permitted to receive two lacks as a testimony of his favour.

' Lord Clive and General Carnac returned to Calcutta, and the 7th of September the Committee express their high approbation of the measures they had pursued to stop the effusion of human blood, and for obtaining so extraordinary an acquisition of revenue and influence to the Company.

' The 30th of September Lord Clive writes the Court of Directors this account of their success:

" Your revenues, by means of this new acquisition, will, as near as I can judge, not fall short for the ensuing year of 250 lacks. Hereafter they will at least amount to 20 or 30 lacks more. The nabob's allowances are reduced to 42 lacks, and the tribute to the King is fixed at 26, and your civil and military expences in time of peace, can never exceed 60 lacks, so that there will be remaining a clear gain to the Company of 122 lacks or *one million six hundred and fifty thousand nine hundred pounds sterling* a year.

" What I have given you is a real, not an imaginary state of your revenues, and you may be sure they will not fall short of my computation.

" The assistance which the Great Mogul had received from your arms and treasury, made him readily bestow this grant upon the Company, and it is done in the most effectual manner you can desire.

" The allowance for the support of the nabob's dignity and power, and the tribute to his Majesty, must be regularly paid; the remainder belongs to the Company.

" Revolutions are now no longer to be apprehended; the means of effecting them, will in future be wanting to ambitious mussulmen; nor will your servants, civil or military, be tempted to foment disturbances, from whence can arise no benefit to themselves.—Restitution, donation money, &c. &c. will be perfectly abolished, as the revenues from whence they used to issue, will be possessed by ourselves.

" The power of supervising the provinces, though lodged in us, should not, however, in my opinion, be exerted. If we leave the management to the old officers of the government, the Company need not be at the expence of one additional servant; and though we may suffer in the collection, yet we shall always be able to detect and punish any great offenders, and shall have the satisfaction in

nowing that the corruption is not among ourſelves.—By this means lſo the abuſes inevitably ſpringing from the exerciſe of territorial uthority, will be effectually obviated; there will ſtill be a nabob, ith an allowance ſuitable to his dignity, and the territorial juriſ- liction will ſtill be in the chiefs of the country, acting under him nd the preſidency in conjunction, though the revenues will belong o the Company.

" Our reſtoring to Shujah Dowla, the whole of his dominions, roceeds more from the policy of not extending the Company's ter- itorial poſſeſſions, than the generous principle of attaching him for ver to our intereſt by gratitude, though this has been the apparent, nd is by many thought to be the real motive. Had we ambitiouſly ttempted to retain the conquered country, experience would ſoon ave proved the impracticability of ſuch a plan. The eſtabliſhment of our army muſt have been added to your liſt, and more chiefſhips ppointed. Acts of oppreſſion and innumerable abuſes would have een committed, and at ſuch a diſtance from the preſidency could neither have been prevented or remedied, and muſt infallibly have laid the foundation of another war. Our old privileges and poſſeſ- ſions would have been endangered by every ſupply we might have been tempted to afford in ſupport of the new; and the natives muſt have finally triumphed in our inability to ſuſtain the weight of our wn ambition.

" Conſidering the exceſſes we have of late years manifeſted in our conduct, the Princes of Indoſtan will not readily imagine us capable of moderation, nor can we expect they will ever be attached to us by any other motive than fear. No opportunity will ever be neg- lected, that ſeems to favour an attempt to extirpate us, though the conſequences, while we keep our army complete, muſt in the end be more fatal to themſelves. Even our young nabob, if left to himſelf, and a few of his artful flatterers, would purſue the paths of his pre- deceſſors. It is therefore impoſſible to truſt him with power and be ſafe. If you mean to maintain your preſent poſſeſſions and advan- tages, the command of the army, and the receipt of the revenue, muſt be kept in your own hands.

" If you allow the nabob to have forces, he will ſoon raiſe mo- ney; if you allow him a full treaſury without forces, he will cer- tainly make uſe of it to invite the Morattoes or other powers, to in- vade the country, upon a ſuppoſition that we ſhall not ſuſpect the part he takes, and that ſucceſs will reſtore him to the full extent of his ſovereignty.

" The regulation of the nabob's miniſtry, the acquiſition of the dewannee, and the honourable terms on which we have conducted a peace with the Vizier of the empire, have placed the dignity and ad- vantages of the Engliſh Eaſt India Company on a baſis more firm than our moſt ſanguine wiſhes could a few months ago have ſuggeſted. Theſe however alone will not enſure your ſtability; theſe are but the out-works which guard you from your natural enemies,—the natives of the country: all is not ſafe; danger ſtill ſubſiſts from more for- midable enemies within;—luxury, corruption, avarice, rapacity; theſe muſt be extirpated or they will deſtroy us, for we cannot expect

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the same causes which have ruined the greatest kingdoms, shall have different effects on such a state as ours *."

Bengal being thus brought under the dominion of the English, we are presented with the following view of the *power* they acquired by this means, and the *use* they made of it:

'The servants of the India Company had now in their hands the government of Bengal, Bahar, and Orixa; they retained, it is true, the name of a nabob, but the power was solely their own. In earlier ages it would perhaps have been a matter of great astonishment, how a few hundred strangers should possess themselves of so great and populous a country, and have the entire superiority over all the towns and cities in it, some of them containing as many people as the city of London is supposed to do at this day. But the history of later ages takes away all surprize at the smallness of the means by which this revolution, great as it is, has been brought about. The empire in which it happened was divided within itself, and the causes which produced those divisions, had also prepared the inhabitants for becoming a prey to their enemies. Natural plenty and riches had introduced looseness of manners, idleness, and a love of pleasure amongst them. Riches, without integrity or abilities, were the recommendations for filling the first offices of the state. Avarice laboured for riches, and luxury poured them out on splendor and pleasure, which became the distinguishing marks of men of rank and power; a disinterested regard to their country never appeared in the post of honour, and the subjects were no further the objects of care to their governors, than as they administered to their wants: and these being the wants of avarice and luxury, they were not to be governed by the rules of justice and moderation. The head of the empire demanded exorbitant tribute of the provinces; these, that lay nearest to the court, were most oppressed to furnish the supplies of its luxury—the remoter provinces feared the fate of those that were nearer at hand; the subahs of these availed themselves of the fears of the people, and flattered them with hopes of a less burdensome government within themselves. The people were excited to purchase new masters, at the expence of rebellions, in which they were headed by the viceroys or ambitious men in the provinces, who again divided into fresh wars with one another, for the power of governing their followers.

'Thus were they situated when the subjects of England were made parties in their wars.—Conduct gained confidence, and they soon became leaders instead of allies. They held out the dominions of princes as a reward to their generals and ministers of state, to betray their masters in council or in the field. Treachery destroyed all union and confidence, and thus broken and divided as they were, they became subject to their common enemy, consisting only of a few hundred of his Majesty's troops and the Company's.

'When the Mogul was glad to purchase the friendship of the India Company's servants, by granting them the revenues of three great

* 'Lord Clive's letter to the Court of Directors 30th September, 1765. Reports, vol. i. Appendix, No. 73.'

and

and rich provinces, and when the moſt powerful prince in the empire choſe rather to throw himſelf upon their mercy than continue to oppoſe them at the head of a numerous army, it may eaſily be conceived with what ſubmiſſion the defenceleſs inhabitants of the country would ſubmit to the government of the Company's ſervants. And the powers and talents which met together in thoſe ſervants, were equally adapted to maintain their authority, and to exerciſe it in the moſt effectual manner to obtain the general end they had in view—that end was not the lives of the people, but their fortunes. For this they fought; for this they negociated; and as ſoon as they had diſcharged the more honourable ſervices of the field and the cabinet, they immediately turned their attention to that of traffic, and with a certainty of ſucceſs, which no ſet of trading men perhaps ever had before.—They were at once ſovereigns, legiſlators, ſoldiers, and merchants.—As ſovereigns they could command abſolute obedience—as legiſlators give themſelves excluſive rights—and as ſoldiers they could uſe the burjaut, and buy and ſell by force. And not having the ceremonials of dignity to give any interruption to buſineſs, they united themſelves together in a ſociety of trade for their common profit.

'They had now nothing to do but to hit upon ſuch neceſſaries of life as the inhabitants could not *want*, and they were ſure of their money and their jewels. The choice of the articles of trade fell upon ſalt, beetle nuts, and tobacco.—They were all manageable; they could get the greateſt part, if not the whole of them, into their hands; and cuſtom having made theſe things ſo neceſſary to the people of the country, they could not exiſt without them, at leaſt with any degree of health and comfort. Within a few weeks, therefore, after they became maſters of the country, their agents were diſtributed to their poſts to deliver out thoſe things to the natives with one hand, and take their money or their goods with the other, and to return all they got into the common ſtock of the ſociety. Something like this trade had been carried on by many of the Company's ſervants, before the provinces were got entirely out of the power of their native governors; but then they only acted as ſtragglers paſſing through a country, from the main body of a victorious army, taking with them what they could get, with ſome degree of fear of their ſuperiors. But now the ſociety knew no ſuch reſtraint; the Governor and Members of Council were in power, kings and princes, and the agents they empowered to deliver out ſalt, beetle nut, and tobacco, to their ſubjects, were a regular body ſpread over the country, under no other reſtraint but that of not wronging their employers. Indeed they were forbid to act in a judicial capacity, or interfere in affairs of government: but they had no occaſion to do this, for the ſight of an Engliſhman carried with it more terror and obedience in the natives than the authority of any civil magiſtrate, or even the nabob himſelf, who, it was known, only now held his high ſtation under the favour of the Engliſh Company. But it was thought more expedient to leave the collection of the Company's revenue to the native officers, in the name of the nabob, than for the ſervants of the Company to exact the public taxes themſelves. The French, Dutch, and other Europeans ſettled in theſe provinces, might raiſe a clamour in Europe againſt paying tribute in India di-

rectly to the Engliſh; this was avoided by retaining the name of the nabob, and prevented the inconvenience which might ſooner ariſe from openly oppreſſing the inhabitants in two ways at once. Therefore the black revenue officers were let looſe to collect the duties of the dewan, in name for the nabob—in fact for the Company, the nabob being kept at a fixed allowance; and though ſomething might be loſt to the Company or their ſervants by letting the revenue paſs through the hands of the old officers of the government, yet they could be reckoned with at pleaſure, and the Engliſh had the ſatisfaction in knowing this part of the public oppreſſions were not directly to be charged againſt them.

'This being the mode of conducting the Company's buſineſs, their ſervants were at greater liberty to attend to their own.—But not forgetting the intereſt of their employers, they iſſued an edict that the leaſes of lands, now held of the Company, were to terminate, and the farms let over again at an improved rent. Some of the old tenants were accuſed of having obtained their leaſes by colluſion—the remedy was eaſy—they had only to make them all void at once. And as to the diſtinctions between one man's caſe and another, it was held a right maxim in all ſtates, that private convenience muſt yield to public expediency; and there were weighty reaſons why the general rule ſhould not be varied in favour of the Company's tenants in Bengal—Their lands would let for more now than the tenants paid by their leaſes. The reaſon of the caſe juſtified the determination, and they were let over again to the higheſt bidder. The motive aſſigned for this ſtep to the Court of Directors by their Preſident and Select Committee was conſiſtent—it would prevent any complaints againſt a monopoly of land.'

We next come to an account of the ſums received by the Company and their ſervants, from the princes, &c. of India; proved and acknowledged to have been received, by reference to the general ſtate atteſted by the auditor of Indian accounts, annexed to the farther report of the Committee of Secreſy appointed by the Houſe of Commons, Appendix, No. 10.

'From the net revenues ariſing from cuſtoms in Bengal, — — —	£. 235,882
From the territorial revenues, clear of all charges,	15,763,828
Gained by Indian goods, — —	461,651
Gained by European goods, — —	299,062
	£. 16,750,423

Reſtitution, or money paid the Company for damages and expences incurred in their wars:

By Meer Jaffier in 1757, — — —	1,200,000
By Coſſim in 1760, — — —	62,500
By Meer Jaffier on reſtoring him to the government in 1763, — — —	375,000
By Shujah Dowla on making peace with him in 1765, fifty lacks, or — —	583,333
	£. 2,220,835

To

To theſe ſums received for the uſe of the Company, are to be added the ſums diſtributed by the princes and other natives of Bengal to the Company's ſervants, from the year 1757 to the year 1766, both inclusive:

	£.
On depoſing Serajah Dowla, and advancing Meer Jaffier to the government in 1757, —	1,238,575
On depoſing Meer Jaffier in favour of Coſſim in 1760, — — —	200,269
On reſtoring Meer Jaffier in 1763, — —	437,499
Preſents received by two commanders of the army,	62,666
On the acceſſion of Najim ul Dowla, Meer Jaffier's ſon, in 1765, — — —	139,357
Received of the king, queen mother, and one of the princes, in 1765 and 1766, — —	90,999
Received of Meer Jaffier in 1757, — —	600,000
Received of Meer Jaffier again in 1763, — —	600,000
	£. 3,369,365

'To theſe ſums are to be added three hundred thouſand pounds for Lord Clive's jagheer for ten years. And what was made by private trade does not come within the proofs or acknowledgments of the ſums before ſtated. Lord Clive calculated the duty on ſalt, beetle nut, and tobacco, would yield one hundred thouſand pounds a year to the Company; this he ſuppoſed equal to half the profits of the trade itſelf; and if Lord Clive was as near in this, as he was in his calculation of the dewannee, the ſum then received from the inland trade in ten years, would be two millions, which, added to the ſums proved or acknowledged to be received, makes the whole ſum *twenty-four millions ſix hundred and forty thouſand ſix hundred and twenty one pounds Sterling.*'

Thus, as our Author obſerves, we ſee what uſe the Company and their ſervants made of their newly acquired power; and the talents they diſplayed, as ſtateſmen, and as ſoldiers!

The reſt of the work is little more than a recital of particular circumſtances attending the new modes of tyranny to which theſe unfortunate provinces were thus ſubjected. The dreadful effects of the monopolies of rice, &c. the ravages made by the conſequent peſtilence and famine, are too well known, and too horrible to be deſcribed. Engliſhmen in this country will ſcarce bear to read, what Engliſhmen abroad will dare to act.—Our Author, indeed, ſeems to have mentioned the circumſtances here alluded to (and of which we have elſewhere ſeen a more copious diſplay) with all poſſible brevity; perhaps in tenderneſs to the fame of his countrymen, whoſe names are ſo juſtly execrated in India.

In the concluſion, this humane and ſenſible Writer ſuppoſes, and indulges the idea of, 'ſome ſuch propoſition taking place, as that ſuggeſted by the great SULLY—of uniting the heads of civilized ſtates together by a compact, for the purpoſes of preſerving

peace upon earth, promoting juſtice, and repreſſing the wrong done to one country by another, at the expence of the whole. And were we to ſuppoſe the deputies of theſe nations aſſembled at the place of their general appointment—Suppoſe the time arrived, and the place of aſſembly the city of Rome, and the deputies conſiſting of the moſt grave, wiſe, and beſt men each country could afford—Suppoſe we ſaw them aſſembled, acknowledging their infinite inferiority to the Author of all their intelligence, and in that compariſon baniſh from the aſſembly all diſtinctions of rank amongſt them, and as men with equal feelings for themſelves and all mankind, proceed to diſpenſe impartial juſtice to all the nations that claim it at their hands.

'Who are theſe lighting from their camels?—They are the deputies from Bengal, Bahar, and Orixa.—Let us follow the dejected men into the ſenate—for public juſtice ſits with open doors;—hear their names announced.'

"We are the deputies of Indoſtan," ſay they, "come to aſk juſtice of this aſſembly againſt England."—We have not room to inſert the whole of the proceedings of our *imaginary aſſembly*, on this ſuppoſed occaſion; but the following paſſage, taken from the concluſive part of the pathetic ſpeech of the deputies, will form no improper concluſion to the preſent Article:

"Seven years now are paſt ſince the Engliſh became our maſters, and all our ſufferings by their wars, have been but the prelude to our miſeries under their avarice—purſuing the end they had in view, they have torn away the work half finiſhed from the hands of honeſt induſtry, leſt it ſhould fall a prey to the ſecond comer. Our lands, our labours, and our all, has been at their diſpoſal, and behold the ſum which by their own ſhameleſs confeſſion they have taken away from us without pretence of trade or honeſt ſervice, but in bribes forced from the hands of treachery or fear, and exacted by oppreſſion and wrong!—Since we have been under the government of the Engliſh, executions have been common among us, without other grounds of juſt accuſation, than that of with holding from them what was not their due.—Not diſcovering what we poſſeſſed was a crime the Engliſh puniſhed with ſtripes—not to yield what we had was often death—the cries of maſſacres and murders filled our dwellings with continual fear, and day and night our women, and our children, trembled in our defenceleſs habitations for fear of the Engliſh, as young hinds in hearing of the wolf.—The labours of the loom and of the field were equally ſeized as their prey, neither he that laboured or he that planted was ſure to reap, black deſpair took place, a dreadful calm enſued, and famine, peſtilence, and the Engliſh have covered our land with horror and deſolation.—The two leaſt have abated, but the Engliſh ſtill remain to exact the ſame tribute from the ſad ſurvivers of all this miſery; and if this be the ſtatute of the government of England which we have heard this day, it not only applies a part of what has been thus taken from us for the uſe of their nation, but the nobles and people of England deſire their king to have it proclaimed as a law, that our country ſhall remain in the hands of his ſubjects our oppreſſors for years to come.

"But

" But ſurely the days of our calamity will ſpeedily have an end, if the ſcriptures of the Chriſtians be true, as true they muſt be or the world's undone: for, laying aſide our own, the crimes our land has ſeen committed by a ſmall number of ſtrangers, is beyond all price of human ſacrifice to make atonement to offended juſtice—that juſtice, by which a juſt Being muſt judge mankind hereafter, and nations *here*, or juſtice be incomplete and undo all rules of right, reaſonable and divine. Surely therefore our calamities ſhall not endure for ever, and the kingdom of our oppreſſors rule over us to the end of the world.—For, " Thus ſaith the Lord God, Behold, I am againſt thee, I will ſtretch out mine hand againſt thee, and I will make thee moſt deſolate—I will lay thy cities waſte, and thou ſhalt be deſolate, and thou ſhalt know that I am the Lord.—*Becauſe* thou haſt had a perpetual hatred and haſt ſhed the blood of this people by the force of the ſword, in the time of their calamity, in the time that their iniquity had an end.—Therefore as I live, ſaith the Lord God, I will prepare thee unto blood, and blood ſhall purſue thee: ſince thou haſt not hated blood, even blood ſhall purſue thee.—Thus will I make thee moſt deſolate.—And I will fill thy mountains with ſlain men:—in thy hills, and in thy vallies, and in all thy rivers ſhall they fall that are ſlain with the ſword.—I will make thee perpetual deſolations, and thy cities ſhall not return, and ye ſhall know that I am the Lord. Becauſe thou haſt ſaid,—Theſe nations and theſe countries ſhall be mine, and we will poſſeſs them though the Lord was there.—Therefore, as I live, ſaith the Lord God, I will even do according to thine anger, and according to thine envy which thou haſt uſed out of thy hatred againſt them:—and I will make myſelf known amongſt them when I have judged thee.—And thou ſhalt know that I am the Lord, and that I have heard all thy blaſphemies which thou haſt ſpoken, ſaying—They are laid deſolate—they are given us to conſume.—Thus with your mouth ye have boaſted againſt me, and have multiplied your words againſt me:—I have heard them—Therefore when the whole earth rejoiceth, I will make thee deſolate.—As thou didſt rejoice at their deſolation, ſo will I do unto thee, and they ſhall know that I am the Lord.

" Thus were the diſpenſations of God directed in ages paſt. And is the Almighty ſubject to change? Shall He puniſh one nation of wrong-doers, and cruel men with war and deſolation, and let another for ever paſs unpuniſhed, having before them for their guidance, the rules of His juſtice, and the examples of His judgments, and without ſigns of penitence, or token of reparation, deſpiſe His government? Infinite as he is in forbearance, with nations and with men, ſuch partiality would unſettle all the examples His juſtice has made of the nations of the earth, who have ſunk under the ſtroke of His judgments, and be directly contrary to His dealings with the nation moſt highly favoured by Him, and under the government of a king after His own heart, and yet puniſhed with famine year after year, for oppreſſing a people who by voluntary contract were their ſlaves. If it be true that thoſe writings handed down to the Chriſtians are of God, then all that has happened to us in the Eaſt, agrees with that reaſon and juſtice, with which men may believe, the Almighty would govern the world He made. For what more reaſonable, than

that thoſe bleſſings which in our abundance in India we deſpiſed, ſhould be withdrawn from us! What more juſt, than that we ſhould be given up to ſuffer what we inflicted with mercileſs hands even upon our brothers.

"On the belief, therefore, that the hiſtory of the Chriſtians is true, let others treat it as they may, we ſhall continue to hope that when our nation is humbled, and we return into the ways of juſtice, mercy, and truth, that the Being whoſe attributes theſe are, will give us wiſdom to unite and be at peace. For he can take away our oppreſſors with a word of his mouth, and can even make the caſting of an Indian weed into the ocean, kindle the flames of war in the land of our deſtroyers; and if the nation of our enemies were as numerous, as rich, and as proud as we were, when we called ourſelves invincible, ſtill we muſt believe, from our own experience, that the greateſt nation under heaven is only like a ſilly victim before almighty juſtice—For we who had millions of men, and our princes millions of money to reward them, have been robbed of thoſe millions, and hundreds of thouſands of our people killed, by a leſs number of men than one of our little villages contain, and yet Providence made theſe men, few as they were, ſo ſtrong, and we ſo weak, by diviſions, that they have enſlaved us, taken our country for their own, and keep our princes captive to this day. But the time of our deliverance, we truſt, draws nigh; for that deliverance we look to God alone, who can raiſe up help to us at his pleaſure from among the nations of the earth, to whom we publiſh the wrongs that have been done us by the Engliſh."

We have allowed more than ordinary ſcope to this Article, on the ſuppoſition that many of our Readers (thoſe, eſpecially, who reſide at a remote diſtance from the capital, the centre of intelligence) are but little acquainted with the nature and preſent ſituation of our affairs in the Eaſt Indies; which, probably, may one day produce conſequences to this nation, as unexpected, and as important, as thoſe which have lately ſprung up in the Weſtern world.

ART. VI. *The Philoſophy of Rhetoric.* By George Campbell, D. D. Principal of the Mariſchal College, Aberdeen. 8vo. 2 Vols. 12s. Cadell. 1776.

IT ſeems to have been a faſhionable opinion among modern connoiſſeurs in every branch of the fine arts, that the way to excel in them is freely to follow the direction of feeling and taſte, without ſubmitting to the reſtraint of rules. Whereas it is moſt evident that every art, having its foundation in nature, muſt be capable of being reduced to general principles and laws. Even in the rudeſt productions of genius, we may diſcover evident traces of ſome natural ideas of propriety, order, and grace; which, though not digeſted into a ſyſtem, guided the pen of the writer, or the hand of the artiſt. And if that principle, which has obtained ſuch general admiration in modern

dern times under the appellation of Taſte, means any thing, it denotes a clear diſcernment of thoſe relations between the objects of nature and the perceptions and emotions of the human mind, on the accurate inveſtigation of which all true criticiſm muſt depend.

The reſtraints which the laws of criticiſm lay upon the wild excurſions of genius, are abundantly overbalanced by the aſſiſtance which they afford her, in giving her productions a perfection of form, and a degree of poliſh, which are never found in the works of thoſe who either want or deſpiſe her aid. It therefore deſerves to be conſidered as a real advantage to literature, that the critical art has been ſo much an object of attention in modern times, and that ſo much ingenuity and learning have been employed in aſcertaining its principles, and deducing from thence a regular theory of criticiſm.

Among the writers who have diſtinguiſhed themſelves in this walk, we have met with few who have given us ſo much ſatisfaction as the Author of the preſent work. His plan is much more extenſive than the title he has choſen ſeems to promiſe, and leads him to the philoſophical inveſtigation, not merely of the principles of rhetoric in the uſual acceptation of the term, but of good writing in general. And, as far as he has executed his deſign, he has diſcovered a clearneſs of diſcernment and accuracy of obſervation, which juſtly entitle him to be ranked among the moſt judicious critics. That our Readers may form ſome idea of the extenſive plan and maſterly execution of this work, we ſhall take a brief ſurvey of its ſeveral parts in the order in which the Author has diſpoſed them.

After a pertinent and ſenſible introduction, which is deſigned to illuſtrate the importance of the critical art, particularly as it is employed in tracing back the precepts and laws of criticiſm to thoſe principles in human nature on which they are founded; Dr. Campbell proceeds to point out the general forms in which eloquence has been exhibited, with their different objects, ends, and characters. Defining eloquence, 'the art or talent by which *the* diſcourſe is adapted to its end,' he reduces the ends of ſpeaking to theſe four; to enlighten the underſtanding, to pleaſe the imagination, to move the paſſions, or to influence the will. In this order, he remarks that each preceding ſpecies is preparatory to the ſubſequent, and that they aſcend in regular progreſſion; knowledge furniſhing materials for the fancy: the fancy culling and compounding theſe materials ſo as to affect the paſſions; and the paſſions leading to volition and action. Having marked with preciſion the different kinds of addreſs which are adapted to the ſeveral ends of ſpeaking, in affairs of a ſerious and important nature; he next treats of that genus of eloquence which is ſuited to light and trivial

matters. Here he explains the diſtinct characters of wit, humour, and ridicule *, and quotes paſſages from modern poets in ſupport of his hypotheſes. But, as our Author does not appear to us to have caſt much new light upon this part of his ſubject, we ſhall dwell no longer upon it than juſt to expreſs our ſurprize that he has taken no notice of the ſimilarity between his ideas and thoſe of ſome former writers, particularly Lord Kaims in his Elements of Criticiſm, and Dr. Akenſide in the third book of his admirable philoſophical poem, *The Pleaſures of Imagination.*

Our ingenious Critic, conſidering all diſcourſe as compounded of ſenſe and expreſſion, and from hence deducing the natural relation between eloquence and the arts of logic and grammar, expatiates at large on the principles of theſe arts, and explains their operation in eloquence.

Under the general head of logic, he treats of the ſeveral kinds of evidence both intuitive and deductive; including under the former branch, mathematical evidence, conſciouſneſs, and common-ſenſe; under the latter, demonſtrative and moral evidence, which laſt he ſubdivides into experience, analogy, and teſtimony; to which he adds, as partaking of the nature of both, the evidence reſulting from calculations concerning chances. Theſe ſeveral ſubjects are treated in ſo ſatisfactory a manner, that it would give us pleaſure, would our limits permit, to lay the whole before our Readers. We muſt, however, content ourſelves with barely expreſſing our approbation of this part of the work, in order to leave room for the following curious and original obſervations on the ſyllogiſtic art:

'It is long ſince I was firſt convinced, by what Mr. Locke hath ſaid on the ſubject, that the ſyllogiſtic art, with its figures and moods, ſerves more to diſplay the ingenuity of the inventor, and to exerciſe the addreſs and fluency of the learner, than to aſſiſt the diligent inquirer in his reſearches after truth. The method of proving by ſyllogiſm, appears, even on a ſuperficial review, both unnatural and prolix. The rules laid down for diſtinguiſhing the concluſive from the inconcluſive forms of argument, the true ſyllogiſm from the various kinds of ſophiſm, are at once cumberſome to the memory, and unneceſſary in practice. No perſon, one may venture to pronounce, will ever be made a reaſoner, who ſtands in need of them. In a word, the whole bears the manifeſt indications of an artificial and oſtentatious parade of learning, calculated for giving the appearance of great profundity, to what in fact is very ſhallow.

* Dr Campbell in his preface announces to the world a new work of Dr. Beattie's ſoon to be publiſhed, An Eſſay on Laughter and ludicrous Writing.

' In the ordinary application of this art, to matters with which we can be made acquainted only by experience, it can be of little or no utility. So far from leading the mind, agreeably to the deſign of all argument and inveſtigation, from things known to things unknown, and by things evident to things obſcure; its uſual progreſs is, on the contrary, from things leſs known to things better known, and by things obſcure to things evident. But that it may not be thought that I do injuſtice to the art by this repreſentation, I muſt entreat that the few following conſiderations may be attended to.

' When in the way of induction, the mind proceeds from individual inſtances to the diſcovery of ſuch truths as regard a ſpecies, and from theſe again, to ſuch as comprehend a genus, we may ſay with reaſon, that as we advance, there may be in every ſucceeding ſtep, and commonly is, leſs certainty than in the preceding; but in no inſtance whatever can there be more. Beſides, as the judgment formed concerning the leſs general was anterior to that formed concerning the more general, ſo the conviction is more vivid ariſing from both circumſtances; that being leſs general, it is more diſtinctly conceived, and being earlier, it is more deeply imprinted. Now the cuſtomary procedure in the ſyllogiſtic ſcience is, as was remarked, the natural method reverſed, being from general to ſpecial, and conſequently from leſs to more obvious. In ſcientific reaſoning the caſe is very different, as the axioms or univerſal truths from which the mathematician argues, are ſo far from being the ſlow reſult of induction and experience, that they are ſelf-evident. They are no ſooner apprehended than neceſſarily aſſented to. But to illuſtrate the matter by examples, take the following ſpecimen in *Barbara*, the firſt mood of the firſt figure:

All animals *feel*;
All horſes are *animals*;
Therefore *all horſes* feel.

' It is impoſſible that any reaſonable man who really doubts whether a horſe has feeling or is a meer automaton, ſhould be convinced by this argument. For, ſuppoſing he uſes the names horſe and animal, as ſtanding in the ſame relation of ſpecies and genus, which they bear in the common acceptation of the words, the argument you employ is, in effect, but an affirmation of the point which he denies, couched in ſuch terms as include a multitude of other ſimilar affirmations, which, whether true or falſe, are nothing to the purpoſe. Thus, "all animals feel," is only a compendious expreſſion, for all horſes feel, all dogs feel, all camels feel, all eagles feel, and ſo through the whole animal creation. I affirm, beſides, that the procedure here is from things leſs known to things better known. It is poſſible that one may believe the concluſion who denies the

major:

major: but the reverſe is not poſſible; for to expreſs myſelf in the language of the art, that may be predicated of the ſpecies, which is not predicable of the genus; but that can never be predicated of the genus which is not predicable of the ſpecies. If one, therefore, were under ſuch an error in regard to the brutes, true logic, which is always coincident with good ſenſe, would lead our reflections to the indications of perception and feeling, given by theſe animals, and the remarkable conformity which in this reſpect, and in reſpect of their bodily organs, they bear to our own ſpecies. It may be ſaid, that if the ſubject of the queſtion were a creature much more ignoble than the horſe, there would be no ſcope for this objection to the argument. Subſtitute, then, the word oyſters for horſes in the minor, and it will ſtand thus,

All *animals* feel;
All *oyſters* are animals;
Therefore all *oyſters* feel.

'In order to give the greater advantage to the advocate for this ſcholaſtic art, let us ſuppoſe the antagoniſt does not maintain the oppoſite ſide from any favour to *Deſcartes'* theory concerning brutes, but from ſome notion entertained of that particular order of beings, which is the ſubject of diſpute. It is evident, that though he ſhould admit the truth of the major, he would regard the minor as merely another manner of expreſſing the concluſion; for he would conceive an animal no otherwiſe, than as a body endowed with ſenſation or feeling. Sometimes indeed, there is not in the premiſes any poſition more generic, under which the concluſion can be compriſed. In this caſe you always find that the ſame propoſition is exhibited in different words; inſomuch that the ſtreſs of the argument lies in a mere ſynonyma, or ſomething equivalent. The following is an example:

The Almighty ought to be worſhipped;
God is the Almighty;
Therefore God ought to be worſhipped.

It would be ſuperfluous to illuſtrate that this argument could have no greater influence on the Epicurean, than the firſt-mentioned one would have on the Carteſian. To ſuppoſe the contrary, is to ſuppoſe the conviction effected by the charm of a ſound, and not by the ſenſe of what is advanced. Thus alſo, the middle term and the ſubject frequently correſpond to each other; as the definition, deſcription, or circumlocution, and the name. Of this I ſhall give an example in *Diſamis*, as in the technical dialect, the third mood of the third figure is denominated:

Some men are *rapacious*;
All men are *rational animals*;
Therefore *ſome rational animals* are rapacious.

Who

Who does not perceive that rational animals is but a periphraſis for men? It may be proper to ſubjoin one example at leaſt in negative ſyllogiſms. The ſubſequent is one in *Celarent*, the ſecond mood of the firſt figure;

Nothing *violent* is *laſting*;
But *tyranny* is violent;
Therefore tyranny is not *laſting*.

Here a thing violent ſerves for the genus of which tyranny is a ſpecies; and nothing can be clearer than that it requires much leſs experience to diſcover, whether ſhortneſs of duration be juſtly attributed to tyranny in the ſpecies, than whether it be juſtly predicated of every violent thing. The application of what was ſaid on the firſt example to that now given, is ſo obvious, that it would be loſing time to attempt further to illuſtrate it. Logicians have been at pains to diſcriminate the regular and conſequential combinations of the three terms, as they are called, from the irregular and inconſequent. A combination of the latter kind, if the defect be in the form, is called a paralogiſm; if in the ſenſe, a ſophiſm; though ſometimes theſe two appellations are confounded. Of the latter, one kind is denominated *petitio principii*, which is commonly rendered in Engliſh a begging of the queſtion, and is defined the proving of a thing by itſelf, whether expreſſed in the ſame or different words; or, which amounts to the ſame thing, aſſuming in the proof the very opinion or principle propoſed to be proved. It is ſurpriſing that this ſhould ever have been by thoſe artiſts ſtyled a ſophiſm, ſince it is in fact ſo eſſential to the art, that there is always ſome radical defect in a ſyllogiſm, which is not chargeable with this. The truth of what I now affirm, will appear to any one, on the ſlighteſt review of what has been evinced in the preceding part of this chapter.

'The laſt obſervation I ſhall make on this topic, is, that the proper province of the ſyllogiſtical ſcience, is rather the adjuſtment of our language, in expreſſing ourſelves on ſubjects previouſly known, than the acquiſition of knowledge in things themſelves. In evincing the truth of this doctrine,—I ſhall begin with a ſimple illuſtration from what may happen to any one in ſtudying a foreign tongue. I learn from an Italian and French dictionary, that the Italian word *pecora* correſponds to the French word *brebis*; and from a French and Engliſh dictionary, that the French *brebis* correſponds to the Engliſh *ſheep*. Hence I form this argument,

Pecora is the ſame with *brebis*,
Brebis is the ſame with *ſheep*;
Therefore *pecora* is the ſame with *ſheep*.

This, though not in mood and figure, is evidently concluſive. Nay more, if the words *pecora*, *brebis*, and *ſheep*, under the no-

tion of ſigns, be regarded as the terms, it has three diſtinct terms, and contains a direct and ſcientifical deduction from this axiom, 'Things coincident with the ſame thing, are coincident with one another.' On the other hand, let the things ſignified be ſolely regarded, and there is but one term in the whole, namely the ſpecies of quadruped, denoted by the three names above-mentioned. Nor is there, in this view of the matter, another judgment in all the three propoſitions, but this identical one, 'A ſheep is a ſheep.'

'Nor let it be imagined, that the only right application can be in the acquiſition of ſtrange languages. Every tongue whatever gives ſcope for it; inaſmuch as in every tongue the ſpeaker labours under great inconveniences, eſpecially on abſtract queſtions, both from the paucity, obſcurity, and ambiguity of the words, on the one hand; and from his own miſapprehenſions, and imperfect acquaintance with them, on the other. As a man may, therefore, by an artful and ſophiſtical uſe of them, be brought to admit, in certain terms, what he would deny in others, this diſputatious diſcipline may, under proper management, by ſetting in a ſtronger light the inconſiſtencies occaſioned by ſuch improprieties, be rendered inſtrumental in correcting them. It was remarked above, that ſuch propoſitions as theſe 'Twelve are a dozen,' 'Twenty are a ſcore,' unleſs conſidered as explications of the words dozen and ſcore, are quite inſignificant. This limitation, however, it was neceſſary to add; for thoſe poſitions which are identical when conſidered purely as relating to the things ſignified, are nowiſe identical when regarded purely as explanatory of the names. Suppoſe that through the imperfection of a man's knowledge in the language, aided by another's ſophiſtry, and perhaps his own inattention, he is brought to admit of the one term, what he would refuſe of the other, ſuch an argument as this might be employed,

Twelve, you allow, are equal to the *fifth part of ſixty*;
Now a *dozen* are equal to *twelve*:
Therefore a *dozen* are equal to the *fifth part of ſixty*.

I mark the caſe rather ſtrongly, for the ſake of illuſtration; for I am ſenſible, that in what regards things ſo definite as all names of numbers are, it is impoſſible for any who is not quite ignorant of the tongue, to be miſled. But the intelligent reader will eaſily conceive, that in abſtruſe and metaphyſical ſubjects, wherein the terms are often both extenſive and indefinite in their ſignification, and ſometimes even equivocal, the moſt acute and wary may be intangled in them.

'To conclude then, what ſhall we denominate the artificial ſyſtem, or organ of truth, as it has been called, of which we have been treating? Shall we ſtyle it the art of reaſoning? So

honourable

honourable an appellation it by no means merits, ſince it is ill adapted to ſcientific matters, and for that reaſon never employed by the mathematician; and is utterly incapable of aſſiſting us in our reſearches into nature. Shall we then pronounce it the ſcience of logomachy, or in plain Engliſh, the art of fighting with words, and about words? And in this wordy warfare, ſhall we ſay that the rules of ſyllogizing are the tactics? This would certainly hit the matter more nearly; but I know not how it happens, that to call any thing logomachy or altercation, would be conſidered as giving bad names; and when a good uſe may be made of an invention, it ſeems unreaſonable to fix an odious name upon it, which ought only to diſcriminate the abuſe. I ſhall therefore only title it, the ſcholaſtic art of diſputation. It is the ſchoolmens ſcience of defence.

'When all erudition conſiſted more in an acquaintance with words, and an addreſs in uſing them, than in the knowledge of things, dexterity in this exercitation conferred as much luſtre on the ſcholar, as agility in the tilts and tournaments added glory to the knight. In proportion as the attention of mankind has been drawn off to the ſtudy of nature, the honours of this contentious art have faded, and it is now almoſt forgotten. There is no reaſon to wiſh its revival, as eloquence ſeems to have been very little benefited by it, and philoſophy ſtill leſs. Nay, there is but too good reaſon to affirm, that there are two evils at leaſt which it has gendered. Theſe are, firſt, an itch of diſputing on every ſubject, however uncontrovertible; the other, a ſort of philoſophic pride, which will not permit us to think, that we believe any thing, even a ſelf evident principle, without a previous reaſon or argument. In order to gratify this paſſion, we invariably recur to words, and are at immenſe pains to loſe ourſelves in clouds of our own raiſing. We imagine we are advancing and making wonderful progreſs, while the miſt of words in which we have involved our intellects, hinders us from diſcerning that we are moving in a circle all the time.'

Having conſidered the ſources from which eloquence draws its materials, our Author advances to the the conſideration of ſeveral incidental circumſtances worthy of the orator's attention, in the choice and management of his materials, reſpecting his audience and himſelf. He evinces the importance of adapting the diſcourſe to the underſtandings of the hearers; preſenting vivid images to the fancy; diſpoſing ideas in regular order, to aſſiſt the memory; and whoſe perſuaſion is the object, exciting ſome deſire or paſſion in the hearers. This laſt effect, it is remarked, is principally produced by communicating lively ideas to the mind; and the circumſtances which

chiefly

chiefly conduce to this end are shown to be, probability, plausibility, importance, proximity of time, connection of place, relation of the actors or sufferers to the hearers or speaker, interest of the hearers or speaker in the consequences. The use which the orator may make of these circumstances, and of particular incidents or situations respecting his audience or himself, to command the attention and interest the heart, is clearly pointed out.

The different kinds of public speaking in use among the moderns, at the bar, in the senate, and from the pulpit, are next compared, under the several heads of speaker, hearer, subject, occasion, and end, with a view to ascertain their different advantages in respect of eloquence. Here we meet with many judicious observations on the character and office of a preacher, which furnish a satisfactory and seasonable apology for a class of men, whose labours are often treated with undeserved ridicule and contempt.

'Upon the whole of the comparison I have stated, it appears manifest (says our Author) that, in most of the particulars above enumerated, the preacher labours under a great disadvantage. He hath himself a more delicate part to perform than either the pleader or the senator, and a character to maintain, which is much more easily injured. The auditors, though rarely so accomplished as to require the same accuracy of composition, or acuteness in reasoning, as may be expected in the other two, are more various in age, rank, taste, inclinations, sentiments, prejudices, to which he must accommodate himself. And if he derive some advantages from the richness, the variety, and the nobleness of the principles, motives, and arguments, with which his subject furnishes him, he derives also some inconveniences from this circumstance, that almost the only engine by which he can operate on the passions of his hearers, is the exhibition of abstract qualities, virtues, and vices; whereas that chiefly employed by other orators, is the exhibition of real persons, the virtuous and the vicious. Nor are the occasions of his addresses to the people equally fitted with those of the senator and the pleader, for exciting their curiosity and rivetting their attention. And finally, the task assigned him, the effect which he ought ever to have in view, is so great, so important, so durable, as seems to bid defiance to the strongest efforts of oratorical genius. Nothing is more common than for people, I suppose without reflecting, to express their wonder, that there is so little eloquence amongst our preachers, and that so little success attends their preaching. As to the last, their success, it is a matter not to be ascertained with so much precision, as some appear fondly to imagine. The evil prevented, as well as the good promoted, ought here, in all justice, to come into the reckoning.

reckoning. And what that may be, it is impoſſible in any ſuppoſed circumſtances to determine. As to the firſt, their eloquence, I acknowledge, that, for my own part, conſidering how rare the talent is among men in general, conſidering all the diſadvantages preachers labour under, not only thoſe above enumerated, but others, ariſing from their different ſituations, particularly conſidering the frequency of this exerciſe, together with the other duties of their office, to which the fixed paſtors are obliged, I have been *of a long time* more diſpoſed to wonder, that we hear ſo many inſtructive and even eloquent ſermons, than that we hear ſo few.'

The firſt part of this work concludes with an ingenious but digreſſive eſſay, on the cauſe of the pleaſure which we receive from the repreſentation of objects of diſtreſs; in which, after having examined the ſeveral hypotheſes which other writers have offered for the ſolution of this difficulty, the Author propoſes and maintains his own; which is, that pity being not a ſimple paſſion, but a compound of ſympathy, general benevolence, and particular attachment, when the object of diſtreſs is exhibited in a light adapted to excite theſe latter feelings in a high degree, the pleaſing emotions will prevail over the painful, and the effect will be on the whole agreeable.

ART. VII. *Intereſting Letters of Pope Clement* XIV. *(Ganganelli).* To which are prefixed Anecdotes of his Life. Tranſlated from the French Edition publiſhed at Paris by Lottin, Jun. 12mo. 2 Vols. 6s. bound. Becket.

IN our laſt Appendix, Art. III. we ſufficiently enlarged on the Character of the late worthy Pope, and on the merit and authenticity of theſe Letters. A further extract or two will not only tend to gratify the curioſity of the Public, but ſerve as a ſpecimen of the tranſlation now offered to the Engliſh Reader.

We have already ſeen in Ganganelli, the good man and the ſcholar; let us now behold, in him, the man of the world, the polite philoſopher, and the lively correſpondent. The following letter recommends the *Tour of Italy* to the Abbé Ferghen.

'You cannot do better to divert yourſelf from your troubles and embaraſſments than to viſit Italy. Every well-informed man owes an homage to this country, ſo deſervedly boaſted of; and it will give me inexpreſſible ſatisfaction to ſee you here.

'You will inſtantly ſee the great bulwarks given us by Nature in the Alps and Appenines, which ſeparate us from France, and have made them give us the name of Tramontanes. They are a majeſtic range of mountains, which ſerve as a frame to the magnificent picture within them.

'Torrents, rivulets, and rivers, without reckoning the ſeas, are objects which preſent the moſt curious and intereſting points of view to foreigners, and eſpecially to painters. Nothing can be more agreeable than the moſt fertile ſoil in the fineſt climate, every where

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interſected with ſtreams of running water, and every where peopled with villages, or ornamented with ſuperb cities.—Such a country is Italy!

'If agriculture was held in equal eſteem with architecture;—if the country was not divided into ſuch a number of governments, all of different forms, and almoſt all weak, and of little extent; miſery would not be found by the ſide of magnificence, and induſtry without activity; but unfortunately we are more engaged in the embelliſhment of cities, than in the culture of the country; and uncultivated lands every where reproach the idleneſs of the people.

'If you begin your route at Venice, you will ſee a city very ſingular from its ſituation;—it is preciſely a great ſhip reſting upon the waters, and which cannot be approached but by boats.

'The ſingularity of its ſituation is not the only thing that will ſurpriſe you.—The inhabitants in maſque for four or five months in the year;—the laws of a deſpotic government, which allow the greateſt liberty in their amuſements; the rights of a ſovereign without authority; the cuſtoms of a people who dread even his ſhadow, and yet enjoy the greateſt tranquillity; form inconſiſtencies, which in a very extraordinary manner muſt affect foreigners. There is ſcarcely a Venetian who is not eloquent;—collections have been made of the *bons mots* of their Gondoliers, replete with true Attic ſalt.

'Ferrara diſplays a vaſt and beautiful ſolitude within its walls, almoſt as ſilent as the tomb of Arioſto, who was buried there.

'Bologna preſents another kind of picture: there the Sciences are familiar even to the fair ſex, who appear with dignity in the ſchools and academies, and have trophies erected to them daily. A thouſand different paintings will gratify your mind and eyes, and the converſation of the inhabitants will delight you.

'You will then paſs through a multitude of ſmall towns, in the ſpace of more than a hundred leagues, each of which has its Theatre, its Caſſin *(a rendezvous for the nobility)*, a man of learning, or ſome Poet, who employ themſelves according to their fancy, or their leiſure.

'You will viſit Loretto, made famous by the great concourſe of pilgrims from other countries, and the treaſures with which the church is magnificently enriched.

'You will then deſcry Rome, which may be ſeen a thouſand years, and always with new pleaſure. This city, ſituated upon ſeven hills which the ancients called the Seven Miſtreſſes of the World, ſeems to command the univerſe, and boldly to ſay to mankind, that ſhe is the Queen, and the Chief.

'You will call to mind the ancient Romans, the remembrance of whom can never be effaced, on caſting an eye on the famous Tiber, which has been ſo often mentioned, and which has been ſo frequently ſwelled by their own blood, and the blood of their enemies.

'You will be in extacy at the ſight of St. Peter's, which connoiſſeurs ſay is the wonder of the world, being infinitely ſuperior to the St. Sophia at Conſtantinople, St. Paul's at London, or even the Temple of Solomon.

'It is a pile which extends in proportion as you go over it, where every thing is immenſe, yet appears of an ordinary ſize. The paint-

ings

ſings are exquiſite, the monumental ſculptures breathe, and you will believe that you ſee the New Jeruſalem come down from Heaven, which St. John ſpeaks of in the Revelations.

'You will find, both in the great, and in the detail, of the Vatican, which was erected on the ruins of falſe oracles, beauties of every kind that will tire your eyes, while they at the ſame time charm you. Here Raphael and Michael Angelo, ſometimes in a ſublime, ſometimes in a pathetic manner, have diſplayed the maſterpieces of their genius, by expreſſing in the moſt lively language the whole energy of their ſouls;—and here the ſcience and genius of all the writers in the world are depoſited, in the multitude of works which compoſe that rich and immenſe library.

'Churches, palaces, public ſquares, pyramids, obeliſks, pillars, galleries, grand fronts of buildings, theatres, fountains, gardens, views, all, all will declare to you that you are at Rome; and every thing will attach you to it, as to the city, which of all others has been univerſally admired. You will not meet with that French elegance which prefers the beautiful to the ſublime; but you will be amply recompenſed by thoſe ſtriking views that every inſtant muſt excite your admiration.

'Laſtly, in all the figures of painting or ſculpture, both ancient and modern, you will ſee a new creation, and believe it animated. The Academy of Painting, filled with French ſtudents, will ſhew you ſome who are deſtined to become great maſters in their profeſſion, and who by coming to ſtudy here, do honour to Italy.

'You will admire the grandeur and ſimplicity of the head of the Church, the ſervant of ſervants in the order of humility, and the firſt of men in the eyes of the faithful. The cardinals who ſurround him, will repreſent to you the twenty four old men who ſurround the throne of the Lamb, modeſt in their manners, and inſtructive by their morals.

'But this magnificent proſpect will terminate with a view of groupes of Mendicants, whom Rome improperly ſupports, by beſtowing miſapplied charity, inſtead of employing them in uſeful labours: thus it is that the thorn is ſeen with the roſe, and vice too frequently by the ſide of virtue.

'But if you wiſh to ſee Rome in all her ſplendour, endeavour to be there by the feaſt of St. Peter. The illumination of the church begins with a gentle light, which you will eaſily miſtake for the reflection of the ſetting ſun: it then ſends forth ſome pieces of beautiful architecture, and afterwards finiſhes with waving flames, which make a moving picture, that laſts till day break. All this is attended with double fireworks, the ſplendour of which is ſo bright, that you would think the ſtars had been plucked from heaven, and burſt upon the earth.

'I do not mention to you the ſtrange metamorphoſis which has placed the Order of St. Francis even in the Capitol, and has produced a new Rome from the ruins of the old; to ſhew the world that Chriſtianity is truly the work of God, and that he has ſubdued the moſt famous conquerors to eſtabliſh it in the very centre of their poſſeſſions. If the modern Romans do not appear warlike, it is becauſe the nature of their government does not inſpire them with va-

hour: but they have the seeds of every virtue, and make as good soldiers as any, when they carry arms under a foreign power. It is certain that they have a great share of genius, a singular aptitude in acquiring the sciences: and you would imagine they were born Harlequins, so expressive are their gestures, even from their infancy.

'You will next travel by the famous Appian Way, which by its age is become extremely inconvenient, and you will arrive at Naples, the Parthenope of the Ancients, where the ashes of Virgil are deposited, and where you will see a laurel growing, which could not possibly be better placed.

'Mount Vesuvius on one side, and the Elysian Fields on the other, will present a most manchele view to you: and after being satisfied with this delightful prospect, you will find yourself surrounded by a multitude of Neapolitans, lively and ingenious, but too much addicted to pleasure and idleness, to become what they otherwise might be. Naples might be a delightful place, if it was not for the crowds of people of the lowest rank, who have the appearance of unhappy wretches, or robbers, though often without being either the one or the other.

'The churches are magnificently decorated, but their architecture is in a wretched taste, and by no means comparable to the Roman. You will have a singular pleasure in traversing the environs of this town, which is most delightful, from its delicious fruits, charming views, and fine situations. You will penetrate into the famous subterranean city of Herculaneum, which was swallowed up in a former age by an eruption of Mount Vesuvius. If the mountain happens to be raging, you will see torrents of fire issuing from its bowels, and majestically overspreading the country. You will see a collection of whatever has been recovered out of Herculaneum, at Portici; and the environs of Pazzuolo, sung by the Prince of Poets, will inspire you with a true passion for poetry.

'You must walk with the Aeneid in your hand, and compare the cave of the Cumæan Sybil and Acheron with what Virgil has said on those subjects.

'You will return by Caserta, which from its decorations, marbles, extent, and aqueducts worthy of ancient Rome, is the finest place in Europe; and you will make a visit to Mount Cassino, where the spirit of St. Benedict has subsisted uninterruptedly above a dozen ages, in spite of the immense riches of that superb monastery.

'Florence, from whence the fine arts have issued, and where their most magnificent master-pieces are deposited, will present other objects to your view. There you will admire a city, which, according to the remark of a Portuguese, *should only be shewn on Sundays*, it is so handsome and beautifully decorated. You will every where trace the splendour and elegance of the family of Medici, inscribed in the annals of taste as the restorers of the fine arts.

'Leghorn is a well inhabited sea-port, of great advantage to Tuscany. Pisa always has men of learning, on every subject, in its schools. Sienna, remarkable for the purity of its air and language, will interest you in a very singular manner. Parma, placed in the midst of fertile pastures, will shew you a theatre which can contain

fourteen

fourteen thouſand people, and where every one can hear what is ſaid, though ſpoken in a whiſper. Placentia will appear to you worthy of the name it bears, as its delightful ſituation muſt captivate every traveller.

'You will not forget Modena, as it is the country of the famous Muratori, and a city celebrated for the name which it has given to its ſovereigns.

'You will find at Milan the ſecond church in Italy, for ſize and beauty: more than a thouſand marble ſtatues decorate its outſide, and it would be a maſter-piece, if it had a proportionable front. The ſociety of its inhabitants is quite agreeable, ever ſince it was beſieged by the French. They live there as they do in Paris, and every thing, even to the hoſpitals and church-yards, preſents an air of ſplendour. The Ambroſian library muſt engage the curious; and the Ambroſian ritual no leſs engage the churchman, who wiſhes to know the uſages of the church, as well as thoſe of antiquity.

'The Boromean Iſles will next attract your curioſity, from the accounts you muſt have had of them. Placed in the middle of a delightful lake, they preſent to your view whatever is magnificent or gay in gardens.

'Genoa will prove to you that it is truly ſuperb in its churches and palaces. There you will ſee a port famous for its commerce, and the reſort of ſtrangers. You will ſee a Doge changed almoſt as often as the ſuperiors of communities, and with ſcarce any greater authority.

'And laſtly Turin, the reſidence of a court where the virtues have long inhabited, will charm you with the regularity of its buildings, the beauty of its ſquares, the ſtraightneſs of its ſtreets, and the ſpirit of the people; and there you will agreeably finiſh your journey.

'I have been juſt making the tour of Italy, moſt rapidly and at little expence, as you ſee, to invite you to it in reality:—'tis ſufficient to *ſketch* paintings to ſuch a maſter as you.

'I make no mention of our morals to you; they are not more corrupt than among other people, let malice ſay what it will; they vary only their ſhades according to the difference of the governments.—The Roman does not reſemble the Genoeſe, nor the Venetian the Neapolitan; but you may ſay of Italy as of the whole world, that, with ſome little diſtinctions, it is here as it is there, *a little good and a little bad.*

'I do not attempt to prejudice you in favour of the agreeableneſs of the Italians, nor of their love of the arts and ſciences: you will very ſoon perceive it when you come among them; you of all men, with whom one is delighted to converſe, and to whom it will always be a pleaſure to ſay that one is his moſt humble and moſt obedient ſervant.

'I have taken the opportunity of a leiſure moment to give you ſome idea of my country; it is only a coarſe daubing, which in another hand would have been a beautiful miniature; the ſubject deſerves it, but my pencil is not ſufficiently delicate for the execution.'

The above letter was written, as appears by the date, about three years before Ganganelli was created Cardinal.

The following is addreſſed to a *periodical Reviewer*:

'To the Abbé Lami, at Florence:

'I always read your writings with pleaſure, my dear Abbé, but I wiſh you would always give the reaſons of your cenſures. Inſtead of ſaying, for example, *that the ſtyle of ſuch a work is incorrect; that there are trifles which diſfigure the beauty of the book*; you ſhould plainly ſhew it. Rules have always need of examples.

'How would you have an author correct himſelf, and the Public adopt your manner of judging, if you only cenſure vaguely, and do not point out the place where the writer has forgot himſelf?

'There is hardly any book of which it may not be ſaid, that it contains ſome careleſs or affected expreſſions. When you ſpeak in general, it gives room to believe that you have only glanced your eye over the work of which you are giving an account, and that you are in haſte to get rid of the trouble.

'Another omiſſion is, your not ſhewing the beſt parts of the work. The good taſte of the Journaliſt (Reviewer) requires that he ſhould be attentive to this. If a work is not worth the trouble of reading, it is better not to announce it at all, than to rail at the writer. It is illiberal to abuſe a work merely to make the Public merry at the expence of the Author.

'It were to be wiſhed that Rome would adopt the practice of Paris, and that we ſhould have ſeveral periodical ſheets appear ſucceſſively. We have only a miſerable *Diario* (Journal), which contains nothing but inſipid ſtuff, without the leaſt inſtruction. The duty of an enlightened Reviewer is both neceſſary and honourable, in a country where letters are cultivated. Nobody knows better than I do what a country owes to a writer who ties himſelf down to give an analyſis of the books that are printed, every week, or every month, to make known the genius of the nation. It is the leaſt expenſive, and the moſt compendious method of extending knowledge, and of teaching to judge ſoundly.

'I ſhould have no idea of the ſtate of literature in France, if it were not for the French Journals, which my friends are ſo obliging as to ſend me. When they are ſevere without ſatire, exact without trifling, juſt and never partial, they diſcharge their duty to the ſatisfaction of the Public. Mine is complete, every time that I can renew to you the ſentiments of eſteem and affection with which

I am, &c.'

The Good Father's advice to his critical friend, is certainly right, according to the ſcheme of the foreign Journals; and could it be adopted by the Engliſh *Monthly Reviewers*, their taſk would prove much more agreeable than it is,—to *themſelves*, we mean,—but not more *uſeful* to the Public. Our brethren on the continent do not admit *all* publications into their Reviews; they have, therefore, more room to expatiate; and their attention is chiefly beſtowed on works of ſome importance, whoſe merits they may try and determine, by the eſtabliſhed laws of criticiſm. *We*, on the other hand, are obliged by our plan, to take notice of every new book and pamphlet that appears in the Britiſh dominions;

minions; and to ſeparate the corn from the tares, and the ſheep from the goats: but, in doing this, were we always to give '*our reaſons*' for pronouncing a tare a tare, or a goat a goat, we ſhould find our work ſwell moſt enormouſly under our hands, and far exceed the bounds of a literary Journal. Beſide, in our Catalogue-articles, particularly, we often meet with publications which are ſo much beneath all criticiſm, (and which, yet, muſt be *noticed)* that it would be the vileſt proſtitution of the noble art we profeſs, were we formally to apply its rules to the inveſtigation of ſuch rubbiſh.—The ſame remark may ſuffice for an anſwer to Father Ganganelli's other obſervation, viz. that 'if a work is not worth the trouble of reading, it is better not to announce it at all,' &c. With the good Father's leave, we apprehend that when a work is not worth the reading, though it comes recommended to us with a pompous or ſpecious advertiſement in the news-papers, it is the indiſpenſible duty of the Reviewer to announce that very circumſtance to the Public. The detection of thoſe Catch-penny ſcribblers, or thoſe dunces, or coxcombs, whoſe works are only a diſgrace to the preſs, is, perhaps, the moſt uſeful and truly meritorious part of the Reviewers undertaking. It would, indeed, be '*illiberal*' to '*abuſe*' a work, as our illuſtrious admoniſher obſerves, but *juſtice* is not *abuſe*; nor is it 'illiberal' to give to a bad writer his proper deſerts: if, by his ignorance, or impertinence, or impudence, he merits only contempt or ridicule, why ſhould not ſuch a devil of a ſcribbler have his due, as well as any other devil?

Ganganelli has, in a ſubſequent letter to the ſame perſon, ſome farther obſervations on literary journals, to which we can have no objection.

'I cannot join in your opinion, my dear Abbé, of the book you have criticiſed with ſo much ſeverity. I do not think ſo indifferently of it as you do. There are principles, views, and beauties in it, which render it intereſting. Some negligences of ſtyle do not diſfigure a book altogether. The ſtyle is only the bark; and ſometimes the tree may be good, though the bark is good for nothing. Unfortunately, in this age, we are leſs attached to things than to words. The diction too often determines the fate of the book. I have run over a multitude of pamphlets printed at Paris, which had nothing in them but a rapid and ſeducing ſtyle. One is obliged to aſk himſelf what the author meant to ſay, and yet he does not know. It is not ſurpriſing, that in a country where they are ſo ſingularly fond of dreſs and tinſel, they ſhould be pleaſed with a production whoſe outward appearance conſtitutes all its merit.

'There are ſome ſubjects that of themſelves are ſufficient to captivate the attention; while there are others which will not be regarded, without the paſſport of a brilliant ſtyle. An able writer ſhould attend to this difference.

'I shall be very glad if you will analyse two different works which have just appeared here; *Conversation with One's-self*, and *The Elements of Metaphysics*. The first is singularly interesting, as it elevates the soul upon the wreck of the passions and senses. The second is not less so, as it tends to render its spirituality and immortality demonstrable. These are two metaphysical productions differently presented: the *Conversation* with a clearness which makes it universally understood; the *Elements* with a depth which prevents its being generally read

'I look upon your paper as an alarm-bell, which prevents our Italians from sleeping over literature and the sciences. In a warm climate there is need of being frequently roused, in order to study. The mind slumbers like the body, if we do not take care to spur it up, and in that state we have neither spirit to read nor to think.

'Florence was always renowned for learning and taste, and I am not afraid of the Florentines degenerating while you continue to instruct them. A periodical work executed with discernment, gives light to the understanding, supports emulation, and makes up for the want of perusing a multitude of works, which we have not time to read, or means to procure.

'When I read a journal which gives an account of the productions printed in Europe, I learn to know the genius of the different nations, and I perceive that an Englishman does not write like a German, nor think like a Frenchman. This national difference, which distinguishes the people by their manner of writing and thinking, persuades me that the moral world is a copy of the natural one, and that there are minds like faces, which have no sort of resemblance.

'Adieu. I leave you to throw myself among the thorns of controversy, where I certainly shall not find the flowers which I perceive in your writings.'

There can be no question that, as Father G. intimates, a literary Review (such as OURS, no doubt!) ought to be regarded as a public benefit, *i. e.* 'it gives light to the understanding, supports emulation, and makes up for the want of a multitude of books, which we have not time to read, nor means to procure.' Thank ye, Reverend Sir, for the good opinion you entertain of us; and we humbly beg leave to salute your Holiness's Slipper.

We shall conclude this article with an extract of a letter, the contents of which are peculiarly applicable to the present circumstances of our own country.

TO A PRELATE.

'My Lord,

'Unite yourself with me, that we may revenge the memory of Sextus Quintus. I was moved to a degre of warmth yesterday in supporting him against some who called him a cruel pope, a pontiff unworthy of reigning. It is astonishing how this character which has been bestowed upon him is supported, and what footing it has obtained in the world.

'Is it reasonable to judge so great a man, without once reflecting on the time in which he lived, when Italy swarmed with robbers;

when Rome was leſs ſecure than a foreſt, and modeſt women were inſulted in her ſtreets at mid-day?

'The ſeverity of Sextus Quintus, who is improperly called *cruel*, would in ſuch circumſtances be at leaſt as pleaſing in the ſight of God, as the piety of Pius V.

'We have ſeen that thouſands of men have been aſſaſſinated under the reign of ſome popes, without the murderers being brought to puniſhment: then was the time when it might have been ſaid with propriety, that the popes were cruel: but when Sextus Quintus put to death nearly fifty robbers to ſave the lives of his ſubjects, to reeſtabliſh morals in the midſt of the cities, and ſecurity in the heart of the country, at a time when there was neither law, nor order, nor reſtraint; this was an act of juſtice and zeal, *uſeful to the Public*, and therefore *agreeable to God*.

'*Nothing is ſo dreadful for a country as too mild a government.* Crimes make a thouſand times more victims than well-timed puniſhments. The Old Teſtament is full of examples of juſtice and terror, and they were commanded by God himſelf, who ſurely cannot be accuſed of cruelty.'

As every reader of the foregoing letter will make the application we mean,—we would here beg leave, with all due deference and humility, to recommend its contents to the SERIOUS conſideration of ONE, whom it might be deemed indelicate to name, on this occaſion; but on whoſe WISDOM and RESOLUTION, thouſands and tens of thouſands chiefly depend for the ſafety of their perſons, and the protection of their property. Let us hope, therefore, that henceforth, the utmoſt care will be taken to prevent the ſhameful abuſe of a prerogative, which ſurely was not deſigned to be, what it notoriouſly *has been*,—an *encouragement*, rather than a *terror*, to evil doers.—The following inſcription, in golden capitals, over the door of the Council-chamber, might often prove a ſeaſonable admonition to thoſe who enter it:

MERCY TO THE WICKED, IS CRUELTY TO THE WORTHY.

ART. VIII. *The Works in Architecture of* ROBERT *and* JAMES ADAM, *Eſquires.* No. IV. Containing Deſigns of ſome public Buildings. Fol. Imp. Paper. 1l. 1s. Becket. 1776.

IN our accounts of the former parts of this magnificent publication, we ſufficiently, and, it is hoped, juſtly, commended the elegance and taſte manifeſted by Meſſrs. Adam, in their architectural performances, as well as in their deſigns for ornamental furniture. The ſpecimens publiſhed in the three preceding Numbers, were, thoſe of part of the deſigns of SION-HOUSE*; part of thoſe of Lord Mansfield's villa at KENWOOD†;

* See Review, vol. xlix. p. 451.
† Review, vol. liii. p. 35.

and thoſe of LUTON PARK-HOUSE†, the ſeat of Lord Bute, in Bedfordſhire.

Beſide the engravings, there are prefatory diſcourſes to theſe ſeveral publications, in which we obſerve a variety of general and critical remarks, relative to the ſcience of architecture, and to the beauties diſplayed in the noble models left us by the ancients. Of theſe we have, occaſionally, given ſome extracts; and we ſhall continue, in like manner, to oblige thoſe of our Readers who are curious with reſpect to this pleaſing ſubject.

'Public buildings, ſay our ingenious Authors, are the moſt ſplendid ornaments of a great and opulent people. The purpoſes for which they are intended, admit of magnificence in the deſign, and require ſolidity in the conſtruction.

'Such buildings muſt, of courſe, contain great and ſpacious apartments for the meeting of numerous aſſemblies; and, conſequently, they are ſuſceptible of more grandeur, as well in their external decoration, as in their internal diſtribution.

'The frequent, but neceſſary, repetition of windows in private houſes, cuts the façade into minute parts, which render it difficult, if not impoſſible, to preſerve that greatneſs and ſimplicity of compoſition, which, by impoſing on the imagination, ſtrikes the mind.

'The maſter, who has not an opportunity to diſtinguiſh himſelf by diſplaying his abilities in works of real greatneſs, will naturally betake himſelf to other reſources, and, following the moſt approved examples of Greece and Rome, endeavour to call forth the admiration of mankind by the beauty and variety of his forms, by the richneſs and fertility of his invention, and by the elegance and delicacy of his ornamental decorations. All theſe may be adopted, with great propriety, in ſmall rooms and private apartments.

'In this reſpect, painting and architecture may very juſtly be compared. The moſt celebrated painters of the Italian ſchool, truſting to the greatneſs of their compoſitions, to their large maſſes of light and ſhade, and to the ſplendor and eclat of their general effect, never entered with ſcrupulous minuteneſs into all the detail of the various parts; while the Flemiſh artiſt, ſenſible of the ſmallneſs of his field, endeavours to avail himſelf of every particular circumſtance, by entering with preciſion into the conſideration of the minute detail, by deſcribing every part with the utmoſt accuracy and correctneſs, and by heightening, with force and brilliancy of colour, every acceſſary that can give elegance and vivacity to his ſmall but exquiſite and highly finiſhed performance.'

† *Review*, vol. liii. p. 40.

In

In this preface our Authors have introduced ſome obſervations on Horace, Lib. II. *Carmen* 15, in which, as they apprehend, the Bard has unjuſtly complained, that, in his time, the Romans were become ſo extremely expenſive in their private houſes and gardens, as to render them the leſs capable of expending large ſums upon, and of attending to the decoration and magnificence of, their public buildings.

To ſhew how little foundation there was for a complaint of this kind, Meſſrs. Adam have given a very particular detail of the public works *erected*, and *reſtored*, at Rome, in the time when Horace wrote,—greater, and more numerous, than any former period could boaſt; the liſt is curious, and, we believe, extremely accurate: but, for particulars, we muſt refer our Readers to the book.—We have, however, by the way, ſome doubt whether Horace is juſtly chargeable with any miſrepreſentation of his countrymen, with reſpect to the ſubject of the ode in queſtion. He there contraſts the *plainneſs* and *œconomy* of the old Romans, with the *extravagance* of his cotemporaries; at the ſame time praiſing the magnificence of the former, with reſpect to whatever concerned the public edifices, eſpecially thoſe which were dedicated to the gods. To this frugality in private life, they were, indeed, obliged by their circumſtances; for though the public revenues were ample, the fortunes of individuals were narrow; as Horace himſelf obſerves. But when Rome was enriched by the plunder of the world, and immenſe perſonal fortunes were amaſſed, the citizens, in courſe, grew luxurious; they forgot that parſimony in which they formerly prided themſelves; and all the elegancies and ornaments of poliſhed life were introduced into their palaces and gardens,—to their tables, their furniture, and every thing that the wantonneſs of wealth and proſperity makes men wiſh for. This *degeneracy*, or this *improvement* (the Reader has his choice of the terms) is what Horace complains of; but we do not perceive that he charges the Romans *of the Auguſtan age*, with neglect of the public edifices; and our Authors have clearly ſhewn that they were by no means liable to ſuch a charge. And if, as Meſſrs. Adam have expreſſed themſelves, 'it was not poſſible the grandeur and decoration of public works could be neglected, at a time when the ingenious Vitruvius lived, and the ſplendid Auguſtus reigned,'—how was it poſſible for their cotemporary, Horace, to bring againſt them an accuſation of parſimony with regard to the Public, which every one would know to be groundleſs; and for which, too, there was not the leaſt occaſion or pretence, as the wealth of the Romans, at that glorious period, was equal to every thing that the grandeur of the ſtate, as well as the luxury of individuals, could require.

Having

Having mentioned the high regard paid by the Heathen Romans to the ſplendor of their temples, &c. our Authors proceed to remark, that 'the bigotted zeal and ſuperſtitious pomp of the Roman-Catholic religion have produced a like profuſion and magnificence in the public works of modern Italy;' and to that cauſe, it is added, 'however incompatible it may ſeem to be with general ſcience, and liberal ideas, Italy owes its vaſt progreſs and preſent ſplendor in the arts of elegance.'

With regard to Great Britain, ſhe, it is obſerved, 'Never had, ſince ſhe firſt acquired power and opulence, the ſame motive for calling forth abilities and talents for the fine arts: neither has the form of our government, nor the decent ſimplicity of our religion, ever demanded any ſuch exertion; nor is it probable that they ever will, while we continue a free and flouriſhing people. Though, therefore, we have, within a ſhort period of years, made conſiderable progreſs in almoſt every art, and demonſtrated, by many convincing proofs, that this country, when rouſed, is capable of admirable efforts of native genius; yet we muſt not expect that the fine arts will ever meet with their moſt ample reward, or attain their utmoſt degree of perfection, deprived as they are, of that emulation which is excited by public works, and by the honourable applauſe of a refined and diſcerning Public.'

The engravings contained in this Number, are,

1. A view of part of *Whitehall*, ſhewing the *Admiralty-Office*, with a *new Gateway*, deſigned and executed in the year 1760. Alſo a part of the *Horſe Guards*, &c.
2. Elevation of an *Houſe at Whitehall*, reſtored as a board-room for the Paymaſter-General and Commiſſioners of Chelſea-Hoſpital, and Office for Invalids.
3. Plan of the principal ſtory of the Society's Houſe, and of the Secretary's Houſe adjoining.
4. Elevation of the Houſe of the Society for the Encouragement of Arts, Manufactures, and Commerce, ſituated in John Street, Adelphi.
5. Plans of the firſt and ſecond ſtories of the Office for the Public Records of Scotland.
6. South elevation of the Regiſter-Office, or Building for containing the Public Records of Scotland, ſituated in the New Town of Edinburgh, fronting the bridge.
7. Section through the center line of the Regiſter-Office, from North to South.
8. Ornamental furniture, &c.

Though we heartily wiſh ſucceſs to this periodical publication, yet the price *ſeeming* ſo high, may poſſibly prove an impediment to the ſale. The price, however, is, in truth, proportionally

portionally *lower* than is uſual, in works of this kind; as it does not amount to more than 2 s. 6 d. each, for plates of ſuch a ſize and ſuch elegance, as might entitle them, according to the cuſtom of printſellers, to be ſet at, perhaps, double the rate at which they are offered to the *Connoiſſeur* by the preſent terms of publication.

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

ITALY.

FLORENCE.

ART. I.

THE fifth and laſt volume of the *Ornithologia methodicè digeſta, &c.* i. e. *the Methodical Syſtem of Ornithology*, one of the moſt ſplendid works that has appeared of late years in Italy, and which is deſigned to illuſtrate one of the moſt agreeable branches of natural hiſtory, was publiſhed ſome months ago by *Vanni* the bookſeller. Six hundred plates, elegantly engraved, coloured by the ableſt artiſts of Florence, and illuſtrated by the ample and learned explications of M. MANETTI, an eminent phyſician and naturaliſt, adorn this noble work. In the twenty plates that enrich this fifth volume, we find, among other birds, the *phenicopter*, the *pelican*, *pigeon*, *ſwan*, *duck*, *gooſe*, *blackbird*, *tl- uſh*, *penguin*, &c. At the end of this volume there is not only a general index of the Matters contained in the whole Work, but alſo a catalogue of all the birds delineated and deſcribed in the preceding volumes, together with their names in Italian, Latin, Engliſh, and French, and a diſtinct account of the *genus* and *ſpecies*.

MILAN.

II. *Coſmographiæ Phyſicæ & Mathematicæ Pars Altera, de Rotationis motu & Phænomenis inde pendentibus.* 4to. 1776. This ſecond part of the *Phyſical and Mathematical Syſtem of Coſmography* of the learned Father FRISI (whoſe name will ſhine in the annals of philoſophy when the annals of monachiſm will be buried in deſerved oblivion) treats of the kind of motion called *Rotation*, in the ſyſtem of nature, and points out the phenomena, and the effects that depend upon this principle. In the former part of this excellent work *, the ingenious and learned Author treated the *Theory of Periodical Motions*, and, under this general title, deſcribed the laws of periodical motion that are obſerved by the celeſtial bodies, whether in circular, elliptical, or parabolical orbits, or conic ſections, conſidered the perturbations of circular motion, laid down the theory of the moon

* Mentioned in our Number for April, 1775, p. 319.

and

and the other planets, and treated a great number of curious ſubjects in natural philoſophy and mathematics that are relative to theſe profound and important reſearches. In this ſecond part of the work, now under conſideration, the ſagacious and philoſophical Barnabite prepares the way for treating with perſpicuity the doctrine of the motion of rotation, by an expoſition of the principal theorems of mechanics, relative to the oſcillation and colliſion of bodies. He then divides this ſecond part into five books. In the firſt he ſhews how *one force* only may produce at the ſame time *projectile motion* and the motion of *rotation* about either a fixed or variable axis.—In the four following he treats of the *figure of the earth*, of the problems of *preceſſion* and *nutation*, and of others that are analogous to them, of the *height* and *motion* of the *tides*—and of the *atmoſphere of the planets*. We find here alſo a *ſupplement* to the theory of the moon, which was publiſhed in the preceding part of this work.

III. There is, perhaps, no work that requires more maturity of thought, more depth of knowledge, and more accuracy of judgment, than the compoſition of an *elementary* book in any ſcience. Such productions, well executed, are rare, becauſe they are above the abilities of the ſuperficial and ignorant, and (generally ſpeaking) are thought below the dignity of the learned. The Abbé ROSSIGNOL, ancient Profeſſor of the Mathematics and Natural Philoſophy in the Univerſity of Milan, who is exempt from the incapacity of the former, and the pride of the latter, has publiſhed a little work, entitled, *Elemens de Geometrie*: i. e. *Elements of Geometry*; and, to confirm the obſervation by which we began this Article, we are well informed that this excellent *little* book is the fruit of twenty years labour, reflexion, and ſtudy, employed upon a ſcience, which the learned Author has long taught with applauſe in ſeveral celebrated univerſities. He has followed, in theſe Elements, the method of Euclid, with little variation; but he has reduced, to the number of one hundred, the propoſitions, which he thinks worthy of a place in a complete courſe of geometry. The Abbé ROSSIGNOL is actually, as we are told, preparing for the preſs ſome other works of ſtill greater importance, relative to the improvement of natural philoſophy, the application of mathematics to the advancement and purpoſes of the arts, and the practical part of mechanics. We ſhall take notice of theſe productions when they are communicated to the Public.

ROME.

IV. *Joſephi Mariani Parthenii Electricorum Libri ſex*: i. e. *A Latin Poem on Electricity, in ſix Books*. This is the third Latin poem on a ſubject relative to natural philoſophy which the claſſic ſoil of Italy has produced; and though it may not pretend

pretend to equal merit with the admirable poem of Father Boscowitz *on Eclipſes*, nor with that of the learned and ingenious SAY on the *Newtonian Philoſophy*, yet it has a juſt claim to be placed on the ſame ſhelf with theſe two favourites of the Latin Muſes.

GERMANY and the NORTH.

V. There are few productions of the natural world that exhibit a greater variety of kinds or ſpecies than marble, of which there are above three hundred ſorts in the collection of the Abbé de Crillon, Agent General to the Clergy in France. In order to baniſh the confuſion, and prevent the frauds, that take place in this branch of natural hiſtory, the ingenious Mr. WIRSING of Nuremberg has formed the deſign of publiſhing a ſeries of prints, in which every ſpecies of marble will be repreſented with its proper colour, its diſtinctive properties. A part of this plan is already executed; ſeventy-eight kinds of marble, repreſented in the manner above-mentioned, in thirteen plates, have been lately publiſhed at Nuremberg, with a deſcription of each in German and Latin, under the following title: *Marmora & adſines aliquos lapides coloribus ſuis exprimi curavit & edidit Adamus Ludovicus Wirſing.* Nuremberg. 1776. The kinds of marble that are engraven in this firſt publication are thoſe that grow in the neighbourhood of Nuremberg; but this is only the beginning of the undertaking, and the Author propoſes to repreſent, in the ſame manner, the marbles of Germany and of other countries.

VI. *Hiſtoriſche und Politiſche Abſchilderung der Engliſchen Manufacturen, &c.* i. e. *An Hiſtorical and Political View of the Manufactures, Commerce, Navigation, and Colonies of England*; with a particular Account of their preſent State. By Mr. T. G. TAUBE, Secretary to the Imperial Court. This is by no means a contemptible performance. The Author's obſervations have been made upon the ſpot; he ſeems to have been induſtrious in procuring information; and he has handled his materials with judgment;—though now and then he is defective, and ſometimes gives into the marvellous.

VII. *Verſuch Uber den Geſmack und die urſachen ſeiner Verſcheidenheit, &c.* i. e. *Eſſay on Taſte, and on the Cauſes of its Variations.* 1776. The entrance of *Taſte* into Germany, and its remarkable growth there, for ſeveral years paſt, is a phenomenon which the different nations of Europe have been, for ſome time paſt, contemplating with reſpect: but that *Taſte* ſhould get ſo far north as *Mittau*, on that ſide of the continent, is a new, and, indeed, a pleaſing object. The piece under conſideration has conſiderable merit, and contains a philoſophical analyſis of the *mechaniſm*, ſprings, and principles of *Taſte*, which is neither pedantic nor inſipid.

FRANCFORT

FRANCFORT ON MAYNE.

VIII. *Danielis Wilhelmi Trilleri Clinotechnia Medica Antiquaria, sive de diversis Ægrotorum lectis, secundum ipsa varia morborum genera, convenienter instruendis, Commentarius Medico-Criticus.* 1761. This elaborate and learned work *Concerning the Method of the ancient Physicians, who constructed Beds of different Kinds for the different Kinds of Diseases under which their Patients laboured*, is every way worthy of the attention both of the physician and the antiquary. The nature of the beds of the ancients, in general, is amply described, and this description is followed by a large enumeration of the diseases to which the forms of the beds, designed for the sick, were appropriated.

DENMARK.

IX. This part of the North furnishes nothing in the sphere of taste, genius, or elegance, but brings now and then to literature and natural history some contributions that ought not to lie in oblivion. The Latin poems of Mr. LUXDORPH, Knight of the Order of Dannebrogg, published at *Copenhagen*, are as rude, chilly, and unaffecting as the climate and region that gave them birth, and are a proof that the *true* Muses refuse to sing so near the Poles. The two first epistles of Pope's *Essay on Man* have undergone a cruel metamorphosis in passing through the hands of this rugged Versificator, who has *traduced* them into Latin; as also several pieces collected from the most eminent poets of different nations, ancient and modern.—Much more respect is due to the following work:

X. *Descriptiones Animalium, Avium, Amphibiorum, Piscium, Insectorum, Vermium, quæ in Itinere Orientali observavit* PETRUS FORSKAL; *post mortem Auctoris Edidit* Carsten Niebuhr. 4to. i. e. *A Description of the Animals, Birds, amphibious Creatures, Fishes, Insects, and Reptiles*, which were observed by Mr. FORSKAL in his journey through the East; and have been published since his death by Mr. C. Niebuhr.—The Author of this work was one of the most learned men that the court of Denmark sent into the East in pursuit of knowledge. He died in the very flower of his age in Arabia *, and left behind him a valuable collection of drawings and descriptions, which would have been lost to the world, had not the learned Traveller, Mr. Niebuhr, who was his friend and companion, taken care of these remains, and arranged them in the volume which is now before us. This arrangement is made in conformity with the system of Linnæus, of whom Mr. FORSKAL had been the disciple. The descriptions are curious and accurate, and the plates, which are 43 in number, are published in a separate volume,

* Vid. Appendix to Review, vol. liii. p. 587.

under

under the following title: *Icones Rerum Naturalium quas in Itinere Orientali depingi curavit* P. FORSKAL, *Prof. Havn; post mortem Auctoris ad Regis Mandatum et ære incisas edidit* Carsten Niebuhr. 4to. 1776.

XI. The same zealous and industrious Editor has published also in 4to. the *Flora Ægyptiaco-Arabica* of Professor FORSKAL, which contains a description of above 800 plants, and in which the science of botany is enriched with 20 new genuses. The cuts, which represent these plants, are also to be published in a separate volume. We are informed that all these works of Professor FORSKAL are published at Copenhagen at the King's expence.

NETHERLANDS.

HAGUE and AMSTERDAM.

XII. *Histoire Abregée de la Suede, &c.* i. e. *A compendious History of Sweden, from the Kings of the House of Vasa to the Year* 1776. By the Chevalier CHAMPIGNI. 4to. This is the first and last mention we propose to make of this itinerant and mendicant Author, who goes from town to town, and even from door to door, *begging* subscriptions (with *immediate* payment) to books, some of which will probably never be published, and the rest of which are unworthy to see the light. It is necessary to warn the Public against such authors, who do little honour to literature, and impose upon the credulous by titles which they degrade by their mean proceedings. This same *Colonel* and *Chevalier* Champigny has laid under contribution a great part of the European nobility, and (if we are not mistaken) even several crowned heads, who have subscribed to his promised History of England, which, if it *ever* appears, will, to our certain knowledge, be no more than a hasty and ill-digested compilation of Rapin, Hume, and other (subaltern) historians. Nay, this Compiler does not even pretend to have received any new information, or to have dipped into any sources, hitherto unemployed. He is certainly one of the boldest thieves in literature we have met with; as appears not only from the history of Sweden now before us, but also from his own acknowledgment; for he tells us that he had *plundered* (pillé) Puffendorff, as also many German and Latin authors; that he has *stolen* from Voltaire, and so on: now, though there is no harm in compiling, yet the terms *plundering* and *stealing* are ignoble, and indeed such in general is the style of this Writer in all the productions of his rapid and muddy facility at scribbling. Rapid it is; for while he is composing the History of England in 15 volumes in 4to. he offers to the Public, in six volumes, 4to. *the History of the Kings of Denmark of the House of Oldenburg*, translated from the German original of Professor SCHLEGEL; and

and this may deserve notice if the translation be exact, as Mr. *Schlegel*'s reputation is well established.

XIII. A bookseller at the Hague has undertaken to publish a new and greatly improved edition of an important work, which is almost, if not entirely, out of print. He proposes reprinting, in three volumes, 4to. the celebrated French work of the learned *Herbelot*, entitled, *Bibliotheque Orientale*, with a large *Supplement*, which will make a fourth volume. This Supplement will consist of a variety of important articles drawn from the papers of the late learned Mr. GALAND, Antiquary to the King of France, and Professor of Arabic, and from a large MS. work of CLAUDE VISDELON, Bishop of Claudiopolis, which contains a multitude of excellent observations on that of Herbelot, as also on the histories and geography of *China* and *Tartary*, and which serve, among other things, to correct the errors of the Mahometan writers with relation to these two great empires. These valuable MSS. are the property of the Editor, and they must render this new edition highly interesting to the curious and the learned. The price to subscribers will be 24 florins.

XIV. The booksellers have published at Maestricht, a work adapted to throw new light upon a very interesting period of the history of France, under the following title: *Histoire du Proces du Chancelier Poyet pour servir à celle du Regne de Francois I. &c.* i. e. *The History of the Trial of Chancellor Poyet, which exhibits a View of the Reign of Francis I. with a preliminary Chapter concerning the Antiquity and Dignity of the Office of Chancellor, and the Vicissitudes to which it has been subject.* 8vo. 1776. The publication of this portion of history, and the odious portrait which the Author draws of this unworthy Chancellor, undoubtedly squint at a modern Chancellor, who lives in exile unpitied and unrespected, and deprived of the favour which he so grossly abused. When the Deputies of the Parliament came to inform *Francis* I. of the sentence they had pronounced against Poyet, the King, surprised that they punished a crime against the state with nothing more than exclusion from his office, and a pecuniary fine, said to them with a certain degree of emotion, that he had been always brought up in the full persuasion that *a Chancellor of France ought never to lose his employment without losing his head also.*

MONTHLY

MONTHLY CATALOGUE,
For OCTOBER, 1776.

MEDICAL.

Art. 10. *Free Thoughts on Quacks and their Medicines.* 8vo. 2 s. 6 d. Wilkie, &c.

THE title of this piece is artfully contrived to *take in* an unwary purchaſer by the expectation of ſomewhat entirely different from its real contents; we therefore think it incumbent upon us plainly to declare, that we have found nothing—to diſtinguiſh it from the ordinary quack advertiſements which we frequently have the ill luck to meet with under the diſguiſe of a pamphlet, except a ſuperabundant portion of abuſe poured out againſt the regulars of the faculty, ſerved up in a heterogenous medley of frothy declamation and hallow reaſoning. The Author, Mr. Spillſbury, not content with puffing off his own *Antiſcorbutic Drops*, has moſt public-ſpiritedly taken under his protection his whole fraternity, whoſe cauſe he maintains in a well concerted attack upon their common adverſaries, carried on by malignant inſinuations, crafty miſrepreſentations and charges, little applicable, indeed, to the preſent ſtate of the profeſſions, but likely enough to make an impreſſion on ſome of his readers. If he fails in judgment in any particular, it is in laying open, rather too unguardedly, ſome of the arcana of the trade. Thus, when he informs us that the enormous ſum of 1500 l. per ann. is expended in advertiſements by the proprietors of ſome of the moſt noted quack medicines, he gives occaſion to reflect by what dint of puffing the craft is ſupported, and how extravagantly the Public muſt pay for the article that is to reimburſe theſe monſtrous coſts. When he acquaints us that ſeveral famous *Drops* are only Paregoric Elixir variouſly diſguiſed; that one celebrated *Reſtorative Medicine* contains cantharides; that various other noſtrums have for their baſis the moſt powerful preparations of mercury and antimony; and that his own is a compound of theſe minerals, hemlock, acids, bitters, alkalies, and ſteel, he does not, ſurely, raiſe our ideas of the novelty, ſafety, and excellence of theſe remedies. When he detects the want of authenticity of cures ſaid to be wrought by the *Vegetable Syrup*, and aſſerts his belief that Hill's cried up *Bardana* never wrought a ſingle cure, he does not exalt our opinion of the honeſty of his brethren. And, laſtly, he moſt unaccountably deſtroys our admiration of his own patriotiſm and benevolence by the following too candid declarations: 'The bad opinion, ſays he, which experience and cool reflexion on the preſent ſtate of our manners, and the corruption of our morals, as well as on the tranſactions of ſociety in theſe our days, induce me to entertain of the actuating principles of individuals, is ſuch indeed as to leave no room for me to doubt but every one, from the higheſt to the loweſt, would willingly ſtrip his brother of his property, could he do it with the ſafety of his perſon.' And again, 'Man, the moſt ravenous ſpecies of the animal kingdom, is ſo ſelfiſhly prone and addicted, that nothing could prevail upon the beſt of the whole tribe to do the leaſt good or ſervice to his fellow-creature,

tuer, was to *himself* to deduce no sort of direct, or indirect, personal advantage whatsoever from the deed."

Who could have expected this from the influence of a DISPENSARY, where the poor are supplied *gratis* (on paying one shilling admittance) or at half price, with his drops; which drops, indeed, are also paid for by a twice repeated advance of price on the Public?

The news-papers have puffed off the spirit, elegance, and learning shewn in this work. The truth is, that we remember not to have met with a more tedious redundancy of words, or a more disgusting mixture of affected fineries and vulgarisms, plentifully interlarded with grammatical blunders.

ART. 12. *Observations Preparatory to the Use of Dr. Myerbach's Medicines*: In which the Efficacy of certain German Prescriptions, (given in English) is ascertained by Facts and Experience, &c. By J. C. Lettsom, M.D. F.R.S. and S.A. &c. 8vo. 1s. Dilly. 1776.

That in this age, and in the capital of this enlightened country, so ignorant *impostor* should meet with many thousands of all ranks and conditions, willing dupes to the ridiculous and stale pretence of discovering the seat and cause of their disorders, by the mere inspection of their *urine*;—the very *bathos* of empiricism;—so that in the space of little more than two years this, probably self-graduated, urine-caster should have amassed a princely fortune, by playing upon the ignorance and superstition of his credulous votaries;—are facts that would scarce be credited, were they not most satisfactorily authenticated by the pamphlet now before us.

For the pains which Dr. Lettsom has here taken to cure the late epidemic madness, and to expose this impostor, by opening the eyes of his blind employers to his various practices, he is justly intitled to the thanks of the Public. By the cases which he has here collected, every one must be convinced of the superlative ignorance and temerity of this German adventurer; and the Reader will be astonished that a deception, of so very low a kind, and so clumsily conducted, could have been nursed up, by popular credulity, to so alarming a magnitude: for, often, as we have been informed, 2 or 300 persons in a day have been seen crouding to receive the random prescriptions, some of them of a dangerous nature, of a man not only totally unacquainted with medicine, but ignorant likewise of the age, sex, and even *species**, of the patient; and of the nature or even name of the disease for which he was prescribing.

Beside the *internal* evidence presented in the abovementioned cases, the pamphlet contains some strong *external* testimonies respecting the

* In one part of this pamphlet, we find our Water-conjurer prescribing for a *young gelding*; from an attentive view of whose urine he declared that the *Lady*, to whom it had belonged, 'was very bad;'—that she had 'a disorder in her *womb*,' and *a slime* upon the kidneys;'—that 'her pains in labour be very bad;'—that she 'was very fretful and peevish;—and that she was always coughing.'—After due inspection into the urine of a *cow* likewise, the Doctor inferred that 'the party had been *too free with the ladies of the town*.'

object

object of it; particularly the *confession* of a penitent associate, one of the Doctor's late apothecaries; who relates some of the *manœuvres* of the confederacy, and the Doctor's frank and repeated declarations of 'his astonishment at the folly and credulity of the English.' In a letter likewise addressed to the Author, M. Johan Toennius, a gentleman of the faculty, informs him of his having been called in, so lately as November 1773, to visit the wife of *Mr.* Myersbach, in a little lodging at a shoemaker's, who '*consulted him, as being himself totally unacquainted with medicine.*' Mr. T. demanded no gratuity, on account of the poverty and distress of *Mr.* Myersbach; who was then trying various schemes to get bread, and particularly was soliciting employment from a Mr. Hill, a starch maker. The fame however and riches of a *Doctor* Myersbach having lately reached his ears; and having identified him with his late poor acquaintance at the shoemaker's, he demanded payment for his attendance on his wife, and received it.

'The whole imposture, to give it the mildest epithet,' Dr. Lettsom informs us, 'will soon appear in a court of justice;' where it is not to be doubted but that 'the astonishment of the Public will be equalled only by their indignation for the insults and injuries practised upon the weak and credulous part of the community.'

Art. 12. *Tracts on Medical Subjects.* By Charles Este, Member of the Company of Apothecaries in London. 4to. 1s. 6d. Davies.

How Mr. Charles Este came to imagine that every apothecary was in duty bound to publish a book as a 'testimonial that he can write a legible label,' we are at a loss to conceive. A Latin thesis, we know, by ancient and reverend custom, is made the passport to doctorial dignity—a custom we do not wish to depreciate, since the review of those productions is not a part of our plan. But if every apothecary, with the loquacity usually attributed to his profession, were to think it incumbent on him to pour forth his effusions in his mother tongue—mercy on us! what a more than Woodwardian course of emetics would the poor Reviewers have to go through?

This Writer, indeed, is pretty confident that whatever else may be said of his work, he shall at least escape the imputation of loquacity; and to shew us how generously he is disposed to deal with his readers, he has left two pages entirely blank, though, as he says, he 'could have filled them.' We thankfully acknowledge the obligation, and question not but these pages will obtain all the negative praise he promises them. We only think it a pity that it did not occur to this Gentleman, as a certain method of ensuring equal praise to the rest, and at the same time of effectually obviating the charge of loquacity, to extend his blank paper through the whole piece.

With respect to these diminutive tracts, we are able to discover nothing so curious or novel in them as the style and language; of which the following quotation, selected with very little choice, may serve as a specimen:

'To take a case from a very formidable degree of absolute pain, to a privation of it, is, perhaps, to accomplish the laws of surgical possibility, which, in their nature nor require, nor admit of more than the first degree of happiness, *the exemption from painful sensations.*

As far as the *via ſurgica* lies in the venereal route, it would not, if it could be done, be morally prudent to make it a "way of pleaſantneſs;" nor farther is it medically dutiful than to approximate it to the "path of peace."

The ſubject of the tracts is chiefly chirurgical, relating to the treatment of inflammations and abſceſſes; and we doubt not but the Author may be a reſpectable practitioner, though he is ſo little qualified to ſhine as a writer.

DRAMATIC.

Art. 13. *The Barber of Seville*; a Comedy of Four Acts. With Songs, &c. by the Author of *Eugenie*; or, "the School for Rakes." 8vo. 1 s. 6 d. Bew.

The original piece of Monſ. Beaumarchais, of which we have now the tranſlation before us, met with a very ſingular fate on the ſtage of the French comedy at Paris. The Author having given two or three dramas after the manner of Diderot, the Public perhaps expected another piece of the ſame ſchool, and were ſurpriſed to find that the Writer had not only abandoned his old models, but even leapt the bounds of legiſlative comedy, and preſented them with a long farce. The piece was therefore condemned on the ſpot; and though we do not commend the ſeverity of the audience on the firſt repreſentation, yet we cannot but confeſs that a piece in the ſtyle of the Barber of Seville, ſeemed more calculated for the meridian of the Italian comedy of that metropolis, than for the more ſober troop of the *Comedie Françoiſe*; juſt as the frolics and ſallies of the Comic Muſe are indulged with greater latitude in the Haymarket, than at our more regular theatres. The Author of the Barber of Seville, however, not only had the courage to appeal to a ſecond audience, but prevailed on them to reverſe the decree of the original tribunal, by a whimſical expedient. Thinking five acts created as much obſtruction in the movement of his plot, as would ariſe from a fifth wheel to a coach, he ſacrificed one of the acts, and rolled forth his literary machine, the ſecond time of its appearance, upon four; in which form it has again and again and again been received with uncommon applauſe. The ſtory is ſomething like that of the Padlock, not enriched however with any character ſo original as Mungo, but abounding with many more comic incidents, and manifeſting, on the whole, a more artificial conſtruction of the fable.

The Editor tells us that he 'claims no merit from publiſhing this tranſlation;' and indeed it reflects but a very imperfect image of the original.

Art. 14. *New Brooms!* an occaſional Prelude, performed at the Opening the Theatre Royal in Drury-Lane, Sept. 21, 1776. By George Colman. 8vo. 1 s. Becket.

Though the ſubject of this little piece is profeſſedly temporary, yet it contain characters, together with a comic incident or two, worthy of a place in a more permanent drama. The dialogue is lively, and the humourous perſonages of Phelim, Catcall, Crotchet, and Sir Dulcimer Dunder, are happily delineated. The ſprightly Prologue, to which this piece ſerves for a preface, is evidently the production of Mr. Garrick; and we could almoſt ſuppoſe that *Phebe's own ſelf* penned that part of the advertiſement, wherein the Author

thor conceals his friend's name, and lets all the world know who his friend is.

Art. 15. *The Chriſtmas Tale*; a Dramatic Entertainment, in Three Acts, as performed at the Theatre Royal, Drury-Lane. 8vo. 1 s. Becket. 1776.

We formerly gave an account of this dramatic entertainment when it appeared in *five acts*. It is now compreſſed by the Manager into *three*, that it may, together with farce and pantomime, not be too long for repreſentation as an *after piece*. The ſame experiment has been tried (and with *wonderful* ſucceſs!) on Milton's Comus. Hold your hand, Manager! and offer not the like violence to the incomparable *Tempeſt* of Shakeſpeare!

POLITICAL.

Art. 16. *On Government*. Addreſſed to the Public 8vo. 2 s. Stuart.

The Author, ſuppoſing America loſt to Great Britain, offers ſeveral hints for improving the internal ſtrength of our iſland; and even propoſes to raiſe this kingdom to ſuch an height of power and greatneſs, as to become the centre, or head, of an *Univerſal Empire*: which, he thinks, may, poſſibly, at ſome period of time, be formed. There is a peculiar mixture of good ſenſe and extravagance in this tract. The Writer has many original thoughts on the nature and powers of government, and, particularly, on the ſubject of juries: a ſubject which every man of property, in this country, ought to underſtand; but which, not one in ten thouſand does underſtand.

Art. 17. *Remarks on a Pamphlet*, entitled, "The Principles of the Revolution Vindicated*: the Work of R Watſon, D. D. F. R. S. Regius Profeſſor of Divinity in Cambridge. By an Under Graduate. 4to. 1 s. Rivington, &c.

A laboured attack on Dr. Watſon, abounding more in far-fetched ſcholaſtic diſtinctions, aiming to convict the Doctor of ſome metaphyſical errors, than in a fair direct examination of his political reaſoning.

Art. 18. *A Vindication of Dr. W——n; or, an Anſwer to a Pamphlet, entitled*, "Remarks," &c. 4to. 6 d. Rivington, &c.

The principles of the Revolution have very little concern in the ſparring of this pair of Cantabs.

HERALDRY.

Art. 19. *A Companion to the Peerage of Great Britain and Ireland*; being an Alphabetical Liſt of ſuch of the Daughters of Dukes, Marquiſſes, and Earls (now living) who are married to Commoners. Collected by Joſeph Edmonſon, Eſq; Mowbray Herald Extraordinary. 8vo. 1 s. Ridley, &c.

It frequently happens, ſays Mr. Edmondſon, in his '*Apology*,' prefixed to this publication, 'that when a Lady Mary A. or a Lady Betty B. the wife of a Commoner, is mentioned, the company is at a loſs to know from what *Houſe* her Ladyſhip is deſcended. The maiden name being loſt and merged in that of the huſband, no clue is left to lead to the knowledge of her family or rank, and there being

* See Review, July laſt, p. 80.

no *data* to proceed upon, the Peerages can give but little inſight, and the ſearch will probably create a great deal of unſucceſsful trouble. It is therefore hoped, that the uſe of this little compendium will evince itſelf on various occaſions.'—This appendage is in the ſize of *Collins's Peerage*, to be occaſionally bound up with that work.

LAW.

Art. 20. *The Trials of Joſeph Fowke, Francis Fowke, Maha Rajah Nundocomar, and Roy Rada Churn*, for a Conſpiracy againſt Warren Haſtings, and Richard Barwell, Eſqrs; alſo the Trial of Maha Rajah Nundocomar for Forgery. Publiſhed by Authority of the Supreme Court of Judicature in Bengal. 4to. 10s. 6d. Boards. Cadell. 1776.

Some curious particulars relative to the cuſtoms of the inhabitants, natives and others, of Bengal, &c. incidentally occur in theſe trials; together with many circumſtances, not generally known, reſpecting the trade, riches, and power* of the Engliſh who are ſettled in that part of the eaſtern world. And it muſt be allowed, that the manner in which theſe judicial proceedings were conducted, and their ſeveral iſſues, reflect honour on the European magiſtrates, eſtabliſhed in that country. We are particularly pleaſed with the candour, humanity, and judgment manifeſted by Sir Elijah Impey, the chief juſtice, not only through every part of each trial, but eſpecially, in his ſummary of the evidence, &c. at the concluſion of Nundocomar's trial for forgery. We muſt not omit to obſerve, that the juſt condemnation, and execution of a criminal, ſo diſtinguiſhed by his *rank* and *wealth*, as well as by his *evil deeds*, appears to have given the utmoſt ſatisfaction, to all who were acquainted with the life and character of this great wicked man.

Art. 21. *Arguments and Deciſions, in remarkable Caſes* before the High Court of Juſticiary, and other Supreme Courts, in Scotland. Collected by Mr. *Maclaurin*. 4to. 1l. 5s. bound. Edinburgh printed, and ſold by Dilly, &c. in London. 1774.

The caſes here collected relate to *criminal law* only. Mr. Maclaurin's original deſign was, as his title page ſeems to import, to give the public a work of a more *miſcellaneous* kind; but, for reaſons that afterwards occurred, he deemed it expedient to alter his intention, ſo far, at leaſt, as regards the preſent volume, which he has, accordingly, confined to one claſs of caſes: intimating, however, in his preface, the poſſibility that his work may hereafter be rendered more correſpondent to its title, by a continuation, ſhould this volume meet with ſuch a reception, as may afford encouragement for a ſecond.

The method of arrangement obſerved by the Author is ſimply that of the order of time in which the caſes occurred; beginning with

* Among other extraordinary queſtions wich aroſe in the courſe of theſe very peculiar trials, the right of the Eaſt India Company to receive ambaſſadors, was ably diſcuſſed by the court. This was occaſioned by the claim of *Roy Rada Churn*, to the privilege of exemption from proſecution; being, as he pretended, the public miniſter of Mabaric ul Dowla, nabob of the provinces of Bengal, &c. But his claim was diſallowed.

that of Major Weir and his ſiſter.—*Venus nefanda*, inceſt, adultery, fornication, and ſorcery, in 1670; and ending with 'the king againſt Macgregor,' in 1773, for a murder committed in 1747.

To this collection of caſes, is prefixed an *Introductory* Diſcourſe; in which Mr. M. hath manifeſted his induſtry and abilities, both as an Editor, and as a lawyer. The work, on the whole, may be conſidered as an uſeful addition to the ſtock of public knowledge, legal and hiſtorical; nor will its utility be confined to local inveſtigations, or reſearches in juriſprudence north of the Tweed. The Engliſh law-ſtudent will alſo find in it much matter of inſtruction, and not a little to gratify his curioſity, and promote his entertainment: for, we apprehend, few will diſſent from our opinion, that there is great *amuſement*, as well as information, to be found in the peruſal of works of this kind, in which the lawyer, the hiſtorian, the antiquary, and the general reader, are all greatly if not equally intereſted.

Art. 22. *The Statutes at Large*, from the 13th Year of the Reign of Geo. III. to the 16th Year of Geo. III. inclusive. To which is prefixed, a Table of the Titles of all the public and private Statutes during that Time. With a copious Index. 4to. 1 l. 1 s. bound. Strahan, &c. 1776.

This is the *twelfth* volume of the much approved edition of our parliamentary Statutes in *quarto*, begun by the late ingenious and accurate Mr. Ruffhead; and which, from the ſucceſſive publications of the ſeveral volumes, we have had various occaſions of commending to our readers. See Rev. vols. xxviii. p. 61. xxxii. p. 55. xlv, p. 328. and xlix. p. 506.

NOVELS and MEMOIRS.

Art. 23. *Memoirs of Miſs Sophy Sternheim*, from the German of Mr. Weiland. By E. Harwood, D. D. 2 Vols. 6s. Becket. 1776.

Dr. Harwood judged very properly in making choice of an agreeable Novel for his Exerciſe-book, when he undertook the tedious taſk of learning German; and is doubtleſs to be commended for having ſo happily provided for his own amuſement and improvement during the long evenings in January and February: but we are ſurpriſed to find that he has ventured to publiſh his Exerciſes, as Miſs Sophy Sternheim has already appeared in an Engliſh dreſs, and therefore could not be expected to gain much additional notice from any embelliſhments which Dr. Harwood could give her. We muſt, however, allow the new Tranſlator the merit of exhibiting this lady before his countrymen in a more pleaſing form than that in which the firſt appeared; and to ſuch of our Readers as are fond of German beauties, we beg leave to introduce her as an agreeable ſentimental companion.

Art. 24. *Liberal Opinions*; in which is continued the Hiſtory of Benignus, written by himſelf; and publiſhed by Courtney Melmoth. 12mo. Vols. 3 and 4. 6s. Robinſon, &c.

Having had repeated occaſion to expreſs our diſapprobation of the productions of this Writer, either on account of the principles they inculcated, and the moral effect they were adapted to produce, or on account of the manifeſt violations we obſerved of the laws of good

writing; it is with pleasure we inform our Readers that we find little in the present volumes either to offend our moral feelings, or call for our critical censure. Though we cannot think it a sufficient apology for the former part of this work, to say, as the Author does in his preface to these volumes, that it was his intention, in exhibiting the character of Benignus, rather to point out the inconveniences attending an ill-directed and indiscreet generosity, than to cast a general censure on the benevolent character; we are glad to find that the Author has so far availed himself of our former remarks, as to direct his invention into a less offensive channel; and has learned to furnish his readers with amusement, without undermining their virtuous principles. In this part of his work, the Author has indulged that vein of writing which seems most natural to him, dwelling principally on the delineation of characters in the middle or lower walks of life, several of which he has drawn with real strokes of humour, and in a manner which shews him to be no stranger to the world.

*** Mr. Melmoth intimates his intention of continuing this work; but to what length he means to protract it we are not informed.

MATHEMATICS.

Art. 25. *The Diarian Miscellany*; consisting of all the useful and entertaining Parts, both Mathematical and Poetical, extracted from the *Ladies' Diary*: From the Beginning of that Work, in the Year 1704, down to the End of the Year 1773. With many additional *Solutions* and *Improvements*. In 5 Vols. 12mo. By Chs. Hutton, F. R. S. Professor of Mathematics, in the Royal Military Academy. 1l. 9s. Robinson.

The *Ladies' Diary* was originally projected by Mr. John Tipper, in 1704; and continued under his management to the year 1713 inclusive; it was conducted for the most part by Mr. Henry Brighton, from 1714 to 1744, with the assistance of his wife, and of his friend Mr. Ant. Thacker, as being a better mathematician than himself: Cap. Rob. Heath, superintended the publication of it from 1745 to 1753: Mr. Tho. Simpson had the care of it from 1754 to 1760; and it was under the direction of Mr. Edw. Rollinson, from 1761, till his death in 1773.

As many numbers of this periodical publication were become extremely scarce, and the whole of it contained a variety of very curious particulars, the Editor has made an entire collection of them, and republished the most useful and entertaining articles. The whole is comprised in five volumes; three of which contain all the mathematical parts, including questions, solutions, tracts, and eclipses. The Editor has supplied solutions, where they were wanted; corrected those that were erroneous, and explained such as were obscure: he has likewise added "to the annual calculations of eclipses, accounts of the observations made of the same eclipses, collected from various publications, which it was thought might be of use in shewing the degree of nearness in the tables from which the calculations had been made, when the computers were such as might be depended on." The other two volumes include the poetical or enigmatical articles, a few things of less importance being omitted. The utility of uniting

uniting and preſerving theſe periodical papers, and of arranging them into a regular order, will be univerſally acknowledged: more eſpecially, when it is conſidered how highly Mr. Tho. Simpſon, who was one of the compilers, and whoſe judgment in matters of this kind is unqueſtionable, eſtimates the merit of the original publication. He ſays, "that for upwards of half a century, this ſmall performance, ſent abroad in the poor dreſs of an almanac (and that under a title, not calculated to raiſe the higheſt expectations) has contributed more to the ſtudy and improvement of the mathematics, than half the books profeſſedly written on the ſubject. The moſt celebrated authors now among us have contributed to promote the reputation of the Ladies' Diary; and the compiler thinks he may, without any offence to truth, venture to pronounce, that the mathematical part (at leaſt) is, at this time, greatly ſuperior to every attempt to imitate it, and not below the notice of the beſt judges."

The Editor has added a *ſixth* volume, intitled "*Miſcellanea Mathematica:* conſiſting of a large collection of curious mathematical problems, and their ſolutions; together with many other important diſquiſitions in various branches of the mathematics: being the literary correſpondence of ſeveral eminent mathematicians."

Art. 26. *Riley's Arithmetical Tables*, for multiplying and dividing Sums, to the utmoſt extent of Numbers *, with mechanical Eaſe, and mathematical Certainty: deſigned for the Uſe of practical Accomptants, Surveyors, Navigators, Merchants, and Men of Buſineſs in general. 8vo. 3 s. 6 d. Riley.

In important concerns, it is apprehended few perſons will truſt to the correctneſs of printed tables, without going through the operations themſelves to prove them; and hence calculated tables are not of that great uſe which the publiſhers uſually promiſe: the operations of multiplication and diviſion will be very nearly as readily performed, as the products and quotients can be collected from the tables here formed; all additions and ſubtractions remaining ſtill to be executed by the ſearcher, in every ſtep.

MISCELLANEOUS.

Art. 27. *A conciſe Account of all the Britiſh Colonies in North America*, comprehending their Riſe, Progreſs, and modern State, particularly of Maſſachuſets-Bay, &c. 8vo. 2 s. 6 d. ſewed. Bew. 1775.

Thoſe who are not poſſeſſed of any of the larger hiſtories or deſcriptions of North America, will here find a very tolerable account of the provinces of New England; but that of the other colonies is very brief indeed: New York is deſcribed in leſs than five pages; New Jerſey, in leſs than three; Penſylvania, in three and a half; and Maryland, Virginia, the Carolinas, and Floridas, are diſpatched in the ſame compendious manner. There is added a *deſcriptive table* of the ſeveral countries, on a folding ſheet, exhibiting, at one view, their reſpective boundaries, diviſions, towns, capes, harbours, rivers, productions, &c. which is well drawn up, and may ſerve, as the Author ſays, for a very proper companion for a map.

* Where is the utmoſt extent of numbers to be found? Not in, or by, theſe tables.

Art. 28. *Advice from a Father to his Son*, juſt entered into the Army. In Seven Letters. 8vo. 1s. Johnſon.

Fraught with excellent admonition reſpecting the duties of temperance, ſobriety, and religion;—in a word, recommending the practice of every virtue requiſite to complete the character of a ſoldier, a gentleman and a Chriſtian: parents, or guardians, cannot make a more proper preſent to a young officer.

*** We imagine that the worthy Author miſtakes the *(Engliſh)* meaning of the word *Pannel*, in his advice relative to the conduct of gentlemen aſſiſting at a court martial. He uſes it, as they do in Scotland, for *the perſon accuſed*; but, in England, it refers to the *Jury*.

Art. 29. *The Life of Petrarch*, collected from *Memoires pour la Vie de Petrarch*. The Second Edition. 8vo. 2 Vols. 12s. Boards. Dodſley, &c.

Of this very entertaining work we gave an account in our Number for September, 1775. We are glad to find that the ſucceſs of the firſt impreſſion hath ſo ſpeedily occaſioned a ſecond, and that we have now the advantage of an *index*, which was wanting in the firſt edition. We have a great *veneration* for *indexes*, and we ſeldom fail to expreſs our diſapprobation of every work of any conſequence, that appears without one. By this omiſſion, many (otherwiſe valuable) books, are rendered, in a great meaſure, uſeleſs, after the firſt peruſal: as there is no means of occaſionally conſulting them, without a loſs of time, intolerable to thoſe who know how to eſtimate it.

Art. 30. *Quin's Rudiments of Book-keeping*; compriſed in ſix plain Caſes, and attainable in as many Days, without the help of a Teacher; calculated for Perſons of *either Sex grown to Maturity*. With an Eſſay on the fit Manner of initiating Youth to Temperance and moral Rectitude, by an eaſy arithmetical Scale. Small 8vo. 2s. 6d. Bew, &c.

The firſt ſentence in this work is conceived in the following terms: 'The greateſt *moral rectitude* neceſſary for *adult perſons*, muſt proceed from a right knowledge and practice of keeping *orderly accounts*.'

Now though it is by no means our intention to depreciate the merit of keeping regular accounts, it muſt nevertheleſs be noted, that many *adult perſons* have kept very *orderly accounts* of their private affairs; and yet have had the misfortune to be hanged at Tyburn for a total diſregard of *moral rectitude! e. g.* where regular entries are made of houſes to be broke open, or accounts kept of clipping and coining. Mr. Quin however underſtands book keeping, and teaches in Prujean ſquare, oppoſite Surgeon's-hall, in the Old Bailey.

Art. 31. *Obſervations on the Art of Brewing Malt Liquors*; in a Series of Strictures on a ſecret Syſtem, inculcated in a private Courſe of Lectures on Brewing, lately delivered to ſeveral eminent Initiates in that myſtic Mode of Practice; to whoſe Peruſal they are particularly dedicated. By a Practical Brewer. 8vo. 2s. Wilkie.

This is a ſneering attack on we do not know who, and we ſcarcely, even after peruſal, know for what, farther than we are informed by the title. It is indeed very obſcure; but as it refers to ſome private matters, which we may ſuppoſe the Writer underſtands, and as he

has

has gratified himself in the publication, so far all is well; the Public will not probably suffer by not being admitted more into the secret.

Art. 32. *An Address to the Members of Parliament*; on the Necessity of an Act to confine the Proprietors of Stage Carriages, and the Porters to Inns, to certain Rates for the Carriage and Porterage of Goods, &c. 8vo. 1 s. Bew.

In the raising, manufacturing, and selling the necessaries of life, competition, in most instances, produces the only regulation to which they can be subjected; but the Carriage of Goods to and from particular towns, is often free from the restraints of competition. Hence, though the creation of new offices ought to be regarded with a jealous eye, the mutual intercourse of the Public ought as certainly to be guarded against imposition. The Author proposes that carriers, their book-keepers, and porters, should be subject to a like regulation with hackney coaches; a general warehouse to be prepared for the care and disposal of unclaimed goods; and that the profits of the whole should be applied to the Foundling Hospital.

Art. 33. *The Ensign of Peace.* Shewing how the Health, both of Body and Mind, may be preserved, and even revived by the mild and attenuating Power of a most valuable and cheap Medicine. Its singular and most excellent Property is to subdue the Flesh to the Will of the Spirit; by which happy Means, Mankind may enjoy a State of Temperance instead of Intemperance, and a State of Virtue instead of Vice. The continued Use of this Medicine *irradicates* most Diseases, and is seriously recommended to the People of this Island. By a Friendly Traveller. 12mo. 2 s. Wilkie.

Some unhappy mortal, with a very weak head, oppressed by a complicated load of medicine, history, philosophy, divinity, and politics, may have found temporary relief by discharging a pamphlet full of strange incoherent crudities; but from the complexion of the matter, we may safely predict that he will never be cured unless his friends confine him from books, pens, ink, and paper: allowing him nevertheless *quant. suff.* of his favourite element—*water*.

Art. 34. *The British Chronologist*; comprehending every material Occurrence, Ecclesiastical, Civil, or Military, relative to England and Wales, from the Invasion of the Romans to the present Time: Interspersed with Processions at Coronations, Instalments of the Military Honours, Marriages, Funerals of Sovereigns, &c. Also the Valuation of suppressed religious Foundations at the Reformation; the Introduction and Growth of Taxes, and Increase of the National Debt; together with the Price of Grain and Provision at different Periods. 8vo. 3 Vols. 18 s. Kearsly. 1776.

History is composed of temporary materials, worked up in regular, connected narratives; the history of England is here decomposed, analysed into its constituent parts, taken to pieces, and detailed, in the paragraph style of a news-paper.

The Compiler offers it, however, as an useful *ally* to history; especially 'as it registers every interesting event,—in that concise yet clear manner, that while it satisfies the *temper of curiosity*, it is by no means a *business* to the memory.'

Art.

Art. 36. *An Epiſtle to Soame Jenyns, Eſq.* Occaſioned by the Peruſal of ſome Letters in Vindication of a late excellent Performance lately published under the Title of A View of the internal Evidence of the Chriſtian Religion. By Soame Jenyns, Eſq." 12mo. 6d. Bew.

An attempt to raiſe a laugh at ſerious, ſolemn ſubjects, is proper only for fools, and ſcarcely ever ſucceeds even with them. Among the rank of Chriſtian virtues, from which the Author of the *View* has excluded it, Mr. Jenyns, as he calls it, *polite* reader, ſeems to have confounded valour, or, as he calls it, active courage, with the violence and ferocity of a ſavage; and he accordingly includes it in the catalogue of pride and revenge, and the parent of cruelty and injuſtice; and yet, by a ſtrange kind of inconſiſtency, he does not object to the honours and rewards beſtowed on the ſaddle. Paſſive courage, thus nicely does he diſtinguiſh, is according to his repreſentation of it little more than the reſult of a mild temper, he ſays, the Chriſtian can have nothing to do with; but the latter is the only virtue of this kind which Chriſtianity allows. We ſhall only obſerve *, as on a former occaſion, that the genius of Chriſtianity, and the character of its Author, are entirely miſapprehended in both theſe views of it.

RELIGIOUS and CONTROVERSIAL.

Art. 36. *A Letter to Soame Jenyns, Eſq.* wherein the Futility and Abſurdity of ſome parts of his Reaſoning in his *View of the internal Evidence of the Chriſtian Religion*, is ſet forth and expoſed. By a Clergyman of the Church of England. 8vo. 1s. Bathurſt.

Principally deſigned to vindicate Chriſtianity from the charge of *not having required or encouraged parental* and *friendſhip*. The obligation of theſe virtues is clearly evinced both from the authority and example of its Author. This Letter writer likewiſe animadverts on one or two other exceptionable paſſages; whilſt he has omitted ſome much more obnoxious than any which he has conſidered. We can ſcarce admit his apology, after the high compliments he pays the Author, for examining ſo haſtily and ſuperficially what he thought it of any importance to examine at all. 'To give it a laboured reply would be, perhaps, paying the exceptionable parts too high a compliment; my obſervations are curſory, ſuch only as offered themſelves on the firſt reading, but yet ſuch, I hope, as will not be deemed nugatory.'

Art. 37. *Obſervations on Soame Jenyns's View of the internal Evidence of the Chriſtian Religion; addreſſed to its almoſt Chriſtian Author.* By W. Kenrick, LL. D. 8vo. 3s. Evans.

The reply of an *orthodox Chriſtian* to a *young convert*; ſee the *Epiſtles to Lorenzo*, which are the ſtandard of Dr. K.'s orthodoxy, and to which he frequently refers, 'not to indulge the vanity of an Author in quoting from himſelf, but to ſhew that the Critic is no *new convert*; being much of the ſame opinion reſpecting theſe matters, after upwards of 20 years experience and reflection, as he was of ſo long ago, and at a very early period of life.' As for the *View* and the *Reply*, they ſeem to be altogether frivolous and needleſs; ſince,

* See Monthly Review for June, 1776, p. 465.

on

on the principles advanced by Dr. K. 'the well-disposed reader, submitting his *reason* to *revelation*, and his belief of its divine origin, as well as of its essential doctrines, to a superior mode of conviction, the influence of grace, would do well patiently to wait the effect of its operation in God's own place and time, and not to be importunately anxious for the elucidation of obscurities, which nothing but divine illumination can illustrate.' In short, the perception and acknowledgment of the evidence of Christianity, and of the truth of its doctrines, do not at all depend on rational investigation. The Author has made many fruitless attempts to reconcile prophecy and miracles and scripture doctrines and precepts to *reason*; and yet he is a believer, though not on any rational conviction;' a believer in 'the greatest *apparent* absurdities in the known world.' Such paradoxes as these frequently occur in the performance before us: nor is it any wonder that our Author's faith should be the meer effect of an *irresistible influence*.

Art. 38. *Subscription: or, Historical Extracts*, humbly inscribed to the Right Rev. the *Bishops*, and to the *Petitioners*, &c. 8vo. 2 s. 6 d. Hay. 1775.

Among the numerous disquisitions concerning ecclesiastical Subscription, this tract is not the least considerable of those which have embraced the free side of the question. The Author appears to be a man of a liberal turn of mind, and master of that learning which is requisite to a thorough discussion of the subject. His historical deduction of the rise and progress of human *imposition* of human *opinions* in the Christian Church, and of the means unhappily used by our religious directors and legislators (from the earlier ages, down to the Reformation) for *contracting* the terms of Christian communion,—is judicious, and satisfactory: and the inferences he draws are suitable to the importance and utility of his design. We have not room, at present, to enlarge; and, therefore, we shall only add, that he concludes with recommending some concessions, and alterations, which, in all probability, would greatly contribute toward composing our religious differences.—On the whole, we cannot but consider this performance as equally pious and judicious; calculated to serve the interests of Christianity in general, and of the Protestant Churches in particular; and we are of opinion that it is written in a strain which cannot fail of producing some good effect on every mind that is honestly open to conviction.

Art. 39. *Sermons to the Condemned.* Literally, intended for the Benefit of those under Sentence of Death by the Laws of their Country: Spiritually, for all who feel themselves under Condemnation by the Law of God, and who may properly be stiled Prisoners of Hope. To which is added, an original Dialogue, between the Minister and a Convict ordered for Execution. By David Edwards, Second Edition. 12mo. 2 s. Buckland, &c.

This Author appears to have engaged in the charitable act of attending some condemned malefactors, not officiously, but by desire, at first, with some reluctance, but with the best intentions. The strain of the Sermons may be judged of from the title. The benevolence of the preacher entitles him to commendation.

Art.

Art. 40. *A Looking-Glass for the Professors of Religion.* Consisting of seven Tracts on Practical Subjects. I. A Rod for the Sluggard, or the great Evil of Idleness represented. II. The Charges of Ephraim, or the Backslider's Warning. III. A Caution to Drunkards, or the Sin of Intemperance censured. IV. The Canker Worm, or the Gourd of Creature Comfort withered. V. Joshuah's pious Resolution, or the Duties of Family Religion, and Household Government enforced. VI. Perezuzah, or the Danger of Discord considered. VII. Some Thoughts on occasional Prayer. By John Macgowan. 12mo. 3 s. Keith. 1772*.

The title sufficiently specifies the contents of this volume, and to what class of Readers they are peculiarly adapted. Each tract is published separately. Mr. M. is already known as the *Shower*, the *Listener*, the Author of *familiar Epistles to Dr. Priestley*, &c.

Art. 41. *Thirty-six Discourses* on Practical Subjects. By the late Rev. Ben. Ibbot, D. D. Chaplain to K. Geo. I. Prebend of Westminster, &c. &c. 8vo. 2 vols. 12 s. bound. Davies, &c. 1772.

Dr. Ibbot was a learned and judicious divine, who lived in the reigns of Q. Anne, and K. Geo. I. To add, that he was the esteemed friend of the great and good Dr. Sam. Clarke, (to whom he was assistant-preacher at St. James's) is saying enough to recommend his writings to all lovers of rational religion, and genuine piety.—These Discourses, however, are already well known to the Public. His *thirty Sermons* were published soon after his death, which happened in the year 1725; and the six Discourses added to the present edition, were preached on several public occasions, and separately published. We also find, from the brief account given of the Author and his writings, that Dr. Ibbot was the author of a translation of Puffendorf's treatise, *De Habitu Religionis Christianæ ad Vitam Civilem.* He also preached a course of Sermons at Boyle's Lectures, which gained him great reputation.

Art. 42. *Lectures on that part of the Church-catechism, commonly called the Apostle's Creed:* Preached in St. John the Evangelist, Westminster, pursuant to the Will of Dr. Busby. By Thomas Bennet, M. A. of Trinity College, Cambridge. 8vo. 5 s. sewed. Ginger, Bew, &c.

Though *human* creeds and systems have in themselves no real authority, that which is commonly called the Apostle's Creed is perhaps as generally accepted among Christians as any that have been proposed: yet if Christians will, with some little exception, agree to the articles of this symbol, it is not to be expected that they should unite in every explication which may be given of them: and such must probably be the case with regard to these lectures. They are well written, and contain several proper and useful, though not uncommon, reflections. Bp. Pearson and others have considered this Creed more learnedly and accurately, particularly as to the time of its being formed; of which we do not observe that this Author takes notice.

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* This Article was, by some accident, overlooked, at the time of publication.

The

The deſcent into hell ſeems to perplex him; he explains it, 'that the ſoul of Chriſt was to go to the place deſtined for the reception of *ſinful ſouls*.' Whether or not he means by this the popiſh doctrine of Chriſt's going into the *hell of damned ſpirits* is not clear.

Art. 43. *Supplement to Critica Sacra*; in which the Principles of that Treatiſe are fully confirmed; and the Objections of Mr. Raphael Baruh are clearly anſwered. By the Rev. Dr. Henry Owen, Rector of St. Olave, Hart-ſtreet, and Fellow of the Royal Society. 8vo. 1 s. Bowyer and Nichols. 1775.

The *Critica Sacra* was mentioned by us, in our Review for Auguſt 1774, (p. 167) in terms of ſuitable approbation. The principles on which Dr. Owen proceeded, were ſo ſimple and obvious; and the concluſions drawn from them ſo juſt and natural, that he verily believed, they could never be called in queſtion. But herein he was greatly miſtaken; for almoſt every poſition he has laid down, has been controverted by Mr. Baruh. See Rev. December, 1775, p. 526.

The chief deſign of the *Critica Sacra* was to recommend to the practice of the Hebraical reader, an accurate collation of the parallel texts; and ſuch a collation was more particularly recommended, becauſe it appeared to be one of the beſt and likelieſt methods, as well to *diſcover* as to *correct* the miſtakes, occaſioned by the negligence or ignorance of tranſcribers. But Mr. Baruh ſtrenuouſly oppoſes this notion; and "aims, on the contrary, to ſhew, that no paſſage, or even a ſingle word, or letter of Scripture, ſhould be deemed corrupted on the ſole authority of parallel texts."

As theſe opinions are ſo widely different, and cannot poſſibly ſtand together; our learned Author hath made it his buſineſs, in the preſent performance, to diſcover on which ſide the truth lies, by applying them both to a proper teſt; the teſt of *ſcripture* and *reaſon*. By the teſts, therefore, of *ſcripture* and *reaſon*, he has tried Mr. Baruh's ſcheme, and proved it to be totally indefenſible. Indeed, the ſyſtem of Mr. Baruh is ſo irrational, and even abſurd, that we can ſcarcely conceive how it could be adopted by any other than a moſt bigoted Jew; and, on this account, we ſhould have thought it altogether unworthy of Dr. Owen's attention, if he had not taken occaſion from it, to exhibit a more enlarged view of his own plan, and to favour the Public with ſome critical obſervations upon the Old Teſtament, which well deſerve the notice of the friends to ſacred literature.

Art. 44. *The Ruin of Methodiſm*. By ——— It does not ſignify who. 8vo. 1 s. Printed for the Author, and ſold by Dodſley.

A meer rhapſody of——we know not what; probably intended, by the extravagance of it, to ridicule methodiſm. But though we have practiſed the art of reviewing for many years, this *farrago* of French and Engliſh, of proſe and verſe, of ſcripture newly tranſlated, and commentaries on ſcripture, &c. &c. defies all our powers of criticiſm: and we muſt intreat the Author, in meer mercy, to ſpare us the hard taſk of attempting to decypher another ſuch work, which, either in jeſt or in earneſt, he propoſes to publiſh by ſubſcription in two octavo volumes, intitled, *the Grapes*; or, *the Books of Job, the Song of Solomon, and the Lamentations of Jeremiah*. Perhaps

haps he may find another way of employing his talents for irony, if he is really in *joke*.

SERMONS.

I. *The Views and Conduct of a Minister of the Gospel represented*—At Lewin's Mead, Briſtol, May 28, 1776, in an Aſſembly of Proteſtant Diſſenting Miniſters of different Denominations, and publiſhed at their Requeſt. By John Ward. 8vo. 6d. Printed for Cadell at Briſtol, and ſold in London by Johnſon.

Even as I pleaſe all men in all things, not ſeeking mine own profit, but the profit of many, that they may be ſaved: from theſe words the Preacher takes occaſion to vindicate the character of the apoſtle Paul from the charge of ſelfiſhneſs and criminal accommodation to the humours and tempers of men; and then to recommend his example as an excellent model of imitation. The ſpirit of the Preacher is equally liberal and pious; his reaſoning juſt and forcible; and his addreſs, animated and affectionate.

II. *The Importance of Sincerity in Public Worſhip to Truth, Morals, and Chriſtianity*—Preached Feb. 25, 1776, before the the Society at the Octagon Chapel, Liverpool, explaining the Views with which their Liturgy was compoſed, the Reaſons for laying it aſide, and for their Union with the Proteſtant Diſſenters at Benn's Garden. By N. Clayton. 8vo. 6d. Liverpool printed. Sold in London by Dilly.

A rational repreſentation of the nature and deſign of public worſhip; concluding with an account of the firſt introduction of a liturgy at the Octagon chapel, and an apology for the diſcontinuance of it, in order to an union with a neighbouring congregation. As this is a local concern, we ſhall not trouble our Readers with particulars.

III. *The Remembrance of our Creator in the Days of our Youth, opened and enforced*—On the Death of Mr. Thomas Wilton, who departed this Life, Aug. 5, 1776, in the 31ſt Year of his Age. By Thomas Gibbons, D. D. To which is added, the Addreſs at the Interment, by Abraham Booth. 8vo. 6d. Buckland.

To the MONTHLY REVIEWERS.

GENTLEMEN,

IN the Review for laſt September, at page 210, you ſay, "and there we find that the temple* of *Pandroſus* was near the Propylea." Here inſtead of Pandroſus, the Reviewer of this article ſhould have ſaid *Aglaurus*. This learned Reviewer ſhould be reprimanded for his *careleſſneſs*; which is the more cenſurable, as in the note referred to by the aſteriſm, he has given the name as it ought to have been written in the text. Yours, &c.

Oct. 18, 1776.

At a General Court of Criticiſm held, by the Worſhipful Society of MONTHLY REVIEWERS, at the PEGASUS in GRUBSTREET, on Monday, Oct. 21, 1776,

RESOLVED,

That the Reviewer of Dr. *Chandler's Travels in Greece*, a Member of this Society, be reprimanded for his careleſſneſs; and he is hereby reprimanded. T. B. *Secretary.*

THE

MONTHLY REVIEW,

For NOVEMBER, 1776.

ART. I. *A Fragment on Government*; being an Examination of what is delivered on the Subject of Government in general, in the Introduction to Sir William Blackſtone's Commentaries; with a Preface, in which is given a Critique on the Work at large. 8vo. 3 s. 6 d. Payne. 1776.

THOUGH we are ſufficiently ſenſible that nothing can be more deſtructive of the freedom of criticiſm, or a greater obſtruction to the progreſs of ſcience, than a tame ſubmiſſion to the authority of illuſtrious names; though we acknowledge that it is much to be deſired that critics would always ſteadily adhere to the character which they profeſs to aſſume, *Nullius addictus jurare in verba magiſtri*; it always gives us pain, when the reſpect which is due to diſtinguiſhed merit is violated, and thoſe on whom the general voice of the Public has beſtowed deſerved applauſe, are treated with contempt. The Author of the Commentaries on the Laws of England has undoubtedly rendered ſuch important ſervices to his country, by 'teaching the law to ſpeak the language of the ſcholar and the gentleman,' as certainly entitle him to decent treatment even from his opponents. If in the ſcience of ethics and natural law, this ingenious Writer hath not ſhewn himſelf a perfect adept; if in the execution of his extenſive and difficult undertaking, he has fallen into ſome miſtakes, or advanced ſome doubtful or erroneous poſitions; it muſt nevertheleſs be acknowledged, that he is an able maſter of the ſcience of which he treats, and that his work is, on the whole, exceedingly judicious and uſeful: and this ought, ſurely, to have been a ſufficient protection from inſult.

We cannot therefore avoid expreſſing our diſguſt at the ſeverity with which the juſtly admired Commentator is treated in the critique now before us. In order to convict him of obſcu-

rity and inaccuracy, this *anonymous Writer* has taken much pains—it must be owned, with some ingenuity—to analyse those passages in the introduction to his work which treat of the subject of Government in general: and has scrutinized every word and idea with a degree of rigour, which few even of the most admired writings would be able to endure. The more effectually to accomplish his purpose, he freely employs the weapons of ridicule, and even sometimes condescends to adopt the language of illiberal suspicion and abuse: particularly where, after expressing his approbation of the censure which Sir W. B. had passed on some articles in the English law, he intimates a doubt concerning the authenticity of the passage.

'So little, says he, are these particular remarks of a piece with the general disposition that shews itself so strongly through the work—that I can scarce bring myself to attribute them to our Author. Not only disorder is announced by them, but remedies, well imagined remedies are pointed out. One would think that some angel had been sowing wheat among our Author's tares.'

After having thus freely expressed our disapprobation of the temper with which the work is written, we must, in justice to the Author, proceed to remark, that he has discovered a considerable share of sagacity and penetration, and that many of his observations are such as merit the attention of the Public, and will probably not be thought unworthy of notice by the Author of the Commentaries. In the preface we meet with sensible remarks on the right of individuals to scrutinize and censure the laws of their country; and on the most natural arrangement of the materials for a digest of law. In the body of the work the Author distinctly examines Sir W. Blackstone's observations concerning government, under the following heads; the *formation* of government; the *forms* of government; the *British* constitution; the *right* of the supreme power to make laws; the *duty* of the supreme power to make laws.

It would lead us beyond the limits we are obliged to prescribe to ourselves, to enter at large into the merits of our Author's critique. Leaving the cause in the able hands to which it more properly belongs, we shall therefore content ourselves with laying before our Readers the following extract, on the interesting subject of the original compact between governors and the governed.

'A compact, it is said, was made by the king and people: the terms of it were to this effect. The people, on their part, promised to the king a general obedience. The king, on his part, promised to govern the people in such a particular manner always, as should be subservient to their happiness. I insist not on the words: I undertake only for the sense; as far as an imaginary

imaginary engagement, ſo looſely and ſo variouſly worded by thoſe who have imagined it, is capable of any decided ſignification. Aſſuming then, as a general rule, that promiſes, when made, ought to be obſerved; and, as a point of fact, that a promiſe to this effect in particular had been made by the party in queſtion, men were more ready to deem themſelves qualified to judge when it was ſuch a promiſe was broken, than to decide directly and avowedly on the delicate queſtion, when it was that a king acted ſo far in oppoſition to the happineſs of his people, that it were better no longer to obey him.

'It is manifeſt, on a very little conſideration, that nothing was gained by this manœuvre after all: no difficulty removed by it. It was ſtill neceſſary, and that as much as ever, that the queſtion men ſtudied to avoid ſhould be determined, in order to determine the queſtion they thought to ſubſtitute in its room. It was ſtill neceſſary to determine, whether the king in queſtion had, or had not, acted ſo far in oppoſition to the happineſs of his people, that it were better no longer to obey him; in order to determine, whether the promiſe he was ſuppoſed to have made, had or had not been broken. For what was the ſuppoſed purport of this promiſe? It was no other than what has juſt been mentioned.

'Let it be ſaid, that part at leaſt of this promiſe was to govern in ſubſervience to law: that hereby a more preciſe rule was laid down for his conduct, by means of this ſuppoſal of a promiſe, than that other looſe and general rule to govern in ſubſervience to the happineſs of his people: and that, by this means, it is the letter of the law that forms the tenor of the rule. Now true it is, that the governing in oppoſition to law, is one way of governing in oppoſition to the happineſs of the people: the natural effect of ſuch a contempt of the law being, if not actually to deſtroy, at leaſt to threaten with deſtruction, all thoſe rights and privileges that are founded on it: rights and privileges on the enjoyment of which that happineſs depends. But ſtill it is not this that can be ſafely taken for the entire purport of the promiſe here in queſtion: and that for ſeveral reaſons. Firſt, becauſe the moſt miſchievous, and under certain conſtitutions the moſt feaſible, method of governing in oppoſition to the happineſs of the people, is, by ſetting the law itſelf in oppoſition to their happineſs. Secondly, becauſe it is a caſe very conceivable, that a king may, to a great degree, impair the happineſs of his people without violating the letter of any ſingle law. Thirdly, becauſe extraordinary occaſions may now and then occur, in which the happineſs of the people may be better promoted by acting, for the moment, in oppoſition to the law, than in ſubſervience to it. Fourthly, becauſe

it is not any single violation of the law, as such, that can properly be taken for a breach of his part of the contract, so as to be understood to have released the people from the obligation of performing theirs. For, to quit the fiction, and resume the language of plain truth, it is scarce ever any single violation of the law that, by being submitted to, can produce so much mischief as shall surpass the probable mischief of resisting it. If every single instance whatever of such a violation were to be deemed an entire dissolution of the contract, a man who reflects at all would scarce find any where, I believe, under the sun, that government which he could allow to subsist for twenty years together. It is plain, therefore, that to pass any sound decision upon the question which the inventors of this fiction substituted instead of the true one, the latter was still necessary to be decided. All they gained by their contrivance was, the convenience of deciding it obliquely, as it were, and by a side wind—that is, in a crude and hasty way, without any direct and steady examination.

'But, after all, for what reason is it, that men ought to keep their promises? The moment any intelligent reason is given, it is this: that it is for the advantage of society they should keep them; and if they do not, that, as far as punishment will go, they should be made to keep them. It is for the advantage of the whole number that the promises of each individual should be kept; and, rather than they should not be kept, that such individuals as fail to keep them should be punished. If it be asked, how this appears? the answer is at hand:—Such is the benefit to gain, and mischief to avoid, by keeping them, as much more than compensates the mischief of so much punishment as is requisite to oblige men to it. Whether the dependence of benefit and mischief (that is, of pleasure and pain) upon mens conduct in this behalf, be as here stated, is a question of fact, to be decided in the same manner that all other questions of fact ought to be decided, by testimony, observation, and experience.

'This then, and no other, being the reason why men should be made to keep their promises, viz. that it is for the advantage of society that they should, is a reason that may as well be given at once, why kings, on the one hand, in governing, should in general keep within established laws, and (to speak universally) abstain from all such measures as tend to the unhappiness of their subjects: and, on the other hand, why subjects should obey kings as long as they so conduct themselves, and no longer; why they should obey in short so long as the probable mischiefs of obedience are less than the probable mischiefs of resistance: why, in a word, taking the whole body together, it is their duty to obey, just so long as it is their in-

tereſt, and no longer. This being the caſe, what need of ſaying of the one, that he promiſed ſo to govern; of the other, that they promiſed ſo to obey, when the fact is otherwiſe?

'True it is, that, in this country, according to ancient forms, ſome ſort of vague promiſe of good government is made by kings at the ceremony of their coronation: and let the acclamations, perhaps given, perhaps not given, by chance perſons out of the ſurrounding multitude, be conſtrued into a promiſe of obedience on the part of the whole multitude: that whole multitude itſelf, a ſmall drop collected together by chance out of the ocean of the ſtate: and let the two promiſes thus made be deemed to have formed a perfect compact:—not that either of them is declared to be the conſideration of the other.

'Make the moſt of this conceſſion, one experiment there is, by which every reflecting man may ſatisfy himſelf, I think, beyond a doubt, that it is the conſideration of utility, and no other, that, ſecretly but unavoidably, has governed his judgment upon all theſe matters. The experiment is eaſy and deciſive. It is but to reverſe, in ſuppoſition, in the firſt place the import of the particular promiſe thus feigned; in the next place, the effect in point of utility of the obſervance of promiſes in general.—Suppoſe the king to promiſe that he would govern his ſubjects not according to law; not in the view to promote their happineſs:—would this be binding upon him? Suppoſe the people to promiſe they would obey him at all events, let him govern as he will; let him govern to their deſtruction. Would this be binding upon them? Suppoſe the conſtant and univerſal effect of an obſervance of promiſes were to produce miſchief, would it then be mens duty to obſerve them? Would it then be right to make laws, and apply puniſhment to oblige men to obſerve them?

'No; (it may perhaps be replied) but for this reaſon; among promiſes, ſome there are that, as every one allows, are void: now theſe you have been ſuppoſing, are unqueſtionably of the number. A promiſe "that is in itſelf void, cannot, it is true, create any obligation: but allow the promiſe to be valid, and it is the promiſe itſelf that creates the obligation, and nothing elſe." The fallacy of this argument it is eaſy to perceive. For what is it then that the promiſe depends on for its validity? What is it that being preſent makes it valid? What is it that being wanting makes it void? To acknowledge that any one promiſe may be void, is to acknowledge that if any other is binding, it is not merely becauſe it is a promiſe. That circumſtance then, whatever it be, on which the validity of a promiſe depends, that circumſtance, I ſay, and not the promiſe itſelf muſt, it is plain, be the cauſe of the obligation which a promiſe is apt in general to carry with it.

'But farther, allow, for argument's ſake, what we have diſproved: allow that the obligation of a promiſe is independent of every other: allow that a promiſe is binding propriâ vi—Binding then on whom? On him certainly who makes it. Admit this: for what reaſon is the ſame individual promiſe to be binding on thoſe who never made it? The king, fifty years ago, promiſed my great grandfather to govern him according to law: my great grandfather, fifty years ago, promiſed the king to obey him according to law. The king, juſt now, promiſed my neighbour to govern him according to law: my neighbour, juſt now, promiſed the king to obey him according to law. Be it ſo—What are theſe promiſes, all or any of them, to me? To make anſwer to this queſtion, ſome other principle, it is manifeſt, muſt be reſorted to, than that of the intrinſic obligation of promiſes upon thoſe who make them. Now this other principle that ſtill recurs upon us, what other can it be than the principle of utility? The principle which furniſhes us with that reaſon, which alone depends not upon any higher reaſon, but which is itſelf the ſole and all-ſufficient reaſon for every point of practice whatſoever.'

In this paſſage, and ſeveral that follow, particularly in what the Author advances concerning the Britiſh conſtitution, he controverts, with a mixture of argument and raillery, many popular opinions: with what ſucceſs we ſhall not at preſent undertake to determine. Probably ſome future occaſion may offer, of expreſſing our ſentiments more fully on the merits of this Writer.

ART. II. *State of the Trade of Great Britain in its Imports and Exports, progreſſively from the Year* 1697: *Alſo of the Trade to each particular Country, during the above Period, diſtinguiſhing each Year.* In Two Parts. With a Preface and Introduction, ſetting forth the Articles whereof each Trade conſiſts. By Sir Charles Whitworth, Member of Parliament. Folio. 15 s. Boards. Robinſon, &c. 1776.

THE name of the Gentleman prefixed to this work, is ſufficiently known to claim an high degree of regard to a ſubject concerning which he enjoys the beſt opportunities of information, from the active part he takes in the public buſineſs of the Houſe of Commons. We are furniſhed in the preface with the following conciſe hiſtorical account of the trade of this country:

'From the time of William the Conqueror, to the reign of Elizabeth, the Trade of England ſeems to have been confined to the exportation of tin, lead, wool, leather, iron, and ſome few other productions, ſufficient to purchaſe what foreign commodities were neceſſary to a people not yet addicted to luxury. Here and there, indeed,

deed, during this period, we meet with a faint attempt to eſtabliſh or encourage manufactures *.

'In the reign of Elizabeth, better and more ſucceſsful attempts appear to have been made towards extending our trade and navigation. In her reign, the Turkey Company was eſtabliſhed; and a treaty of commerce concluded with the Czar of Muſcovy. The atchievements of Drake, and the diſcoveries of Raleigh, contributed to give England a kind of rank in the commercial world. Still however neither Elizabeth, nor James, ſeem to have had any enlarged ideas of commerce: ſo little did they know of it, that they could not even direct the operation of our internal commerce; which yet, from our inſular ſituation, requires but little ſkill; perhaps there needs no more than to leave things to their own natural courſe. Here then theſe princes had only to take off clogs, to remove impediments. Inſtead of which they encreaſed them by monopolies, and patents without number †.

'The eſtabliſhment of our American Colonies, in the reigns of James and Charles, laid the foundation of extenſive commerce in times to come. Truth, however, obliges us to own, That their eſtabliſhments reflect but little honour on either of the monarchs. James expected that the adventurers would enrich themſelves by the diſcovery of mines of gold and ſilver; and he hoped that the ſhare reſerved to himſelf would ſerve to render him independent of Parliament. His original charters breathe therefore, throughout, the narrow ſpirit of an excluſive monopoliſer.

'Charles conſidered America as affording an aſylum to thoſe whom he could not protect; or a convenient receptacle for thoſe whom he wiſhed to remove.

'Ere this, and before England was known as a commercial ſtate, Spain and Portugal had immenſe acquiſitions in the Indies. Their conqueſts ruined them; inebriated by a ſudden influx of gold, they abandoned agriculture, arts, and manufactures. It was reſerved to the Dutch to teach thoſe inconſiderate conquerors, that they had made a very bad bargain, in bartering induſtry for wealth. The Dutch roſe on their ruins, and became the carriers and factors of the world. The extenſion of commerce, and the eſtabliſhment of a formidable navy, went hand in hand. Their ſucceſs could not but awaken the jealouſy of their neighbours. The Engliſh were the firſt to take the alarm: the Long Parliament, and Cromwell, rouſed again

* 'In the year 1338, in the reign of Edward III. the exportation of unwrought wool was prohibited, and the importation of foreign cloths for the winter.'

† 'The grants of theſe monopolies and patents produced no inconſiderable revenue to the crown, and were frequently complained of as grievances, in the times of Elizabeth and James. Though it does not belong to the preſent ſubject, yet we may be allowed, *en paſſant*, to remark that theſe were ſome among the many means employed in thoſe days by the crown, to augment its revenue; and ſhould always be valued and added to the amount of parliamentary grants, by thoſe who mean to compare the revenues drawn from the people in thoſe times, with the revenues drawn from them in theſe.'

the ſpirit of commercial emulation. By the Act of Navigation, they laid the foundation of the greateſt advantages we have ſince derived from our colonial commerce. The war with Holland, the attempt on Hiſpaniola, and the taking of Jamaica, all ſerved to encreaſe, at once, our commerce and our naval force.

'In the beginning of his reign, Charles II. ſeemed diſpoſed to promote theſe important objects; but they were ſoon ſacrificed to his intrigues with the court of France: as every thing was ſacrificed by his ſucceſſor, to bigotry, and a love of arbitrary power. It was not therefore until the Revolution, that a regular ſyſtem of commerce was eſtabliſhed. Nor, indeed, was that ſyſtem thoroughly underſtood till the reign of George I.*

'At the epocha of the Revolution, therefore, the following tables commence. The tables in the firſt part contain annual ſtatements of the value of the imports and exports, to and from the different countries with which we trade, together with the exceſs reſulting from the compariſon of the reſpective imports and exports. Theſe tables are ranged in the chronological order. A general table of all our imports and exports cloſes this part.

'The tables, in the ſecond part, contain the ſame ſtatements of the imports and exports to and from each particular country. In theſe tables, the countries are ranged in the alphabetical order, and the imports and exports, with the reſpective exceſſes of each year, are diſtinguiſhed.

'Theſe tables are compiled from the annual accounts given in by the proper officers to the Houſe of Commons. They are therefore as authentic, and as accurate, as any that can be procured on the ſubject. It muſt not, however, be diſguiſed, that even theſe accounts are not altogether to be depended on. Where duties are to be paid, or bounties received; there they are certainly accurate; but where no duty is to be paid, no bounty received; the entries made at the cuſtom-houſe may perhaps, ſometimes, exceed the real Value of imports and exports.—Vanity, a deſire of appearing men of extenſive dealings, and large property,—poſſibly even motives leſs juſtifiable, may have ſometimes tempted to this, which would be called a harmleſs deceit.

'But, whatever degree of inaccuracy may be ſuppoſed to have ariſen from theſe cauſes, it will not, materially, affect the purpoſes for which the following tables are conſtructed. Thoſe purpoſes we have ſaid are to ſhow the progreſſive diminution or augmentation in our imports and exports to different countries. Now the ſame temptations to exceſſive entries have ſubſiſted ever ſince the year 1722†. Then it was that almoſt all duties upon the importation of

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* 'Some of the moſt judicious commercial acts that ever were paſt, were thoſe of 1 W. and M. cap. 12, and cap. 24. and 8 Geo. I. cap. 15. By the two firſt, bounties were granted on the exportation of corn, when it did not exceed a limited price: by the laſt, near two hundred taxes, on raw materials imported, or on Britiſh manufactures exported, were at once repealed.'

† 'Ever ſince the act above referred to, viz. 8 Geo. I. cap. 15.'

raw

raw materials, or the exportation of manufactured goods, were taken off: so that, except here and there, in some particular instance, and from some momentary cause, there is no reason to suppose that more unfair entries have been made at any one, rather than at any other time during this whole period, which contains more than half a century.

'These tables contain, not the articles, or subject matter of our imports and exports; but barely their value in specie; and it is from hence that in general the balance of trade is estimated.

'It must, however, be confessed, that whoever should think that the balance of money alone gives the real balance of trade, would be egregiously mistaken. The balance of trade is twofold: the balance of money, and the balance of industry. It may happen that the balance of money may be much in our favour, and yet the balance of trade, upon the whole, be against us. This would be the case with our trade to a country from whence our imports should consist of wrought materials, or of articles, which not being of prime necessity, admit of no further improvement by industry; and to which our exports should consist either of raw materials, or of the produce of foreign countries. Spain was ruined by her trade with her settlements in India; for the balance of industry was totally against her.

'It may happen, on the other hand, that the balance of money may be against us, and yet the balance of trade, upon the whole, in our favour. This would be the case with our trade to a country, to which we should export only the things produced, or the things manufactured in our own country, and from which we should import either raw materials, or things of prime and indispensable necessity: for here the balance of industry would be in our favour. And such I apprehend to be the state of our commerce with Russia.

"It is well known (says the President Montesquieu) That, in Holland, certain kinds of merchandise, fetched from far, are sold as cheap there as on the spot from whence they are procured. The reason assigned for it is this: the master of a ship must take in ballast: he takes marble as ballast. He wants wood for stowage; he purchases it: and if he loses nothing, he considers it as so much gain. Not only (adds this Writer) a trade which gives no gains, but even a losing commerce, may be sometimes advantageous. I have been told (says he) in Holland, that the whale fishery scarcely ever pays its own expences. But then what is lost by the fishery is more than compensated by the gains acquired by the construction, rigging, and victualing of the ships."

'In estimating, therefore, the balance of trade, all these circumstances should be taken into consideration, as well as the difference in the value of imports and exports.

'To facilitate to the Reader the combination of these two distinct balances; namely, the balance of industry, and the balance of money; to the tables (containing the value of our imports and exports) is prefixed an introduction, giving a general account of the articles of which our imports and exports consist, and which form the subject matter of our trade with the different countries of the world.'

The introduction gives a short geographical account of each country, with the natural productions, manufactures, and respective

ſpective articles of commerce. The work that follows, conſiſts of authentic tables, which muſt prove very acceptable to the ſpeculative politician, as exhibiting a clear view of a ſubject extremely intereſting to thoſe who devote their attention to the commercial proſperity of their country.

ART. III. *A Spiritual Diary and Soliloquies.* By John Rutty, M.D. late of Dublin. 8vo. 2 Vols. 6s. Phillips.

SATAN, ſaith John Bunyan, ceaſeth not to buffet the ſaints; for which he uſeth many crafts and ſhapes, ſometimes taking upon him the form of a dog, ſometimes an hog; and he will oftentimes hide himſelf in the bole of a tobacco pipe, or ſquat at the bottom of a bowl, or creep in at the neck of a bottle, and ſo get within the Lord's people unawares. BUN. *Three locks for the ſtrong box of faith.* P. 507.

Never were obſervations more ſtrongly verified than theſe of the prophetic Tinker are in this ſpiritual Diary! It will appear, from a variety of extracts, which we ſhall lay before our Readers for their ſpiritual caution and edification, that the Wicked One did actually exerciſe all theſe manœuvres, and play off theſe identical arts on the late Dr. Rutty.

Third Month, 1754.

'29. Lord deliver me from living to eat, drink, ſleep, ſmoke, and ſtudy! No devil like that in my own boſom!' Here it is evident that the fiend had entered either through the pipe or the bottle, and that the Doctor was ſenſible of the ingreſs.

Fifth Month, 1755.

'23. A viſit to one guilty of paying tythes—choler reigned in the morning'—Here it appears that Satan had been at the Doctor again, and tempted him to oppoſe an expreſs injunction of Chriſt, who ſaith plainly that the paying of tythes is a work that ought NOT TO BE LEFT UNDONE *. But, indeed, he very ſoon after diſcovers who had been at work, for Sixth Month. 12. He ſays, 'is not the Devil of Hell at my right hand?'

Ninth Month, 1755.

'28. At meeting—with ſtammering lips will I ſpeak unto this people—and why?——An over doſe of whiſky! Tenth Month. 8. 'Publiſhed a paper againſt drinking whiſky.' Satan here had ſquatted at the bottom of the bowl.

'13. Eleven patients and not one fee; my patience abuſed conſiderably. I muttered a little.' This was *worſe* than the devil.

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* See Luke xi. 42.

n the Sixth Month, 1756, we find the Doctor grievously
'eted by the arch-enemy in the ſhape of a hog; for in his
ry he ſays, ' 3. A feaſt—Swiniſhneſs within! 9. Feaſted
ond bounds. 17. Feaſted a little piggiſhly! 28. Drank
ond the holy bounds. Seventh Month. 8. A degree of
niſhneſs at feaſts. 20. Although I dined with the ſaints, I
nk rather beyond bounds. Eighth Month. 5. A feaſt
erein a little ſwiniſh.'

'rom the above minutes the poor Doctor ſeems to have
n in a very deſperate way; for it appears that this pig of a
il had him in his clutches near three months. So true is the
'ervation of Bunyan, that he ſometimes ' taketh upon him
form of an hog.' This was undoubtedly one of thoſe iden-
l devils, or one of the ſame breed at leaſt with thoſe that
ered into the herd.

This ſhape, however, the wicked one does not appear to
'e retained much longer; for we find him ſoon afterwards
acking the Doctor in the form of a dog.

' Tenth Month, 1756. 2. Some doggedneſs. 5. Dog-
l on a certain rencounter. 22. A little doggedneſs. Ele-
ıth Month. 5. Dogged. 22. Still too dogged,' &c. &c.

Satan ſeems to have retained this ſhape about three months,
l then to have reſumed his *Suilian* form. For on the 22d
the Firſt Month, 1757, we find the Doctor again ' a little
iniſh at dinner and repaſt.' But, as the devil himſelf knows
: power and influence of variety, about the latter end of the
ne year, he reaſſumes his canine ſhape. Twelfth Month.
' DIABOLICALLY dogged this morning.' Here the Doctor
ms to have had a thorough conviction of his real ſtate, and
have been ſatisfied, with the holy Tinker, that Satan ſome-
ıes taketh upon him the form of a dog.

About the beginning of the year 1758, Satan, who is never
a loſs, adopts a new character, and has the inſolence to aſ-
lt the Doctor in the perſon of a dwarf. Firſt Month.
. ' The Devil was at my right hand'—20. ' Satan buffets.'
' O my dwarfiſhneſs.' 7. ' My wretched dwarfiſhneſs!'

It is more than probable that the Proteus of the Pagans, and
r. Rutty's Devil were one and the ſame being. We find him
ntinually changing ſhapes. Thus about a month after his
'arfiſh character, he attends his old friend the Doctor upon
ne eccleſiaſtical * buſineſs, in the capacity of a footman.

* Dr. R. was one of the elders among the people called Quakers: t it ought to be obſerved, that neither the people of this ſect, nor ir tenets, are, in any meaſure, anſwerable for the freaks of a ak brother.

Second

Second Month. 29. 'A ſort of half preaching! Luciſer followed me.'

Like Proteus, too, he was miſchievous, for he would frequently torment the poor Doctor by knocking at his door in the character of a pauper, for advice, and this ſeveral times in a morning. Third Month. 18. 'Seven patients without a penny, as uſual!' But this might be partly for miſchief, and partly to hurt him in his ſpirituals, for he often complains of an 'unrighteous impatience' on ſuch occaſions.

Inſtigated by the ſame unwearied fiend, our unfortunate Diariſt had, it ſeems, a quarrel with a weak brother, whom he had accuſed of ranteriſm *, that rag of the whore of Babylon, and the brother, in return, charged the Doctor *(Heu Pietas!)* with unchaſtity, retorting the whore of Babylon by a whore of Dublin. Howbeit the Doctor in this Diary, Tenth Month, 1758. 22. Saith fervently, 'Lord preſerve from whoredom, and the ſpirit of it.'

Thus as we formerly took notice of God's dealings with Cornelius Cayley †, we have here given an account of the Devil's practices upon Dr. Rutty. And this we have done from the beſt motives imaginable, for the edification of our Readers, and for our own.

* Baptiſmal Sprinkling.
† See Review, vol. xix. p. 615.

ART. IV. *Two Sermons, preached at the Spring and Summer Aſſizes for the County of Norfolk*, 1776. By the Rev. T. Prieſtley, of Caius College, Cambridge, and Vicar of Snettiſham, in Norfolk. 8vo. 1 s. Walker and Fielding.

AS we do not recollect that we have ſeen any former production of this Gentleman's pen, we imagine that he is a juvenile writer, and we are confirmed in this conjecture, by the circumſtance of his numerous quotations from Shakeſpeare. The practice of quoting the poets is frequent with young divines who are endowed with imagination, and have acquired a taſte for animated compoſition.—Nor is this, perhaps, an ill foundation for them to begin with. Time, and improved reflexion, will ripen their conceptions; exuberances of ſtyle will be pruned away; and a chaſtiſed and correct manner will be formed by an happy union of the powers of fancy with the faculties of judgment. The preacher will then perceive that the ſolemn dignity of pulpit eloquence diſdains the meretricious ornaments of poetry; of which ſhe has no need,—nor would they become her if ſhe wore them.—And yet, we muſt allow, it is poſſible that a citation from a ſublime or moral poet may produce

duce no unhappy effect in a ſermon; but ſuch adjuncts ought to be rarely admitted, leſt there ſhould ſeem to be any appearance of lettered foppery, where ſober reaſon, and unaffected piety ſhould only be ſeen.

We mean not, by this remark, to paſs a ſevere cenſure on Mr. Prieſtley, or to diſcourage him from future publication. On the contrary, we muſt obſerve, in juſtice to the abilities which he obviouſly poſſeſſes, that we have been pleaſed with the peruſal of his preſent diſcourſes; which are written in an agreeable, eaſy, and we may even add, elegant ſtyle. They are, indeed, very brief compoſitions; but the matter of them is well adapted to the occaſions on which they were delivered: and perhaps their brevity will be conſidered as a proof of the Preacher's judgment.—The following ſhort paſſages may be given as a ſpecimen; and the obſervations they contain, on the neceſſity of a due execution of the criminal laws, are, at this juncture, when the arm of juſtice is ſo notoriouſly *unnerv'd*, peculiarly ſeaſonable.

'If we reflect how often mercy ſhewn to one man, has proved injuſtice to thouſands, how often lenity to the guilty has proved cruelty to the innocent, we ſhall be convinced, not only of the political expediency, but of the moral neceſſity of doing juſtly, in bringing the accuſed to trial, and the criminal to condemnation.——

'Let not thy ſenſibility for the diſtreſſed, or compaſſion for the miſerable, make thee wiſh to ſcreen the *guilty*, or withhold the ſacrifice that is due to offended juſtice.——

'He who wilfully violates the laws of ſociety, gives up, voluntarily, his claim to the rights of the ſocial union. He is declaredly no longer one of *us*, nor is entitled to reciprocal protection. A profeſſed enemy to *all*, he has a claim to the mutual friendſhip and good offices of *none*. And, though, as men and Chriſtians, the individual is enjoined not only to *love his neighbour as himſelf* but even *to love his enemies, and do good to thoſe that hate and deſpitefully uſe him*,—yet, when his enemies become enemies to others, he muſt conſider the intereſt of thoſe others; and ſhall he prefer that of a ſingle enemy to a thouſand friends?'

Mr. P. is not, however, too rigid in his demands for public juſtice. He is equally ſolicitous and warm as an advocate for mercy, where mercy can with propriety be extended;—but *that*, we are ſorry to add (on well-grounded experience and obſervation) is ſeldom, very ſeldom the caſe, with regard to the wretched objects here alluded to.

ART.

ART. V. *The Hiſtory of Gunnery, with a new Method of deriving the Theory of Projectiles in Vacuo, from the Properties of the Square and Rhombus.* By James Glenie, A. M. 8vo. 4 s. 6 d. bound. Edinburgh printed, and ſold in London by Cadell, &c.

THE hiſtorical part of this treatiſe contains an abſtract of the principal diſcoveries relating to the theory and practice of gunnery. The Author, however, is not a mere hiſtorian; he makes many juſt and pertinent remarks on the improvements ſuggeſted by others, and concludes with propoſing to the inveſtigation of mathematicians a variety of problems concerning the reſiſtance of mediums; ſome of which, he tells us, he has already conſidered, and the reſt are reſerved for future examination. The firſt name of any note in this Hiſtory, whoſe diſcoveries deſerve to be recorded, is Galileo. He was properly the founder of this art; Galileo, neglecting the reſiſtance of the air becauſe he apprehended that the retardation ariſing from it was inconſiderable, demonſtrated, that a projectile, urged by gravity, deſcribes *nearly* a parabola; for he was not unapprized that theory and experience, even *in vacuo*, do not perfectly agree. Our Readers who are converſant with this ſubject well know, that the proof of this theorem depends on *two* ſuppoſitions, neither of which is ſtrictly true. The one is, that the accelerating force of gravity is uniform, or the ſame at different diſtances; whereas any projectile muſt receive unequal degrees of acceleration at different points of the curve, which it deſcribes. The other ſuppoſition regards the direction of this accelerating force, which, according to the theorem, is always perpendicular to the ſenſible horizon at the point of projection, or to the plane touching the earth's ſurface at that point; whereas, in fact, it tends, in every part of the curve deſcribed by the projectile, to the center of the earth, and therefore the lines of direction, inſtead of being parallel, form angles with each other at the center: but, as the greateſt range on an horizontal plane is inconſiderable, compared with the ſemidiameter of the earth, theſe angles are too ſmall to require notice. But the reſiſtance of the medium, through which the projectile paſſes, produces much more powerful effects than both theſe cauſes combined. Nevertheleſs it was generally diſregarded, till Sir Iſaac Newton examined the effects cauſed by it, and found them to be much greater than any of his predeceſſors had imagined: and therefore that projectiles would trace paths, by reaſon of this reſiſtance, deviating very conſiderably from thoſe parabolic curves which they would deſcribe *in vacuo*. Our Author has given a ſummary of his diſcoveries and obſervations on this ſubject, contained in the ſecond book of his *Principia*, &c.

Mr.

Mr. Glenie proceeds to recite the leading diſcoveries of Mr. Robins, in his *New Principles of Gunnery.* It appears from accurate experiments made by that ingenious mathematician and obſerver, whoſe untimely death cannot be ſufficiently regretted, "that the reſiſtance of the air, even to a velocity of 400 feet per ſecond, is ſomewhat greater than in the duplicate ratio of the velocity; and that, to the ſwifter motions of muſket or cannon-ſhot, the reſiſtance exceeds this ratio, nearly in the ratio of 3 to 1. He likewiſe was the firſt who diſcovered that a bullet, fired from an ordinary muſket or cannon, beſides being affected by the reſiſtance of the air, and the action of gravity, receives a whirling motion, or rotation round an axis, the poſition of which is not at all conſtant, but uncertain and variable; and that this rotatory motion is the real cauſe why the track of the ball is doubly incurvated, and carries it to a conſiderable diſtance from the plane paſſing through the axis of the piece perpendicularly to the horizon. This lateral deflection or deviation from the incurvated line, which the bullet deſcribes in paſſing through the medium by the action of gravity alone, very much diſtreſſed Mr. Robins in making his experiments. The exiſtence of this motion he clearly demonſtrates; the difficulty he acknowledges, and ſeems abundantly ſenſible, that it muſt introduce a degree of uncertainty into all concluſions drawn from experiments made with pieces generally in uſe." Our Author has already had ſome opportunity for making experiments with *rifled* field pieces, but not ſufficient to enable him to pronounce poſitively with regard to the accurate law of the air's reſiſtance. He propoſes to purſue his inquiries and calculations, and to illuſtrate the principal propoſitions in the ſecond book of the *Principia*, &c. independent, in a great meaſure, of the hyperbola. He then points out, in a ſeries of 24 problems, "what and how much is ſtill wanting for the compleating of this art, both in theory and practice."

Beſide the reſiſtance which is made to the ſuperficies of bodies by mediums through which they move, it was formerly imagined, that there exiſts an æther, or very ſubtile medium, which penetrates the interſtices or pores of bodies, by means of which their internal parts are reſiſted. Sir Iſaac Newton brought this opinion to the teſt of experiment, and found, that the reſiſtance ſuppoſed to reſult from this cauſe was very inconſiderable: and our Author apprehends that, if he had repeated the experiment, he muſt have proved that no ſuch æther exiſted.

What was the opinion of Sir Iſaac Newton on this ſubject, it is not eaſy to determine; but it has been preſumed, from ſome of his poſthumous writings, that he was not an abſolute unbeliever with reſpect to the exiſtence of ſuch a medium.

Mr.

Mr. G. apprehends otherwiſe, and takes pains to expoſe the notion which ſome have advanced as altogether unjuſtifiable. Leaving however this diſputable fact in an undecided ſtate, we ſhall proceed to ſelect ſome obſervations of our Author on this ſubject. 'This æther (he ſays) has been imagined to be the cauſe of gravitation, coheſion, magnetiſm, repulſion, ſenſation, and of almoſt all the phænomena in nature. It has been conceived of as growing always denſer, as you recede from the bodies of the ſun and planets. But, if the motion of the earth towards the ſun be occaſioned by the impulſes of a medium growing always denſer as you recede from that luminary, and its elaſtic force increaſe with its denſity, like that of the air, ought not thoſe impulſes to be always diminiſhing as you go nearer to the ſun? But they muſt be always increaſing to produce gravitation. Wherefore the hypotheſis is abſurd. In like manner, if this æther is rarer in, and at the planets, than at ſome diſtance from them, ought not the acceleration of bodies towards the earth to be always diminiſhing, inſtead of increaſing? This, however, we know, is not the caſe.

'It will move in two oppoſite directions, in impelling the earth and moon towards their common center; in two other oppoſite directions, in impelling the ſun and earth towards their common center; in two other oppoſite directions, in impelling the ſun and each of the other planets towards their common centers, reſpectively. And, as the poſition of the earth and moon is infinitely varied in the courſe of one revolution round the ſun, does not this fluid move in diametrically oppoſite directions acroſs the direction of its motion towards that body, and in an infinite variety of ways and poſitions? Is not the ſame obſervation applicable to Jupiter and his ſatellites, to Saturn and his ſatellites, and to all the bodies in the ſolar ſyſtem, ſince they mutually gravitate towards one another? What an infinite variety of oppoſite motions, then, muſt this æther dance with through the univerſe? That ſuch an infinite diverſity of oppoſite motions in the waves or pulſes of this fluid ſhould exiſt, is altogether impoſſible. Would they not by encountering deſtroy one another, and reduce the whole fluid to an equilibrium or ſtate of reſt?

'Beſides, as ſoon as the common center of the earth and moon has changed its poſition in abſolute ſpace, and come to ſome other point, the pulſes or waves of this fluid muſt proceed in oppoſite directions towards that point, and impel theſe bodies towards the ſame. And as theſe bodies are connected with the other bodies in the ſyſtem, in all poſitions they may happen to be in, we ſhall have ætherial whirlpools in almoſt every point of ſpace bounding the ſolar ſyſtem.——

'The

'The force of gravity, with which any body tends towards another, depends not only on its distance from, but also on the quantity of matter in, that other body. How then is the elastic force of this medium, in impelling bodies towards one another, varied with their quantities of matter?——

'Besides, if such a fluid be the cause of gravitation, how can we be certain of the truth of this proposition, that the specific gravities of bodies, or their weights under equal bulks, are proportional to their quantities of matter. For how can the solid particles of this fluid equally impel the solid internal particles of bodies respectively, in the direction of gravity? This cannot be supposed by the advocates for such an æther, without maintaining the penetration of impenetrable substances, or showing matter not to be impenetrable, which has never yet been done, and is altogether inconsistent with the Newtonian idea of it.'—The Author adds several other observations to the same purpose; for which we must refer to the book itself.

The second part of this treatise, containing a new method of deriving the theory of projectiles *in vacuo* from the properties of the square and rhombus, is purely mathematical, and admits of no abridgment or extract. It will be sufficient to observe, that the principles of the art of gunnery are hereby rendered intelligible to those who have no acquaintance with the *Conic Sections*.

Art. VI. *An Answer to the Declaration of the American Congress.* 8vo. 2 s. Cadell, &c. 1776.

EVERY attentive and dispassionate reader of the Declaration of Independency, issued by the American Congress in July last, must have observed, that many of the articles of impeachment there exhibited against his Majesty's administration of government, have more the appearance of frivolous cavil, and peevish invective, than of the manly resentment of a people suffering under the iron hand of oppression, bereft of their constitutional liberties, plundered of their property, or deprived of the natural rights of mankind.—Grievances of this *petty* cast could not fail of weakening the force and effect of those objections which seem to be of weightier substance, and higher import; as, in every kind of argument, one indefensible position, or ill-founded fact, always creates a distrust of the most irrefragable truths advanced in support of the same cause: and, like poltroons in an army, only stand in the way of good soldiers, who would have been victorious without them.

But the Author of the present tract does not condescend to take advantage of every opening in the weaker parts of the *Declaration* in question. He boldly undertakes to demolish the

whole work, by ſucceſſive attacks on every diſtinct article of which it conſiſts; at the ſame time, however, appearing to make very light of his own enterprize: for he ſcruples not to declare, that 'of the whole liſt of charges, ſo confidently urged againſt his Majeſty, each ſeems to be diſtinguiſhed by its own peculiar *abſurdity*.'—So that he leaves little room for pluming himſelf on the victory that is ſo eaſily to be gained.

Confident, however, as this champion is, and exulting in his own ſtrength, or, rather, in the weakneſs of his adverſary, we muſt do him the juſtice to obſerve, that the abilities which he poſſeſſes, are well adapted to the taſk he has undertaken. He is amply furniſhed, with reſpect to every kind of neceſſary information, relative to the ſeveral points in debate; his reaſoning is cloſe, his language clear, and his ſtyle acute and animated; but we cannot approve his angry and contemptuous manner of treating his antagoniſts. He ſeems to think no epithets too harſh for the Americans. But what has the calling of ill names to do with argument? What does railing prove? Nothing but a want of candour and moderation in the perſon who makes uſe of ſuch weapons. Will the verbal abuſe of two or three millions of diſcontented people, remove their diſcontents, or convince them that their grievances are imaginary? That they believe them *real*, will admit of no doubt when we conſider that men can give no ſtronger proof of their ſincerity in any cauſe, than the hazarding their lives and fortunes in its defence.—If the Americans have ſet us an example of intemperate and unbecoming ſpeech, it is, ſurely, beneath us to follow it. It is not a tongue-doughty ſcolding-bout, not a war of words, in which we are unhappily engaged.

With regard to the neglect ſhewn by Government to the Declaration of the Congreſs, it is juſtly remarked, by our Author himſelf, that 'ill would it become the *dignity* of an inſulted Sovereign to deſcend to altercation with revolted ſubjects—This would be to recogniſe that equality and independence, to which ſubjects, perſiſting in revolt, cannot fail to pretend.—Ill would it become the *policy* of an enlightened Sovereign to appeal to other ſtates on matters relating to his own internal government.—This would be to recogniſe the right of other ſtates to interfere in matters, from which all foreign interpoſition ſhould for ever be precluded.

'To theſe conſiderations it is, we muſt attribute the neglect with which the Declaration of the American Congreſs has been treated by the Government of Great Britain. Eaſy as it were, and fit as it may be, to refute the calumnies contained in that audacious paper, it could not be expected that his Majeſty or Miniſters ſhould condeſcend to give it any anſwer.

'But

'But that answer, which neither a sense of dignity, nor principles of policy, will allow the Sovereign to give, may yet be furnished by the zeal of any well-affected subject.'

Our loyal and spirited Author has, accordingly, fitted out his *privateer*, to cruize against these 'audacious' revolters; and in good season has he launched her;—at the critical juncture when his Majesty opened the present session of Parliament with full assurance that "his faithful Commons will readily and cheerfully grant him such supplies as the maintenance of the "crown, &c. will be found to require." SPEECH from the THRONE, Oct. 30.

With becoming zeal, therefore, does our Author declare, 'how happy he should be, could he suggest new motives to his fellow-subjects of Great Britain, for submitting with cheerfulness to the burdens which must be borne, for concurring with zeal in the measures which must be adopted, to effectuate this important object.

'Happy should I be, continues he, could I contribute to efface any stain, which the false accusations of the rebellious Congress, may have thrown on the character of a Prince, so justly entitled to the love of his subjects, and the esteem of foreign nations.

'Happy should I be, were it possible to induce this deluded people to listen to the voice of reason; to abandon a set of men who are making them *stilts* to their own private ambition; to return to their former confidence in the King and his Parliament, and like the Romans, when they threw off the yoke of the Decemvirs:—"*Inde libertatis captare auram, unde servitutem timendo Rempublicam in eum statum perduxere.*"

As a specimen of the *manner*, and the *success*, with which this well-appointed champion encounters the 'rebellious Congress' we shall give his *answer* to *two* of the charges which they have presumed to bring against his Majesty; and these articles we have selected, because they relate to circumstances which have not been so generally canvassed as most of the other topics here brought under review.

ARTICLE XXVII.

"He has excited domestic insurrections among us; and has endeavoured to bring on the inhabitants of our frontiers the merciless Indian Savages, whose known rule of warfare is an undistinguished destruction of all ages, sexes, and conditions."

ANSWER.

'The article now before us consists of two charges, each of which demands a separate and distinct consideration. The one is, that his Majesty—"has excited domestic insurrections among them;" the other—"that he has endeavoured to bring on the inhabitants of "their frontiers the merciless Indian Savages."

'By his Majesty, in the first charge, is meant—not his Majesty, but—one of his Majesty's Governors. He, it seems, excited *domestic insurrections* among *them*—Be it so—But who are meant by *them?* Men in rebellion; men who had excited, and were continuing to excite, civil insurrections against his Majesty's government; men who had excited, and were continuing to excite, one set of citizens to pillage the effects, burn the houses, torture the persons, cut the throats of another set of citizens.

'But how did his Majesty's Governors excite domestic insurrections? Did they set father against son, or son against father, or brother against brother? No—they offered *freedom* to the *slaves* of these asserters of liberty. Were it not true, that the charge was fully justified by the necessity, to which the rebellious proceedings of the Complainants had reduced the Governor, yet with what face can *they* urge this as a proof of tyranny? Is it for *them* to say, that it is tyranny to bid a slave be free? to bid him take courage, to rise and assist in reducing his tyrants to a due obedience to *law?* to hold out as a motive to him, that the load which crushed his limbs shall be lightened; that the whip which harrowed up his back shall be broken, that he shall be raised to the rank of a freeman and a citizen? It is their boast that they have taken up arms in support of these their own *self evident truths*—"that all men are *equal*"—"that "all men are endowed with the *unalienable* rights of life, *liberty*, "and the *pursuit of happiness*." Is it for *them* to complain *of the offer of freedom* held out to these wretched beings? of the offer of reinstating them in that *equality*, which, in this very paper, is declared to be the *gift of God to all*; in those *unalienable rights*, with which, in this very paper, God is declared to have *endowed* all mankind?

'With respect to the other measure, the attempt—and it has been more than an attempt—to engage the Indians against them—Were it necessary, I should be bold enough to avow—what, I believe, has already been said by some one upon this subject—"That since force "is become *necessary* to support the authority of Parliament, that "force which is most *easily* to be procured, and most likely to be *ef-*"*fective*, is the force *which ought to be employed*." I should be bold enough to avow, that to me it would make little difference, "whether "the instrument be a German or a Calmuck, a Russian or a Mo-"hawk."

'Should the force of prejudice be too strong to yield to this defence, were it necessary we might have recourse to another consideration. We might urge, that after all, we are only letting loose on them an enemy whom *we* had hitherto restrained; an enemy from whom, but by *our* protection, they would never have been delivered; an enemy whom, in *their* defence, we oft times have encountered.

'On these grounds we might, I think, safely rest the defence of the second charge contained in this Article. But the truth is, we are not compelled to defend it on this ground. How merciless soever the *Indian Savages* may be, how *destructive* soever be their known rule of *warfare*, it is the height of insolence in the Congress to complain that they are invited to join us: it is the basest hypocrisy

to

to impute it to his Majesty, as a *voluntary* act of severity—because—and this reason, I think, admits of no reply—*the Congress were the first to engage the Indians in this dispute.*

'The Congress knows this assertion to be true. It was not till the affair of Cedres, that is, till the year 1776, that any Indians appeared on the side of Government. It was early in the year 1775, that the Rebels surprised Ticonderoga; made incursions and committed hostilities in the frontiers of his Majesty's province of Quebec; a province at that time in *peace*. Now the Members of the Congress cannot deny that *then*, at that very time, they had not barely engaged, but had *brought down as many Indians as they could collect* against his Majesty's troops in New England, and the northern provinces.

'Nor were they less industrious or less tardy in bringing down the Indians into the southern Colonies; for at the same time, namely, early in the year 1775, the Committee of Carolina deputed six persons to treat with the *Creek and Cherokee Indians*. Were it necessary I could name them. Sir James Wright, Governor of Georgia, and Mr. Stuart, Superintendent for his Majesty in the Cherokee nation, had been driven, the one from his usual place of residence, the other out of the province. One person still remained, Mr. Cameron, the Deputy-superintendent in the Cherokee nation? he was in their way; his presence impeded the treaty they wished to form with the Cherokees; obstructed measures which, imputed to his Majesty, they call the height of cruelty, but adopted by themselves, become only, in their own language, "*means of defence.*" He therefore was considered as an object that was at any rate to be removed. The Deputies of the Committee requested, or, as their selves explained it, "*commanded*," him to retire. He not obeying their orders, one of the Deputies, accompanied by two Independent preachers *, after having gone through the interior and back parts of Carolina and Georgia, on the *pious mission* of haranguing and inciting the people to rebellion, dispatched an emissary to give and receive Talks from the Indians, and to endeavour to bring them down upon his Majesty's troops; and as Mr. Cameron was still in their way, their emissary was directed to raise the Indians and seize him; and if that could not be done, to offer a considerable reward to any *individual* that would *privately shoot him from behind a bush, and then escape into the settlements.*

'Early in the beginning of the present year, an attempt was made on Tybee Island, where the Rebels expected to find the Governor of Georgia, with several officers and gentlemen. Happily they were not there. Had they been there, we may judge of the treatment they would have received by that which was actually inflicted on some mariners and a ship-carpenter, whom the Rebels did surprise there. One of them was killed; three mortally wounded. The first died, *not of the wounds he received in the attack, but under the cruel torture of the* SCALPING *knife*. So far were these troops of the Congress from being averse to employ Indians, that they not only brought

* 'Their names are *Hart* and *Tenant*: such pious pastors should be known.'

Indians with them, but determined, as we see, to adopt their *known rule of warfare*; the whole party of Rebels were dressed and painted like Indians.

'Yet these men can, without a blush, impute it to the King as a *voluntary* act of severity, that his Majesty has engaged the Indians.'

ARTICLE XXVIII.

"In every stage of these oppressions we have petitioned for redress in the most humble terms; our repeated petitions have been answered only by repeated injury."

ANSWER.

'Very different are the ideas which seem to be attached to the same terms on this side of the Atlantic and on the other. *Here* Acts of Parliament are Acts of the Legislature, *acknowledged to be supreme*; *there* Acts only of *pretended* legislation, of *unacknowledged* individuals. *Here treason* is an offence of the most *atrocious* nature; *there* only a *pretended* offence. *Here* to deny the authority of Parliament is the utmost height of *audacity*; *there* it is the lowest pitch of *humility*.

'This distinction it was necessary to make, before we could come at the meaning of this article. The reader might otherwise have imagined, that in the resolutions of the American Assemblies, in their addresses to the good people of England, in their Petitions to the King or the Parliament, the authority of Parliament, and their own just and constitutional subordination to it, had been recognised, and the undisputed prerogative of the Crown allowed; that specific demands of what would satisfy them had been made, and specific offers of what they would do had been tendered. It might otherwise require more than common discernment to find out the *humility* of their Petitions: what they call a Petition for *Redress*, would still pass in the eyes of men of common understanding for a claim of *independence*.

'To go through the proceedings of all their Assemblies, to cite all their Resolutions, Addresses, and Petitions, would be to the reader, as well as to the writer, unspeakably irksome. Let us then begin by the proceedings of that Congress which sat in seventy four. At *that* time hostilities were not begun, at least on the part of the Crown. So far from it, that the Congress expressed its *surprise* at the steps, which the appearance of hostility on the part of the Provincials compelled the Commander of his Majesty's forces to take, for the purpose, *not of attacking them*, but *securing his own troops from being attacked*. Besides, the professed object of that Congress, as their selves declare it, in a letter to General Gage, was "by the "pursuit of dutiful and peaceable measures, to procure a cordial "and effectual reconciliation between Great Britain and the Colo-"nies." If ever, it must be then, when they were assembled with this design, that their language would be decent and humble, their proposals candid and explicit. If *there* we find no traces of humility or candour, it would be folly in the extreme to look for it thereafter.

'Now as well in the Resolves, as in the Addresses and Petitions of that Congress, the legislative power of Parliament, and the known prerogative of the Crown are declared to be *grievances*. In contradiction to what we have seen to be the constant course of government,

vernment, they deny the right of the Crown to ſtation the troops in ſuch part of the empire as in its wiſdom it ſhall ſee fit; they deny the authority of Parliament to make *any law*, relating to their *internal policy*, or to taxation *internal* or *external*; points on which they claim the *excluſive* right of legiſlature to their own Aſſemblies. In all *humility* they reſolved, that the open reſiſtance ſhewn to the legiſlative power of Parliament, by the inhabitants of Boſton; that all the outrages by which that reſiſtance was manifeſted and attended—ſuch as deſtroying the property of his Majeſty's Britiſh ſubjects, ſeizing his ſtores, burning his magazines, torturing his officers, ſhutting up the Courts of Juſtice, were moſt *thoroughly to be approved*, ought to be *ſupported* by the *united efforts* of *North America*, to be kept alive by *contributions from all the Colonies* *.

'Theſe are the *humble Petitions* to which this article alludes. What return could by any Government be made to them, we may leave to any man to determine who knows what government is. But they petitioned for *redreſs*. Their grievances we ſee they ſtate in very comprehenſive terms; ſo comprehenſive, as to take in every Act of Government. Were the offers of what they were ready to do more preciſe and explicit? What motives did they hold out to induce the King and Parliament to give up ſo large a portion of an authority, hitherto undiſputed? They very gravely aſſured his Majeſty, that *they had always been as ſubmiſſive and as dutiful as they ought to be*; that they *would hereafter be juſt as ſubmiſſive and as dutiful as they had been*; that moreover in complying with their demands, he would obtain the ineſtimable advantage of—what?—"ſeeing all jealouſies "removed;"—that is—if he would take away every trace of their ſubordination to his ſelf and Parliament, they would not complain of his authority; if neither he, nor his Parliament would exerciſe any power over them, they would not be jealous of his power or that of Parliament.

'It is for malcontents, perſons who profeſs their ſelves diſſatisfied, to ſtate preciſely what it is with which they are diſſatisfied; what it is that will content them; what it is to which they are willing to ſubmit. They know it for certain, at leaſt they ought to know it; is it not for them then to declare it, to declare their own feelings, what paſſes in their own breaſts? Or is Government, who does not know it, cannot know it, to torture itſelf to divine it?

'This was not done; and yet ſo far was the Britiſh Government "from anſwering,"—as the Congreſs words it,—"their repeated Pe-"titions, by repeated injuries;" that it made the *firſt advances*, actually held out terms of accommodation. Theſe terms were ſubmitted to the conſideration of the reſpective Aſſemblies; and who would think it?—theſe Aſſemblies ſo tremblingly alive to every the gentleſt touch of their rights by the King or Parliament, declared without reſerve, and without a bluſh, that *all* their powers were abſorbed by a body unknown to their laws,—by a Congreſs. To that Congreſs then which ſate in 1775, they referred it to conſider of the terms held out to them. By theſe *humble Petitioners* how were the terms received?

* 'See the printed Journal and proceedings of this Congreſs.'

'The Parliament was declared to be "*a body of men extraneous to their constitution.*" The proposition held out by Parliament, was declared to be "*insidious and unreasonable*;" the requisition to "*furnish any contribution, any aid, under the form of a tax*, was declared to "be *unjust*." The "*intermeddling*,"—as it was respectfully called,—"*of the British Parliament, in their Provisions for the support of the civil government, or administration of justice*," was declared to be "*contrary to right*." The reason for this last assertion was added, and was such as concluded against the whole power of Parliament—"*That the provisions already made pleased their selves**."

'Is this the language of subjects *humbly petitioning for redress*? Of men, who profess their selves members of one large empire, and subordinate in any degree, to the supreme controlling body of that empire? or is it the language of one independent state to another?

'Could any doubt arise in the mind of any candid man, whether independence had, or had not, been all along the determined object of the leading men in America, he would have only to peruse the printed proceedings of these two Assemblies, which sat under the title of Congresses †.

'In the first, they professed to desire nothing more ardently, than that some mode might be adopted of hearing and relieving their griefs, some proposition held forth which might be a ground of reconciliation. Dreading, meanwhile, nothing so much as the accomplishment of their *pretended* wishes, they throw into their Votes and Addresses, and Petitions, terms expressive of the highest contempt for the authority of Parliament, and of their firm resolution not to submit to the exercise of the undisputed prerogative of the Crown. They professed to ask only for "*Life, Liberty, and Property*." But when they came to explain their professions, it appeared, that by *property* they meant a total exemption from contributing any thing to the common burdens of the State; by *liberty*, a total manumission from the authority of Parliament, the Crown, or the Law; an entire abolition of all the customs of their ancestors, all the institutions of their forefathers.

'When, notwithstanding the insolence of this language, and in contradiction to their expectations, a mode of treating was proposed, terms of reconciliation were offered by Parliament; the consideration of them was rejected by the respective Provincial Assemblies legally established, and by them referred to an assembly unacknowledged by the laws; to the Congress.

'To that Congress they were presented at the very beginning of their Session. Instead of being taken up directly, as surely might have been expected, considering the importance of the object, and the dignity of that august body from whom they originally came, they were laid aside; the Congress proceeded to vote a paper-currency, to seize the public revenues, to raise armies, to appoint offi-

* 'See the proceedings of the Congress in 1775.'

† 'To their own account of the proceedings there, we may apply the words of Cicero, though in a different sense from that in which he used them, "*Quicunque hunc librum legerit, nihil amplius erit, quod desideret.*"

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cers, to ſuſpend the courts of juſtice, and then,—at the cloſe of the Seſſion,—condeſcended at laſt to read the terms held out. No change, no modification, was propoſed in them, but they were crudely rejected in the terms of diſreſpect and inſolence and rancour, we have already cited.

'But this is not all, men who petition in earneſt for redreſs, will wait the event of their Petitions. The laſt Petition, addreſſed to the King, was drawn up in the month of Auguſt, and preſented to the King in the month of September 1775. In the ſame month of Auguſt, *before* their Petition had *reached* the Throne, a boat belonging to the Aſia was burnt at New York; two ſhips were ſeized by veſſels fitted out in South Carolina. *Before* they could *hear* how their Petition had been received, St John's was attacked, Montreal attempted, Canada invaded by Arnold, commiſſions iſſued by Waſhington to cruize on the ſhips of Great Britain, as againſt a foreign enemy; Courts of Admiralty appointed to try and condemn them as lawful captures.

'Can any man after this entertain a doubt whether they were determined on *independence?* Had an Angel deſcended from Heaven with terms of accommodation, which offered leſs than independence, they would have driven him back with hoſtile ſcorn.'

Our Readers have now ſeen that this Author is no common pamphleteer, or political *Hack*; but a reſpectable, ſpirited, and able advocate for the cauſe, in ſupport of which he has drawn his pen. His performance is, unqueſtionably, one of the moſt elaborate pieces that the Public hath lately ſeen, on the ſubject of American Controverſy; and we do not expect a more complete or more deciſive Anſwer to the famous Declaration which hath given birth to it.—The great queſtion, however, of external taxation (the main object of the Colonies) ſtill remains, in our opinion, for a more ſatisfactory diſcuſſion; notwithſtanding all that has been urged, by the preſent ingenious Writer, with regard to *uſage*, and the *acquieſcence* of the Americans, in the infant ſtate of their ſettlements: ſee *Art.* XVII. with the *Anſwer*; which we were tempted to extract, but our limits are too narrow.

At the cloſe of this work, the Author has given a comprehenſive *review* of the general diſpute; and here he attacks the *Preamble* to the American Declaration, exploding the *theory of Government* which the Congreſs ſeem deſirous of introducing. He concludes, that in the tenets which they have advanced, 'they have outdone the utmoſt extravagance of all former fanatics'—'even the German Anabaptiſts,'—and 'have put the axe to the root of all Government.'

He finally takes leave of his Readers, with a repetition of his 'hope,' that we ſhall now unite as one man, and '*acquieſce in the neceſſity* of ſubmitting to whatever burdens, of making whatever efforts may be neceſſary, to bring this ungrateful and rebellious

rebellious people back to that allegiance they have long had it in contemplation to renounce, and have now at laſt ſo daringly renounced.'

ART. VII. *The Works of Andrew Marvell, Esq; Poetical, Controverſial, and Political.* Containing many original Letters, Poems, and Tracts, never before printed. With a new Life of the Author, by Capt. Edward Thompſon. 4to. 3 Vols. 3l. 3s. Boards. Becket, &c. 1776.

WE are very glad to ſee ſo handſome an edition of the works of ſo reſpectable a WRITER, and ſo excellent a MAN, as Andrew Marvell; the affectionate friend of Milton, the ardent lover of his country, and the undaunted champion of the common rights of mankind.

Of the Editor's motives for undertaking this work, and of the aſſiſtance which he has received, in order to its completion, the following account is given in the preface:

'I have ventured, ſays Mr. Thompſon, to give the excellent compoſitions of this great and exalted character, becauſe they have never been given to the world but in a mutilated and an imperfect ſtate.—His political and controverſial works were never yet collected. The late Mr. Thomas Hollis, of honourable memory, had once a deſign of making a collection of his compoſitions, and advertiſements were publiſhed for that purpoſe.'

Our Editor proceeds to inform us, that all the manuſcripts and ſcarce tracts collected for Mr. Hollis's intended edition, have fallen into his hands; and that the additional *Letters* on the buſineſs of Parliament (which Mr. Marvell addreſſed to his conſtituents, the corporation of Hull, in a courſe of 18 years correſpondence) gave him freſh encouragement to perſevere in an undertaking, to which he had been firſt prompted by his early reſpect and veneration for the Author's memory *.—Theſe letters were found in the poſſeſſion of the corporation; by whoſe permiſſion Capt. Thompſon tranſcribed them; and they are given to the Public, in the firſt of theſe volumes: they amount, in number, to 256.

After the death of Mr. Hollis (whoſe loſs is much lamented by the beſt friends to the liberties of this country) our Editor ſays, he was 'favoured, by his ſucceſſor, with many anecdotes, manuſcripts, and ſcarce compoſitions of our Author,' ſuch as Mr. Thompſon 'was unable to procure any where elſe;' and by the attention and friendſhip of Mr. Thomas Raikes, he has

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* Mr. Thompſon, it ſeems, is a native of the place which had the *honour of* being ſo long repreſented by Mr. Marvell.

'been

'been put in poſſeſſion of a volume of Mr. Marvell's poems, ſome written with his own hand, and the reſt copied by his order. This valuable acquiſition was many years in the care of Mr. Robert Nettleton; which ſerves now (in his own words) to detect the theft and ignorance of ſome writers.'—And here our Editor (on the authority of the above mentioned MS. volume, and in virtue of Mr. Nettleton's remark) proceeds to reclaim, in behalf of Marvell's poetical fame, certain admired pieces of poetry, which have been given to other authors. The firſt of theſe is the celebrated hymn originally printed in No. 453 of the Spectator,

When all thy mercies, O! my God,
My riſing ſoul ſurveys, &c.

This hymn being found in the aforeſaid book, our Editor ſcruples not to aſſert Mr. Marvell's property in it, as being its real author; but we do not apprehend the circumſtance to be of ſufficient weight to juſtify this claim. The internal evidence, we think, is ſtrongly againſt it: the modern air and poliſh of the verſes, plainly ſpeak a later pen than that of Marvell.—Mr. Thompſon, however, does not charge the Spectator with any literary felony on this occaſion: he only ſays, with decency enough, 'How theſe [the verſes] came to Mr. Addiſon's hands, I cannot explain; but by his words' [ſee his prefatory introduction to the poem] 'they ſeem to be remitted by correſpondents, and might perhaps come from the relations of Marvell.'

The next piece here brought into queſtion, is a tranſlation of the 114th pſalm, which is given in the Spectator, No. 461, by Mr. Tickell (not *Tickle*, as our Editor writes it) who, ſays Capt. T. apologiſes 'as a correſpondent, compliments the Spectator on his former hymns, and then ſays he has a mind to try his hand; and as the 114th pſalm appears to be an admirable *ode*, he will try to turn it into our language.'—'Whether this *is* Mr. Tickle's *or not*,' ſays our Editor, 'it is very extraordinary that he ſhould take ſo much pains to hide his *theft*,' &c. Without inſiſting on the inaccuracy of this obſervation, which may be merely a ſlip of the pen, we would only, in friendly ſort, remind Capt. T. of the incivility which he has ſhewn to the memory of Mr. Tickell, at the ſame time that he has, poſſibly, been attempting to rob him of his juſtly acquired fame. For, after all that our Editor has ſaid, with reſpect to Marvell's claim to the Spectator's verſion of the 114th pſalm †, we apprehend that the *internal* teſtimony is here, alſo,

† And which, now, appears to have been the late Dr. Watts's property, from its being printed as ſuch in the Doctor's celebrated book of the *Pſalms, as ſung* in the Diſſenting congregations.

as well as in the former case, totally against him; and amply sufficient to overthrow all his presumptive evidence, drawn merely from the circumstance of a transcript, made by no one knows *who*, nor from *what* original.

A third poetical prize here contended for, is the beautiful ode in No. 465 of the Spectator, beginning with

The spacious firmament on high——

This piece is here, likewise, reprinted, as Marvell's, on the same authority on which our Editor founds his Author's claim to the hymn and the psalm abovementioned; and which we beg leave to restore to Mr. Addison, on the same grounds on which we ventured to dissent from Capt. T.'s opinion, with respect to the other disputed articles.

A *fourth* poetical performance here ascribed to Andrew Marvell, in opposition to the hitherto allowed claims of other writers, is the celebrated ballad of WILLIAM and MARGARET, which the late Mr. Mallet has given to the world, as the production of his muse. 'This manuscript book, says our Editor, proves it (the ballad) the composition of Marvell, written by him in 1670.' He adds, 'I am sorry this truth did not appear sooner, that the Scots bard might have tried to defend himself; but now the jack-daw must be stripped of his stolen plumage, and the fine feathers must be restored to the real peacock.'—We are sorry, too, that Mr. Mallet is not living to vindicate his claim to this beautiful piece of poetry, if his claim were just: which, we acknowledge, is, with us, a matter of some doubt. Possibly Capt. T. is right in asserting Marvell's property in it; but, be that as it may, we think his zeal for his Author has hurried him too far, in thus *insulting* the memory of *so respectable* a writer as Mallet; especially in a matter wherein, after all that has been said on the subject, there is a possibility that he may, one day, be found mistaken. We cannot allow the manuscript to be an incontestible authority, except with relation to such poems as can be proved to have been written by Marvell's own hand.

A number of other poems, from the manuscript, are introduced in our Editor's prefatory discourse; some of which have great *merit*; and all partake, most undoubtedly, of the genuine spirit of this witty Writer.

Our Editor, in the course of his preface, has the following observations respecting his admired Author:

'I have now most carefully rendered to the Public every valuable paper written by this illustrious patriot, and with as much accuracy as possible; and, as I mean the work to be a testimony of respect to the Author, I hope it will be found and allowed, that I have spared no expence in making it, in some small

ſmall degree, equal to his merits; though his compoſitions unadorned, are the beſt obeliſks of his virtues: and ſince it hath been of late a kind of wicked faſhion to decry the pureſt compoſitions of our nobleſt authors, *to vainly render* patriotiſm ridiculous, by attempting to laugh all patriot virtue out of countenance; yet I truſt, in the character of Mr. Marvell there will be diſcovered ſuch proofs to the contrary, that the very Dalrymple, who hath attempted to traduce the glorious names of Sydney and Ruſſel, will fail in any malignant efforts to blacken ſo fair a page of character; and that one man, even with him, ſhall be found to be proof againſt all bribery and corruption; and that no place in the gift of a king, nor any money in the treaſury, could warp his mind to deſert his religion when attacked by Papiſts, or ſeduce him to abandon the poſt of a faithful and watchful centinel in the hour of ruin and danger.—Dalrymple's papers I have ever regarded with horror and deteſtation, and attribute their exiſtence to that vindictive ſpirit expreſſed in their national motto, *nemo me impune*, &c. a maxim fitter for the Indians of Chili and Peru, than of any Chriſtian ſtate.

'One of my firſt and ſtrongeſt reaſons for publiſhing the works of Marvell, was the pleaſing hopes of adding a number of ſtrenuous and ſincere friends to our conſtitution; but alas! what is to be expected in this degenerate age, when arbitrary power, by her baneful engines of venality and corruption, is daily putting a check to every notion of rational and manly liberty!

'The *(late)* Rev. Dr. Granger in his excellent *Biographical Hiſtory of England*, ſpeaks thus of Marvell's character.—"A. Marvell was an admirable maſter of ridicule, which he exerted with great freedom in the cauſe of liberty and virtue. He never reſpected vice for being dignified, and dared to attack it wherever he found it, although on the throne itſelf. There never was a more honeſt ſatiriſt. He hated corruption more than he dreaded poverty; and was ſo far from being venal, that he could not be bribed by the King into ſilence, when he ſcarce knew how to procure a dinner *."

The firſt of theſe volumes contains, beſide the Editor's extenſive and miſcellaneous preface, of 57 pages, the large collection of Marvell's letters to the corporation of Hull, in which are many curious anecdotes relative to parliamentary proceedings; familiar epiſtles from Marvell to his friends, among which is

* An anecdote, explanatory of this paſſage, is given in the life of the Author, printed at the end of the third volume.—It is ſo generally known, that we thought it needleſs to inſert it.

a moſt

a moſt humorous parody on the King's ſpeech; and a large and valuable tract, entitled, "An Account of the Growth of Popery and arbitrary Power in England," firſt printed at Amſterdam, in 1677.

In the ſecond volume we have the celebrated "Rehearſal Tranſproſed; or, Animadverſions on a late Book,' &c. This performance fills no fewer than 522 pages; and is full of wit, humour, and argument.—There is alſo in this ſecond volume, another proſe tract, relative to the politics of the times, and entitled, "A ſeaſonable Queſtion, &c." And the volume cloſes with "A ſeaſonable Argument to perſuade all the Grand Juries in England to petition for a new Parliament; or, a Liſt of the principal Labourers in the great Deſign of Popery and arbitrary Power, &c." It conſiſts of an alphabetical Catalogue of placemen and penſioners, at the period in which it was publiſhed,—1677. The emoluments, circumſtances, ſecret ſervices, &c. are ſet forth with that freedom and ſeverity peculiar to this honeſt and manly ſatiriſt. A new liſt, of the ſame kind, might be uſeful to the Public, at all times, —except the *preſent*, in which there can be no foundation for one.

The third volume contains, I. A ſmart controverſial tract, entitled, 'Mr. Smirk; or, the Divine in Mode.' II. 'A ſhort hiſtorical Eſſay touching general Councils, Creeds, and Impoſitions in Religion.' Thoſe who know any thing of Andrew Marvell, need not enquire concerning the *complexion* of this piece. III. 'Poems on ſeveral Occaſions;' comprehending the poetical productions of this ingenious Writer, which have appeared in the former editions: they employ about 240 pages; after which we come, IVthly, to the Life of Marvell, written, at conſiderable length, by our Editor. V. '*Addenda*,' containing ſome original poems, now firſt publiſhed, from the *manuſcript* book, and not inſerted in the preface. Theſe conſiſt of ſeveral ſpirited, noble panegyrics on Cromwell: ſuch as might be expected from Marvell's powerful, maſculine, genius, exerting itſelf on a favourite ſubject.—In this ſupplemental part of the volume, we have alſo an excellent Latin compoſition, entitled, *Parliamenti Angliæ Declaratio*, &c.

In the cloſe of our Editor's account of Marvell's life, we are told that this great man, who was, in the natural courſe of things, extremely obnoxious to a profligate government, fell, by *poiſon*, at the age of 58; that the corporation, which he had ſo long and ſo honourably repreſented in parliament, voted an handſome ſum of money to defray his funeral expences, and to erect a ſuitable monument, to perpetuate his memory and his merit. The Epitaph was as follows:

Near this place
Lyeth the body of ANDREW MARVELL, Esq;
A man so endowed by nature
So improved by education, study, and travel,
So consummate by experience,
That joining the most peculiar graces of wit
And learning,
With a singular penetration and strength of
Judgment,
And exercising all these, in the whole course of his life,
With an unalterable steadiness in the ways of Virtue,
He became the ornament and example of his age:
Beloved by good men, feared by bad,
Admired by all;
Though imitated, alas! by few,
And scarce paralleled by any.
But a tombstone can neither contain his character,
Nor is marble necessary to transmit it to posterity;
It is engraved in the minds of this generation,
And will be always legible in his
Inimitable writings.
Nevertheless, he having served near twenty years
Successively in Parliament,
And that with such wisdom, dexterity, integrity, and courage,
As became a true Patriot,
The town of KINGSTON UPON HULL,
From whence he was constantly deputed to that Assembly,
Lamenting in his death the public loss,
Have erected this monument of their grief
and gratitude,
in 1688.
He died in the fifty-eighth year of his age,
On the sixteenth day of August, 1678.
Heu fragile humanum genus! heu terrestria vana!
Heu quem spectatum continet urna virum!

If any of our old Whiggish Readers still remain, they will learn, with indignation, that the warm and respectful intentions of this grateful corporation were frustrated by the minister of St. Giles's church, in which Mr. Marvell was buried. 'The bigotry, envy, or absurdity,' of this man, our Editor says, 'made him forbid the monument, and this inscription, from being placed over his remains.'

The late Mr. Hollis, about 16 years ago, caused a fine bust of Marvell to be drawn and etched (by CIPRIANI) from an original portrait in his possession. Of this engraving, an accurate copy, by Basire, is prefixed to the present edition of Marvell's works, by way of frontispiece to the first volume.

To conclude: we think that this country is truly obliged to the public-spirited Editor of the present valuable publication; and we hope the work will meet with an acceptance answerable to the great expence of the impression.

ART.

[illegible] of the Third Volume of Mr. [illegible] see Rev. for May.

Mr. [illegible] having laid down his sentiments concerning the migration and dispersion of nations, proceeds [illegible] to consider the Titanian war. This was a great æra in the ancient mythology, and [illegible] the learning relative to it; among which he particularly insists on a passage concerning it, that occurs in the Sibylline poetry, and which contains the fullest account we have of the Titans and their defeat. The passage, he says, is undoubtedly a translation of an ancient record, found by some Grecian in an Egyptian temple: and though the whole is not uniform, nor perhaps by the same hand, yet we may see in it some fragments of very curious history.—"We have here an accurate account of the confusion of speech, and dispersion at the tower of Babel, and of the Titanian war, which ensued. And we are moreover told, that the war commenced in the tenth generation after the deluge; and that it lasted ten years; and that it was the first war, in which mankind were engaged."

Though Mr. Bryant tells us, that the part of the historical poem which he has produced, "is undoubtedly a translation of an ancient record, found by some Grecian in an Egyptian temple," we could have wished that he had been somewhat more particular in the proof of his assertion: for superficial readers may be apt to imagine, that the verses exhibit some marks of those forgeries which he allowed to exist in the Sibylline poetry. Be this, however, as it may, our learned writer is clearly of opinion, that the war of Chedorlaomer and his allies, recorded in the fourteenth chapter of the book of Genesis, is the Titanian war. "From the sacred historian we may infer, that there were two periods of this war: the first, when the king of Elam and his associates laid the Rephaim, Emim, Horites, and Amalekites under contribution: the other, when upon their rebellion they reduced them a second time to obedience. The first part is mentioned by several ancient writers; and is said to have lasted ten years. Hesiod takes notice of both; but makes the first rather of longer duration.—In the second engagement the poet informs us, that the Titans were quite discomfited, and ruined; and according to the mythology of the Greeks, they were condemned to reside in Tartarus, at the extremities of the known world. The kings who composed the confederacy against the Titans, were the king of Elam, the king of Elasar, the king of Shinar, and a fourth, stiled king of nations. It was a family association against a common enemy, whence we may form a judgment concerning the princes of whom it was

compoſed. Of the king of Shinar we know little: only we may be aſſured that he was of the line of Shem; who had recovered the city, over which he ruled, from the Titanians. And we may farther preſume, that Tidal king of Nations was no other than the king of Aram—which was called the region of nations, becauſe all Syria, and the country upon the Euphrates conſiſted of mixed people. In like manner we may infer, that Arioch Melach Elaſar, was the king of Nineve, called of old, and at this day, Atur and Aſſur. In the ancient records concerning this war, it is probable, that each nation made itſelf the principal, and took the chief part of the glory to itſelf. For the conqueſts of Ninus (by which word is ſignified merely the Ninevite) conſiſted in great meaſure of theſe atchievements: the whole honour of which the Nineviteſ and Aſſyrians appropriated to themſelves. The real principal of the war was the king of Elam; as we learn from the ſcriptures: and another material truth may be obtained from the account given by Moſes; that notwithſtanding the boaſted conqueſts of the Aſſyrians, and the famed empire of Ninus and Semiramas, the province of Aſſur was a very limited diſtrict; and the kingdom of Elam was far ſuperior both to that of Nineve, and Babylonia.

To part of the preceding repreſentation it may be objected, that the war of Chedorlaomer and his allies was by no means ſo extenſive as our ingenious Author imagines; and that it was carried on chiefly, if not ſolely, with the petty kings of the Aſphaltite vale. Such is the notion of Joſephus, and of later writers; whoſe opinion is ſtrengthened by Abraham's having been able to conquer the four victorious princes, by coming ſuddenly upon them in the night, with the aſſiſtance only of three hundred and eighteen ſervants. But Mr. Bryant contends, that the Aſphaltite kings bore an inconſiderable part in this grand affair; and that they were taken in after a ſweep of many, and far more powerful, nations. 'The former war,' he ſays, 'when the power of the Titans was firſt broken, ſeems to have been a memorable æra with the Cuthites and their deſcendants, though overlooked by other people.—From the ſervices impoſed, and from the extent of the conqueſts, we may perceive that the king of Elam and his aſſociates entertained the ſame views which had been condemned in their adverſaries. They were laying the foundation of a large empire, of which the ſupremacy would moſt probably have centered in the kings of Elam. But the whole ſcheme was providentially ruined by the patriarch Abraham. He gave them an utter defeat; and afterwards purſued them quite up to Hobah and Damaſcus.'

'Theſe are the events, which the moſt early writers, Linus, Olen, Thamyris, *and the* Thymætes, are ſaid to have com-

memorated under the title of the Flight of Bacchus; in which were included the wars of the giants, and the ſufferings of the gods.'——

The next ſubject of our Author's attention, is the original Chronology of the nations recorded by Abydenus, Apollodorus, and others, from Berosus of Babylonia. The fragments of Berosus are an important object, with all who have attempted to ſolve the difficulties of ancient chronology. Mr. Bryant has conſidered them with peculiar ſagacity, and has made many remarks upon them, extremely different from those of former writers. 'In the hiſtory of Berosus,' he obſerves, 'however lame and interpolated with extraneous matter, are certainly to be traced the traces of the truth: and we have in it recorded ſome of the principal and moſt intereſting circumſtances of that great event, when mankind periſhed by the deluge. The purpoſe of the Author was to give an account of Babylonia with which the hiſtory of the world in its early ſtate was connected.—We muſt upon a cloſe inſpection perceive, that the original hiſtory was of a two-fold nature; and obtained by different means from two ſeparate quarters. The latter part is plain and obvious: and was undoubtedly taken from the archives of the Chaldeans. The former is allegorical and obſcure; and was copied from hieroglyphical repreſentations, which could not be preciſely decyphered. In conſequence of Berosus borrowing from records ſo very different, we find him, without his being apprized of it, giving two hiſtories of the ſame perſon.—With this clue, his hiſtory will appear more intelligible: and a further inſight may be gained into the purport of it, by conſidering it in this light. We may be able to detect, and confute, the abſurdity of Abydenus and Apollodorus; who pretend upon the authority of this writer to produce ten antediluvian kings, of whom no mention was made by him: for what are taken by theſe writers for antediluvians are expreſsly referred by him to another æra. Yet have theſe writers been followed in their notions by Euſebius, and ſome other of the ancients; and by almoſt every modern who has written upon the ſubject.'—Our Author ſhews, however, at large, and with great appearance of truth and reaſon, that they are miſtaken upon this head; and that it could not be the object of Berosus to give the antediluvian hiſtory. 'The Grecians, not knowing or not attending to the eaſtern mode of writing, have introduced thoſe ten kings of Babylon in the firſt book, which Berosus expreſsly refers to the ſecond.—Thoſe who have entertained the notion that theſe kings were antediluvian, have been plunged into inſuperable difficulties; and deſervedly. For how could they be ſo weak, as to imagine, that there was a city Babylon, and a country named from it, ten generations before the flood; alſo

alſo a province ſtyled Chaldea? Theſe names were circumſtantial; and impoſed in after times for particular reaſons, which could not before have ſubſiſted. Babylon was the Babel of the ſcriptures; ſo named from the confuſion of tongues. What is extraordinary, Abydenus mentions this fact; and ſays, that Babylon was ſo called from confuſion; *becauſe the language of men was there confounded.* In like manner, Chaldea was denominated from people ſtyled Chaſdim and Chuſdim, who were the poſterity of Chus. But if the name were of an etymology ever ſo different; yet to ſuppoſe a people of this name before the flood, alſo a city and province of Babylon, would be an unwarrantable preſumption. It would be repugnant to the hiſtory of Moſes, and to every good hiſtory upon the ſubject.'

At the concluſion of the ſection, Mr. Bryant has introduced ſome very ſenſible remarks concerning the origin of alphabetical writing. It is the opinion of many learned men, that letters were not unknown to the people of the antediluvian world: and Pliny ſays, "Literas ſemper arbitror Aſſyrias fuiſſe." But our Author obſerves, that if the people of the firſt ages had been poſſeſſed of ſo valuable a ſecret, as that of writing, they would never have afterwards deſcended to means leſs perfect for the explanation of their ideas. Hieroglyphics were made uſe of in the firſt ages, by the very nations who are ſuppoſed to have been poſſeſſed of the ſuperior and more perfect art. They might retain the former when they became poſſeſſed of the latter; becauſe their ancient records were entruſted to hieroglyphics: but, had they been poſſeſſed of letters originally, they would never have deviated into the uſe of ſymbols; at leaſt for things which were to be publiſhed to the world, and which were to be commemorated for ages. We have ſamples without end of the hieroglyphics of the Egyptians. How comes it, if they had writing ſo early, that ſcarcely one ſpecimen is come down to us; but that every example ſhould be in the leaſt perfect character? Mr. Bryant believes, that there was no writing antecedent to the law at Mount Sinai; that here the divine art was promulgated, of which other nations partook; and that it was adopted by the Tyrians and Sidonians firſt, as they were neareſt to the fountain head. How far he is right in theſe particular ſentiments, we do not, at preſent, diſpute: but we entirely concur with him in his opinion, that when the diſcovery of writing became more known, its progreſs was very ſlow; and that in many countries, whither it was carried, it was but partially received, and made uſe to no purpoſe of conſequence. The Romans, he takes notice, carried their pretenſions to letters pretty high; and the Helladian Greeks ſtill higher; yet the former marked their years by a nail driven into a poſt; and the utmoſt effort of Grecian literature for ſome ages was ſimply to writ

write down the names of the Olympic victors from Corœbus and to register the prieſteſſes of Argos. Two reaſons are aſſigned, and inſiſted upon by him, to ſhew why letters, when introduced, were ſo partially received, and employed to ſo little purpoſe: firſt, the want of antecedent writings, to encourage people to proceed in the ſame track; and ſecondly, the want of ſuch materials as are neceſſary for expeditious and free writing.

Before our Author proceeds to treat concerning the Scythian nations, he thinks proper to examine Monſ. Perron's remarkable notions upon this head. Monſ. Perron ſeems to have been the founder of a new ſyſtem, in which he has had many followers; and particularly the learned Mr. Wiſe, in our own country. Of this ſyſtem Mr. Bryant gives a diſtinct view, and then proves that it is wholly without foundation. His victory appears to us to be complete. We ſhall inſert his concluding reproof; as it may ſerve for an admonition to others, who may be apt to indulge themſelves too much in fanciful hypotheſes.—'Great reſpect is certainly due to men of learning; and a proper regard ſhould be paid to their memory. But they forfeit much of this eſteem when they miſapply their talents; and put themſelves to the ſhifts to ſupport an hypotheſis. They may ſmile at their reveries, and plume themſelves upon their ingenuity in finding out their own experiments: but no good can poſſibly ariſe from it; for the whole is a fallacy and impoſition. And a perſon who goes out of his depth, and tries to ſave himſelf by ſuch feeble ſupports, is like an ideot drowning, without knowing his danger: who labours, and plunges, and catches at every ſtraw. What I have ſaid in reſpect to theſe two learned men, will, I hope, be an argument to all thoſe who follow their ſyſtem.'

Having thus paved the way for his own ſcheme, our celebrated writer proceeds to the conſideration of the Scythæ, Scythia, Scythismus, and Hellenismus; and alſo of the Iones and Hellenes of Babylonia, and of the Helenes of Egypt. 'As we have,' ſays he, 'been for ſo many ages amuſed with accounts of Scythia; and ſeveral learned moderns, taking advantage of that obſcurity in which its hiſtory is involved, have ſpoken of it in a manner unwarrantable manner, and extended it to an unlimited degree; it may not be unſatisfactory to inquire, what the country originally was; and from whence it received its name. It is neceſſary firſt of all to take notice, that there were many regions, in different parts of the world ſo called. There was a province in Egypt, and another in Syria, ſtyled Scythia. There was alſo a Scythia in Aſia Minor, upon the Thermodon above Galatia, where the Amazons were ſuppoſed to have reſided. The country about Colchis, and Iberia; alſo a great part of Thrace, and Mæſia; and all the Tauric Cherſoneſus, were ſtyled Scythic. Laſtly, there was a country of this name far

far in the East, of which little notice has been hitherto taken. It was situated upon the great Indic ocean; and consisted of a widely extended region, called Scythia Limyrica.'

After some observations on the ideas which the ancient Greeks and Romans entertained with regard to the Scythic nations, our Author remarks, that these nations were widely extended, and to be met with on very different parts of the globe. 'As they have been represented,' continues he, 'of the highest antiquity, and of great power; and as they are said to have subdued mighty kingdoms; and to have claimed precedency even of the Egyptians; it will be worth our while to enquire into the history of this wonderful people; and to sift out the truth, if possibly it may be attained. Let us then try to investigate the origin of the people denominated Scythians, and to explain the purport of their name. The solution of this intricate problem will prove of the highest importance; as we shall thereby be able to clear up many dark circumstances in antiquity: and it will serve for the basis of the system upon which I proceed. To me then it appears vey manifest, what was termed by the Greeks, Σκυθα, Σκυθια, Σκυθικα, was originally Cutha, Cuthia, Cuthica; and related to the family of Chus. He was called by the Babylonians and Chaldeans Cuth; and his posterity Cuthites and Cutheans. The countries where they at times settled, were uniformly denominated from them. But what was properly styled Cutha, the Greeks expressed with a Sigma prefixed: which, however trifling it may appear, has been attended with fatal consequences. Whence this mode of expression arose, is uncertain: it has universally obtained: and has very much confounded the history of ancient times, and of this people in particular. In short, the mistake reaches in its consequences much farther than we may at first apprehend: and being once detected, will be the means of explaining many difficulties, which cannot otherwise be solved: and a wonderful light will be thrown on the remoter parts of history.'

As the Scythic colonies were widely dispersed, Mr. Bryant proposes to take them in their turns, and to shew that they were all of them Cuthic: that the people upon the Indus were of the same origin as those upon the Phasis and Thermodon; and that the natives of Bœtica in Iberia were related to both.—It may be said, if by Σκυθια, Scythia, we are to understand Cuthia, and by Σκυθαι, Cuthai or Cutheans, the same should obtain in all histories of this people;—and it may be urged, that *if the Cutheans of Colchis or Greece are styled* Σκυθαι, *the same name should be sometimes found attributed to those of Babylonia and Chaldea.* This our Author acknowledges to be no more than we ought to expect; and he says, that upon enquiry, we shall find that the natives of these countries are expressly so called. Epiphanius, who has

tranſmitted to us a moſt curious epitome of the whole Scythic hiſtory, gives them this very appellation.—and from his teſtimony we are inclined to think that the Scythians were the Cuthians, and came from Babylonia. The works, in which they were engaged; and the perſons from whom they were denominated; in fact, the name of them itſelf puts all controverſy to prove it. They were the ſame as the Chaldaic Ionim under a different name.

Mr. Bryant further maintains, that the Hellenes were the ſame people as the Iones, though under another denomination. From Babylonia the Hellenes came into Egypt. They were the ſame as the Auritæ, or Chaldaic ſhepherds, who ſo long held the country in ſubjection.—Hence the learning of Egypt was ſtyled Hellenic, from the Hellenic ſhepherds: and the ancient theology of the country was ſaid to have been deſcribed in the Hellenic character and language.—In proceſs of time, the Hellenes betook themſelves to Syria, Rhodes, and Hellas; and to many other countries.—They alſo introduced Zabaiſm, and worſhipped the celeſtial conſtellations.—To them was owing the firſt hereſy in the world, which was ſtyled Hellenismus.

Upon the ſeveral topics above mentioned, our Author diſplays much uncommon learning; and hence he takes occaſion to correct a great miſtake, which has been made by Philo Judæus, in his life of Moſes. For mentioning how that great perſonage had been inſtructed in his youth; and that he was ſkilled in all the learning of Egypt, in numbers, geography, and hieroglyphics; Philo adds, that the reſt of the circle of the ſciences he learned of the Hellenes, or Grecians: as if the circle of the ſciences had been eſtabliſhed, and the Greeks were adepts in philoſophy, ſo early as the time of Moſes. The Hellenes, who were ſuppoſed to have inſtructed the patriarch were undoubtedly an order of prieſts in Egypt: which order had been inſtituted before the name of Hellas, or the Helladians, had been heard of. Clemens Alexandrinus has been guilty of the ſame miſtake with Philo.

The golden age, or the age of the Cuthim, is the ſubject next treated of by our eminent writer. He informs us, that what was termed Θεων χρονος and χρυσεος, ſhould have been expreſſed χρονος and χρυσεος: for it relates to the ſame æra and hiſtory, as the terms before conſidered; to the age of Chus, and to the domination of his ſons. It is deſcribed as a period of great happineſs: and the perſons to whom that happineſs is attributed, are celebrated as ſuperior to the common race of men: and upon that account, after their death, they were advanced to be deities. The accounts of the four ages of gold, ſilver, braſs, and iron, Mr. Bryant illuſtrates from the ancient writers, and par-

ticularly from Heſiod: after which he obſerves, that we may perceive

perceive that the Cruſean age being ſubſtituted for the Cuſean, and being alſo ſtyled the æra of the Cuthim, (which word ſignified gold and golden) was the cauſe of theſe after diviſions being introduced; that each age might be diſtinguiſhed in gradation by ſome baſer metal. Had there been no miſtake about a golden age, we ſhould never have been treated with one of ſilver; much leſs, with the ſubſequent of braſs and iron. The original hiſtory relates to the patriarchic age, and to what the Greeks termed the Scuthic period, which ſucceeded: when the term of man's life was not yet abridged to its preſent ſtandard: and when the love of rule, and acts of violence firſt diſplayed themſelves upon earth. The Amonians, wherever they ſettled, carried theſe traditions with them: which were often added to the hiſtory of the country; ſo that the ſcene of action was changed.—Hence a Saturn has been introduced in Auſonia, and an Inachus and Phoroneus at Argos: and in conſequence of it, the deluge, to which the two latter were witneſſes, has been limited to the ſame place, and rendered a partial inundation. But, in reality, theſe accounts relate to another climate, and to a far earlier age: to thoſe times, when, according to Hyginus, the firſt kingdom upon earth was conſtituted: and when one language only prevailed among the ſons of men.

'We may, I think,' ſays our Author, when he comes to the conſideration of Cuſhan or Ethiopia, and the various colonies and denominations of the Cuthites, 'be aſſured, that by the term Skuthai, Σκυθαι, are to be underſtood Cuthai or Cutheans. It may, therefore,' he adds, 'be proper to go to the fountain head, and to give an account of the original people, from whom ſo many of different denominations were derived. They were the ſons of Chus; who ſeized upon the region of Babylonia and Chaldea, and conſtituted the firſt kingdom upon earth. They were called by other nations Cuſhan: alſo Cuſeans, Arabians, Orcitæ, Eruthreans, and Ethiopians: but among themſelves their general patronymic was Cuth, and their country Cutha.'

Having traced the Scythæ, or Cuthites, to their original place of reſidence, and aſcertained their true hiſtory, Mr. Bryant proceeds to deſcribe them in their colonies, and under their various denominations. He begins with Cuſhan ſtyled Ethiopia, and as this is a country he has repeatedly mentioned, and which is likely continually to recur again, he finds it neceſſary to deſcribe the countries of this name, and the people who were in like manner denominated; not having yet ſeen it properly performed. As the Cuthites got acceſs into various parts of the world, we ſhall find an Ethiopia in moſt places where they reſided. The ſcriptures ſeem to mention three countries of this name. One was in Arabia, upon the verge of the deſert, near Midian *and the Red-Sea.*—A ſecond Ethiopia lay above Egypt to

to the south.—The third country, ſtyled Ethiopia, comprehended the regions of Perſis, Chuſiſtan, and Suſiana.—Still farther eaſt, beyond Carmania, was another region of this name, which by Euſebius is termed, *the Ethiopia which looks towards the Indi, to the ſouth-eaſt*. Egypt too inherited the ſame name. It was extended to the Colchis of the Greeks, and to Samothrace:—and colonies of Ethiopians traverſed a great part of Africa, and ſettled upon the Bœtis, near Tarteſſus and Gades. All theſe circumſtances are confirmed, in the great work before us, by proper teſtimonies from ancient writers. The original Ethiopia was, however, the region of Babylonia and Chaldea:—and as the Scythæ, or Cuthites, were the ſame people with the Ethiopians, no wonder that they are repreſented as the moſt ancient people in the world; even prior to the Egyptians. *The Scythæ*, ſays Juſtin, *were ever eſteemed of all nations the moſt ancient*. But who were meant by the Scythæ has been for a long time a ſecret.

Another title, by which the Cuthites were diſtinguiſhed, was that of Erythreans; and the places where they reſided, received it from them. Here our Author thinks it not improper to take notice of the Erythrean Sea, and to conſider it in its full extent. Accordingly, he ſhews, by an abundance of evidence, that the Erythrean Sea was taken in a very extenſive ſenſe by many of the ancients; and that the Erythreans were ſettled in far diſtant countries. It may ſeem wonderful, he obſerves, that any one family ſhould extend themſelves ſo widely, and have ſettlements in ſuch different parts. 'Yet,' he ſays, 'if we conſider, we ſhall find nations within little more than two centuries, who have ſent out immenſe colonies, to places equally remote. Moreover, for the truth of the facts above mentioned, we have the evidence of the beſt hiſtories.' Several additional teſtimonies are produced to this purpoſe; and the concluſion is, that the reciprocal evidences of the moſt genuine hiſtory concur in proving, that the Cuthites, Ethiopians, and Erythreans were the ſame people. They had a ſtill more general name of Scuthai; which, though an incorrect appellation, yet almoſt univerſally obtained.

In treating upon Cuthia Indica, or Scythia Limyrica, Mr. Bryant makes it his buſineſs farther to ſhew, that not only the Scythæ of Colchis, Mæſia, and Thrace, with thoſe upon the Palus Mæotis, were in a great meaſure of the race of Chus; but that all nations ſtyled Scythian were in reality Cuthian or Ethiopian. This may be aſcertained, he ſays, from the names of places being the ſame, or ſimilar among them all; from the ſame cuſtoms prevailing; from the ſame rites and worſhip, among which was the worſhip of the ſun; and from thoſe national marks, and family characteriſtics, whence the identity

of any people may be proved. Theſe ſeveral circumſtances are copiouſly illuſtrated by him; and, in ſhort, he endeavours to evince, by a variety of erudition, that every thing in the countries about the Indus and the Ganges favours of Chaldaïc and Egyptian inſtitution.—Many learned men have contended that the Indians, and even the Chineſe, were a colony from Egypt; while others have inſiſted that the Egyptians, or at leaſt their learning and cuſtoms, are to be derived from the Indi and Seres. But our Author thinks that neither opinion is quite true: for they both proceeded from one central place: and the ſame people, who imported their religion, rites, and ſcience into Egypt, carried the ſame to the Indus and Ganges; and ſtill farther into China and Japan. Not but that ſome colonies undoubtedly came from Egypt: but the arts and ſciences imported into India came from another family, even the Cuthites of Chaldea; by whom the Mizraïm themſelves were inſtructed; and from Egypt they paſſed weſtward.

The Grecian writers, finding that the Ethiopians and Cutheans of the country between the Indus and the Ganges were not the original inhabitants, have very properly diſtinguiſhed them from thoſe who were Aborigines: but they have been guilty, Mr. Bryant obſerves, of a great miſtake, in making theſe Aborigines the Indi, and ſeparating the latter from the Æthiopes. The Cuthites, ſtyled Æthiopes, were the original Indi: they gave name to the river, upon which they ſettled; and to the country, which they occupied:—and almoſt in every place, where their hiſtory occurs, the name of Indi will be found likewiſe. Many teſtimonies are brought to confirm this aſſertion; and the Author farther takes notice of the great character which the Cuthites of India Limyrica bore, in the moſt early times, for ingenuity and ſcience. He concludes his inquiry into the Scythic nations of the Eaſt, with a long, curious, and beautiful extract (accompanied with a poetical verſion) from Dionyſius Periegetes, concerning the habit and manners, the rites and cuſtoms, the merchandize, induſtry, and knowledge of the Indo-Scythæ.

[*To be continued.*]

Art. IX. *Medical Researches: Being an Inquiry into the Nature and Origin of Hyſterics in the Female Conſtitution, and into the Diſtinction between that Diſeaſe and Hypocondriac or Nervous Diſorders,* &c &c. By Andrew Wilſon, M. D. Fellow of the Royal College of Phyſicians at Edinburgh, &c. 8vo. 5 s. Hooper. 1776.

THIS is only a very ſmall part of the copious title-page of this flighty performance. In the ſucceeding part of it the Author announces his deſign of exhibiting in the work 'a ſpecification of the characteriſtic refinement and excellence

of

of the female conſtitution and character;' and 'a reſearch into the materiality of thoſe occult powers and principles of activity, commonly called *life*, in the human frame.'—But before we proceed further in this high ſtrain, it will be proper to leave the title-page, and ſeek in the body of the work for a comment.

The laſt mentioned occult powers, we are there told, are the reſult of material mechaniſm; and man, as well as every other material being in the univerſe, is a compoſition of *terreſtrial* and *celeſtial* matter. The latter, our Author is elſewhere pleaſed to call, 'the *ſidereal* part of the conſtitution of all terrene bodies, and of the human frame in particular.' By this diſtribution of matter, we are ſaid to be put in poſſeſſion of '*the real key of all natural knowledge.*' Further, 'this celeſtial part in the human habit exiſts not only in us, but in every other form in nature, in two modes; interſtitially and organically.'

We have lately 'been teazing,' it ſeems, 'this *celeſtial matter*, with the varied experiments and tricks of electricity;' but no one has as yet aſcertained 'that it is *the one* omnipreſent animating principle of all natural things, upon which every property and *phenomenon* of material being, under all the metamorphoſes and transfigurations that natural bodies undergo, depends; and without which, all that we call body, would remain for ever an inactive, paſſive, incoherent calx.'

The philoſophical reader is undoubtedly impatient to learn the name of this *ſidereal* part of our conſtitution, and of that of all other bodies. At page 47 the ſecret comes out.——It is 'no other than the fluid of *light*;' which, under different circumſtances, has been likewiſe called 'Fire, Ether, electrical *Aura*, *Materia ſubtilis*, *Materia media*, &c.;' and has at other times been ſtripped of its materiality all together, or been treated merely as a principle, 'annexed to, or inherent in matter, under the terms of occult quality, niſus, attraction, gravitation, elective attraction, elaſticity, irritability, ſympathy, vital principle, life, &c.'

It is *light* then,—a ſubſtance poſſeſſed of '*natural omnipotence*,' (which it derives however from the ſun). It is this 'omnipreſent and all-ſufficient' fluid, that 'impreſſes and feeds the *diverſified ſimilarities* of the different parts of our compoſition, and the characteriſtic ſigns and marks of our individuality; while by a virtual concurrence and ſubtiliſation of all theſe in the ſeat of conſciouſneſs, it (i. e. light) generates our ſenſes, our paſſions, our habits, our volitions, &c.; in ſhort, that whole *focal concentration* of life correſpondent with every part of our form, &c.'—Again, 'By the unremittent, reciprocal corruſcations of this vital principle in the fluids and ſolids upon one another, &c. *is the* whole ſyſtem of life diſplayed and maintained in every *individual*.'—But enough of this unphiloſophical and unintelligible.

gible bombaſt. Thoſe who can be *amuſed* by ſuch *rant*—for *inſtruction* is out of the queſtion—may meet with a full indulgence of their fancies, by having recourſe to the work itſelf.

Continuing however to follow the title-page, as our guide, nly one ſtep farther, we attend the Author next inquiring into ıe nature of *generation*; and propoſing to our belief 'the real xiſtence of an *image* of our whole organical frame, in the *ſeat and untain of its powers*.' He undertakes to ſhew 'the phyſical proability of there being a regeneration of that image,' in the orans formed for the multiplication of the ſpecies; or, as he ıore quaintly expreſſes it—'for the transfuſion and multiplicaon of individual life.' Much is ſaid—or rather ſung—of 'this *nage* of the whole frame, in *the fountain of life*,'—'which ſheds s irradiations into every part it is the repreſentative of.' Its ction—'to give a *clearer* and more *diſtinct* idea of it,' by means f a ſimilitude—may be compared 'to that of light in a focus.' : is not, however, *literally*, an *image*; that is, an *optical* image; ut 'a *potential* image—containing 'as diſtinct a concentration f the powers of life, as there is of forms in the focus of a perpective glaſs.'

Such are, at leaſt in part, the whimſical foundations on which he Author afterwards proceeds to inveſtigate 'the true nature, ymptoms, and indications of cure of the hyſterical diſeaſe;' hich he affirms, 'diſtinguiſhes itſelf from all other diſeaſes in his, that it is a diſeaſe of the *principle of life* itſelf.' But on his *principle*, and its *fountain*, its *irradiations*, *concentrations*, and ther myſtic or metaphoric qualities, we have already enlarged oo much; and ſhall only expreſs our concern that a writer who eems to be by no means deficient in knowledge and ingenuity, ıould miſapply the latter, particularly, ſo very egregiouſly.

This Inquiry is followed by the Author's lecture '*on the atural Powers employed in the Circulation of the Blood*,' formerly ubliſhed by itſelf; and on which [in our 51ſt volume, November 1774, p. 399.] we have beſtowed the praiſe it merits. The performance is terminated by '*Four Letters on the Subject f Light*.' In the introductory paragraph to the firſt of theſe etters, the Author again ſtaggers the ſober phyſical inquirer, y telling him that *light* 'conſtitutes, both materially and virually, the moſt important part of our compoſition.' After this ratuitous and groundleſs aſſumption, he criticiſes Newton, ſo ar as his doctrines are unfavourable to his own hypotheſis of a *lenum* of light. Newton indeed purſued a very different method f philoſophiſing from that followed by our Author. There are ıo phyſical ſubjects that are not clogged with difficulties; but he greater part of thoſe which are here detailed as inſurmountble, have been long ago ſurmounted by Muſchenbroek, Melvil, Canton, *and others.*

ART.

Art. XI. *An Essay on the Blood: in which the Objections to Mr. Hunter's Opinions concerning the Blood, are examined and removed.* By G. [illegible] M.D. [illegible]. 2s. 6d. Davies. 1799.

THAT 'the Blood is *alive*;'—and that 'we loſe, as it were, at every loss of each ounce of blood, *an ounce of life*;'—and that the right in the truth of this theory 'muſt be of the greateſt importance to the *Public*'—are the principal poſitions attempted to be eſtabliſhed in this Eſſay. The contrary doctrine of those who have ventured 'to *deprive* the *life of the blood*, and to aſſign life and motion to the *veſſels* only'—is calculated—ſo at leaſt our Author affirms—'to encourage the abuſe of the lancet in the moſt raſh, in the hands of the ignorant.' He therefore conſiders that 'the following ſheets' cannot be deemed a mere ſpeculation and [illegible] ſubject.'

The doctrine that 'the blood is *alive*, firſt occurs in the ſacred writings, as uttered by the great Jewiſh lawgiver; ſome paſſages of which the Author requotes in proof, on this occaſion, in the [illegible] of critical remarks on the text. But we cannot [illegible] whether modern philoſophers will pay much regard to [illegible] quotations, on this or any other philoſophical ſubject. The Author with much greater propriety recites Mr. Hunter's well-known argument, brought to prove that the blood poſſeſſes a principle of life, and adds ours to anſwer the [illegible] objections which have been urged againſt it by Dr. Hendy: but for the [illegible] we have not diſcovered in any reaſoning or poſitions any cunning [illegible] ſubject to [illegible] controverſy, to the pamphlet itſelf.

[illegible] we have [illegible] thought [illegible] *principle of life*, that can have [illegible] eſtabliſhed [illegible] ſenſe, which the Author aſcribes to it: nor can we perceive that it tends to throw any more light on the functions of the animal œconomy than we were before poſſeſſed of. That living animals are endowed with properties not poſſeſſed by dead matter, was known long before the *principle of life* was introduced into phyſiology, nay long before phyſiology itſelf had a being. Is any light, for inſtance, thrown on the proceſs of digeſtion, when the Author tells us that 'it is *life* that converts different ſubſtances of different properties into one and the ſame nature—in the ſtomach and inteſtinal tube?'—and that 'Mr. Hunter fed ſome dogs upon vegetables, and others upon animal food only; the milk of both was analyſed by Dr. Fordyce, who found them the ſame in their chemical properties.'—Had the dogs been *dead*, doubtleſs the reſult of theſe experiments would have been different.—We will add only one inſtance of the ridiculous application of this doctrine.

'When we tie a ligature on both ſides of an artery,' ſays the Author, 'ſo that the circulation ſhall be ſtopped, the blood between

between them will remain fluid for three hours.' The blood therefore, he adds, 'ſhews the *property of life*, by preſerving itſelf in its fluidity, while confined in the veſſels:—but if we take the blood out of the blood veſſel, it will coagulate in a minute or two.'—The reaſon aſſigned is too curious to be paſſed over. In this caſe, it ſeems, the blood, on finding the air endeavouring to enter it, ſtoutly reſiſts its intruſion, and, 'by its *power of life*, contracting its parts together, as a muſcle does when pricked, *exhauſts its vital power*, and coagulates;'—i. e. dies, or gives up the ghoſt, in the conflict.

Here inſtead of looking up to the air, and its obvious *chemical* qualities, for the cauſe of this difference, theſe gentlemen chooſe rather to call in the ghoſtly *principle of life* to explain the events. It has been aſked whether a jelly too is alive while it continues fluid in the jelly-bag?—No, the Author triumphantly anſwers;—the caſes are not parallel; the jelly is a mere paſſive body, and will coagulate when even incioſed in a veſſel: whereas the blood reſiſts coagulation by its *living principle* of contraction.—The reader will be puzzled which to admire moſt—the logic, or the philoſophy of this argument.

Art. XI. *De Arthritide Primigenia & Regulari, Guilelmi* Muſgrave, M. D. apud Exonienſes olim Practici, *Opus Poſthumum: Quod nunc primum publici juris facit* Samuel Muſgrave, M. D. Auctoris Pronepos. 8vo. 2 s. 6 d. Londini, Elmly. Oxon.', Prince. 1776.

THE Author of this work was well known to the learned, and eſpecially to the medical world, by various publications; particularly by two diſſertations on the gout, one of which, entitled, *Diſſertatio de Arthritide Symptomatica*, was publiſhed in 1703; and the other, *Diſſertatio de Arthritide Anomala*, was publiſhed in 1707. Dying in 1721, he left behind him the preſent work, which was ſome time afterwards printed at the Clarendon preſs. The death of his only ſon, about that time, prevented the publication; and it is now for the firſt time brought to light by the preſent Editor.

In the firſt chapter the Author deſcribes the diſeaſe, and divides it into three ſpecies; the primegenial or regular, the ſymptomatic, and the anomalous gout. In the ſecond, he enters into a critical inquiry relative to the various names given to this diſeaſe by the ancients; enriched with numerous quotations from the Greek and Roman writers. In the third chapter he deſcribes the ſtate and progreſs of the regular gout; and in the fourth treats of the different ſeats of the diſorder. He enumerates the various cauſes of this diſeaſe in his fifth chapter. One of theſe is too ſingular to be paſſed over without notice. He affirms that a female may contract the gout by the following particular *mode of inoculation.* The operation is of ſuch a nature

nature as renders it abſolutely neceſſary for us to deſcribe it in his own words:

[illegible] arthriticum, ex eo liquet, quod fe-
mina [illegible] complexu arthritocorum, [illegible]
[illegible]. Servire nimirum majestati veritatis, [illegible]
[illegible], & sanguine fœmineo receptum in
[illegible]. Comitatus hu[illegible] tribus apud nos arthritica
[illegible] ad [illegible] calculum, [illegible]
[illegible].

We cannot help thinking that the Author muſt be miſtaken in this obſervation. Were it well founded, the number of gouty women would indeed be much greater than we find it to be; and the poor arthritic, who is far from being cool towards the ſex, would long ago have been marked and avoided by them as a contagious animal.

In the remaining chapters the Author treats of the prognoſtics, and of the method of cure; ſubjoining ſeveral hiſtories to exemplify and illuſtrate the doctrines laid down in the preceding chapters. In the laſt of theſe caſes, the benefits of temperance and exerciſe in this diſeaſe are ſo ſtrongly exhibited, that we think it meritorious to abridge it:

A Yorkſhire gentleman, during a courſe of many years gluttony, and good fellowſhip, was harraſſed with long and frequent fits of the gout, which had beſides loaded his joints with tophaceous concretions, conſiderable both with reſpect to number and ſize. He had acquired however this great quantity of calx at the expence of his whole fortune; ſo that he was obliged to work daily at a brick kiln, in order to obtain a ſcanty livelihood. He now acquired a good appetite, but had nothing to eat. The change nevertheleſs was wonderful. He loſt his corpulence, but became athletic; and during this courſe of labour and want his chalky concretions totally diſappeared.

ART. VII. *The Philoſophy of Rhetoric.* By George Campbell, D. D. Principal of the Marſchal College, Aberdeen. Continued from our laſt.

THE firſt book of this judicious and uſeful work chiefly contains, as we have ſeen, in obſervations and inſtructions concerning ideas and the art of thinking. In what remains, the Author treats concerning language and the art of ſpeaking. And though a large ſhare of his remarks in this part of the work properly comes under the head of *verbal criticiſm*, which many affect to deſpiſe, they appear to us to diſcover much accuracy of judgment, and to be capable of the moſt uſeful application; we beg leave therefore to recommend them to the attentive peruſal of ſuch writers as do not look upon

purity

purity and correctneſs of ſtyle as objects wholly beneath their regard.

As the general ground of our Author's obſervations concerning grammatical propriety, he lays down this principle, that language is purely the offspring of faſhion or cuſtom, and that it is not the buſineſs of grammar to give law to the faſhions which regulate our ſpeech, but to collect and methodize the modes of ſpeech previouſly and independently eſtabliſhed: and from hence he infers, that to the tribunal of uſe as the ſupreme authority and laſt reſort, we are in every grammatical controverſy entitled to appeal from the laws and deciſions of grammarians. In order to aſcertain what that uſe is which muſt be made the ſtandard of language, he remarks, that it muſt be *reputable*, as diſtinguiſhed from the vulgar terms and idioms of the illiterate, and including all ſuch modes of ſpeech as are authoriſed as good by the writings of a great number, if not the majority of celebrated authors;—that it muſt be *national*, as oppoſed both to provincial and to foreign;—and that it muſt be *preſent*, or not obſolete. Becauſe uſe thus qualified, which he calls *good uſe*, is not always uniform in her deciſions, and becauſe every mode of ſpeech, favoured by good uſe, is not on that account worthy to be retained, he has thought it neceſſary to lay down certain general rules on theſe heads, to which he gives the name of Canons. Theſe canons are as follow;

'Canons. When uſe is divided as to any particular word or phraſe, and the expreſſion uſed by one part hath been pre-occupied, or is in any inſtance ſuſceptible of a different ſignification, and the expreſſion employed by the other part never admits a different ſenſe, both perſpicuity and variety require, that the form of expreſſion which is in every inſtance ſtrictly univocal, be preferred. 2. In doubtful caſes, regard ought to be had in our deciſions to the analogy of the language. 3. When the terms or expreſſion are in other reſpects equal, that ought to be preferred which is moſt agreeable to the ear. 4. In caſes wherein none of the foregoing rules give either ſide a ground of preference, a regard to ſimplicity (in which I include etymology when manifeſt) ought to determine our choice. 5. In the few caſes wherein neither perſpicuity nor analogy, neither ſound nor ſimplicity, aſſiſts us in fixing our choice, it is ſafeſt to prefer that manner which is moſt conformable to ancient uſage. 6. All words and phraſes which are remarkably harſh and unharmonious, and not abſolutely neceſſary, ſhould be laid aſide. 7. When etymology plainly points to a ſignification different from that which the word commonly bears, propriety and ſimplicity both require its diſmiſſion. 8. When any words become obſolete, or at leaſt are never uſed, except as conſtituting part of particular phraſes, it is better to diſpenſe with their ſervice entirely, and give up the phraſes. 9. All thoſe phraſes, which, when analyſed grammatically, include a ſoleciſm, and all thoſe to which uſe hath affixed a particular ſenſe, but which,

which, when explained by the general and eſtabliſhed rules of the language, are ſuſceptible either of a different ſenſe or of no ſenſe, ought to be diſcarded altogether.'

The propriety of theſe canons are made ſufficiently evident by pertinent inſtances.

Having laid this foundation, the Author proceeds to treat of the ſeveral violations of grammatical purity, under the heads of *barbariſm*, *ſoleciſm*, *impropriety*. The charge of barbariſm, he obſerves, may be incurred by the uſe of words entirely obſolete, or entirely new, or by new formations and compoſitions from words in uſe: all deviations from the idiom of the language in conſtruction, [illegible] cludes under the head of ſoleciſm, and enumerates ſeveral inaccuracies not noticed by former writers: and the uſe of wrong words or phraſes to expreſs our ideas, he terms impropriety. The examples under each of theſe heads are choſen with judgment, and the Author's remarks are ſenſible and accurate; but, as from the nature of the ſubject they do not admit of abridgement, we muſt content ourſelves with giving our readers a ſpecimen of the manner in which this part of the plan is executed, in the following extract concerning the uſe of new words.

'Another tribe of barbariſms much more numerous, is conſtituted by new words. Here indeed the hazard is more imminent, as the tendency to this extreme is more prevalent: nay, our language is in greater danger of being overwhelmed by an inundation of foreign words, than of any other ſpecies of deſtruction. There is, doubtleſs, ſome excuſe for borrowing the aſſiſtance of neighbours, when their aſſiſtance is really wanted; that is, when we cannot do our buſineſs without it; but there is certainly a meanneſs in chooſing to be indebted to others, for what we can eaſily be ſupplied with out of our own ſtock. When words are introduced by any writer, from a ſort of neceſſity, in order to avoid tedious and languid circumlocutions, there is reaſon to believe they will ſoon be adopted by others convinced of the neceſſity, and will at length be naturalized by the public. But it were to be wiſhed, that the public would ever reject thoſe which are obtruded on it merely through a licentious affectation of novelty. And of this kind certainly are moſt of the words and phraſes which have, in this century, been imported from France. Are not *pleaſure*, *opinionative*, and *ſally*, as expreſſive as *volupty*, *opiniatre*, and *ſortie*? Wherein is the expreſſion *laſt reſort*, inferior to *dernier reſort*; *liberal arts*, to *beaux arts*; and *polite literature*, to *belles lettres*? Yet ſome writers have arrived at ſuch a pitch of futility, as to imagine, that if they can but make a few trifling changes, like *aimable* for *amiable*, *politeſſe* for *politeneſs*, *delicateſſe* for *delicacy*, and *hauteur* for *haughtineſs*, they have found ſo many gems, which are capable of adding a wonderful luſtre to their works. With ſuch, indeed, it is in vain to argue; but to others, who are not quite ſo unreaſonable, I beg leave to ſuggeſt the following remarks. Firſt, it ought to be remembered, that the rules of pronunciation and orthography in French, are ſo different from thoſe which obtain in Eng-

liſh,

that the far greater part of the French words lately introduced, itute ſo many anomalies with us, which, by loading the gramcal rules with exceptions, greatly corrupt the ſimplicity and rerity of our tongue. Nor is this the only way in which they ipt its ſimplicity; let it be obſerved further, that one of the ipal beauties of any language, and the moſt eſſential to ſimpli- reſults from this. that a few plain and primitive words called , have, by an analogy, which hath inſenſibly eſtabliſhed itſelf, i riſe to an infinite number of derivative and compound words, een which and the primitive, and between the former and their igates, there is, a reſemblance in ſenſe, correſponding to that h there is in ſound. Hence it will happen, that a word may be emphatical in the language to which it owes its birth, ariſing the light that is reflected on it by the other words of the ſame ology; which, when it is tranſplanted into another language, its emphaſis entirely. The French word *eclairciſſement*, for in-, is regularly deduced thus: *eclairciſſement*, *eclairciſſ*, *eclaircir*, , *clair*, which is the etymon, whence alſo are deſcended *claire- clarté*, *clarifies*, *clarification*, *eclairer*. The like may be ob- d in regard to *connoiſſeur*, *reconnoitre*, *agrémens*, and a thouſand s. Whereas, ſuch words with us, look rather like ſtrays than like part of our own property. They are very much in the condition tiles, who, having been driven from their families, relations, friends, are compelled to take refuge in a country where there : a ſingle perſon with whom they can claim a connexion, either lood or by alliance. But the patrons of this practice will pro- plead, that as the French is the finer language, ours muſt inly be improved by the mixture. Into the truth of the hypo from which they argue, I ſhall not now inquire. It ſufficeth ny preſent purpoſe, to obſerve, that the conſequence is not ıl, though the plea were juſt. A liquor produced by the mix- of two liquors of different qualities, will often prove worſe than . The Greek is, doubtleſs, a language much ſuperior, in , harmony, and variety, to the Latin; yet, by an affectation Romans of Greek words and idioms, (like the paſſion of the ſh for whatever is imported from France) as much, perhaps, any thing, the Latin was not only viciated, but loſt almoſt ly, in a few centuries, that beauty and majeſty which we diſ- in the writings of the Auguſtan age. On the contrary, no- contributed more to the preſervation of the Greek tongue in ative purity for ſuch an amazing number of centuries, unexam- in the hiſtory of any other language, than the contempt they f this practice. It was in conſequence of this contempt, that were the firſt who branded a foreign term in any of their s with the odious name of barbariſm. But there are two derations which ought eſpecially to weigh with authors, and r them from wantonly admitting ſuch extraneous produ tions their performances. One is, if theſe foreigners be allowed to amongſt us, they will infallibly ſupplant the old inhabitants. ever ground is given to the one, is ſo much taken from the

Is it then prudent in a writer, to foment a humour of inno- which tends to make the language of his country ſtill more

changeable, and consequently to render the style of his own writings the former obsolete? Nor let it be imagined, that this is not a necessary consequence. Nothing can be juster than Johnson's manner of arguing on this subject, in regard to what Swift a little chimerically projected, that though new words be introduced, none should be permitted to become obsolete. For what makes a word obsolete, but a general, though tacit agreement to forbear it? And what so readily produces this agreement, as another term which hath gotten a vogue and currency, and is always at hand to supply its place? And if that, for some time, a word is overlooked or neglected, how shall it be recalled, when it hath once, by disuse, become unfamiliar, and, by unfamiliarity, unpleasing? The other consideration is, that if he should not be followed in the use of those foreign words which he hath endeavoured to usher into the language, if they meet not with a favourable reception from the public, they will ever appear as spots in his work. Such is the appearance which the terms *opine, ignore, frairhour, adroitness, opiniatry*, and *opiniatrety*, have at present in the writings of some ingenious men. Whether, therefore, he be, or be not, imitated, he will himself prove a loser at last. I might add to these, that as borrowing naturally exposeth to the suspicion of poverty, this poverty will much more readily, and more justly too, be imputed to the writer than to the language.'

Besides purity, which is a quality entirely grammatical, our Critic enumerates five simple original qualities of style, considered as an object to the understanding, the imagination, the passions, and the ear, namely, perspicuity, vivacity, elegance, animation, and music. In treating of perspicuity he considers the several ways in which it is violated;—by speaking *obscurely, ambiguously* and *unintelligibly*. Obscurity, he observes, may arise from uncommon ellipses or deficiencies; from a bad arrangement of the words, in which the construction is not sufficiently clear; from using the same word in the same sentence in different senses; from such a use of pronouns and relatives as leaves it doubtful to what they refer; from too complicated or artificial a structure of the sentences, or the use of long parentheses; from the injudicious introduction of technical words and phrases; and lastly, from the excessive length of the sentences. The causes of ambiguity which he enumerates are, the undesigned use of an expression susceptible of a sense different from that which the speaker intended to convey, and such a disposition of the words as renders the construction equivocal, or makes it exhibit different senses. The reasons which he assigns why authors sometimes express themselves unintelligibly, and so convey no meaning at all, are that their ideas or thoughts are confused and half formed; that from an affectation of excellence they make use of remote images, and combine things in their nature heterogeneous; or that they really want meaning, and talk nonsense. This last species of the Unintelligible is subdivided into the puerile, the learned, the profound, and the marvellous. The instances

which

which Dr. C. has ſelected under each of theſe heads are curious: the following ſpecimen will amuſe our readers.

'*Of the Unintelligible from the Affectation of Excellence.*

'In this there is always ſomething figurative; but the figures are remote, and things heterogeneous are combined. I ſhall exemplify this ſort alſo, firſt in a few more ſimple ſentences, and then in ſuch as are more complex. Of the former take the following inſtances: "This temper of ſoul," ſays the Guardian, ſpeaking of meekneſs and humility, "keeps our underſtanding tight about us." Whether the author had any meaning in this expreſſion, or what it was, I ſhall not take upon me to determine; but hardly could any thing more incongruous in the way of metaphor, have been imagined. The underſtanding is made a girdle to our other mental faculties, for the faſtening of which girdle, meekneſs and humility ſerve for a buckle. "A man is not qualified for a butt, who has not a good "deal of wit and vivacity, even in the ridiculous ſide of his cha-"racter." It is only the additional clauſe in the end that is here exceptionable. What a ſtrange jumble! a man's wit and vivacity placed in the ſide of his character. Sometimes in a ſentence ſufficiently perſpicuous, we ſhall find an unintelligible clauſe inſerted, which, as it adds not to the ſenſe, ſerves only to interrupt the reader, and darken the ſentiment. Of this the following paſſage will ſerve for an example: "I ſeldom ſee a noble building, or any great piece "of magnificence and pomp, but I think, how little is all this to ſa-"tisfy the ambition, or *to fill the idea*, of an immortal ſoul." Pray, what addition does the phraſe to fill the idea make to the ſenſe; or, what is the meaning of it? I ſhall ſubjoin, for the ſake of variety, one poetical example from Dryden, who, ſpeaking of the univerſal deluge, ſays,

> Yet when that flood in its own depths was drown'd,
> It left behind it falſe and ſlippery ground.

The firſt of theſe lines appears to me marvellouſly nonſenſical. It informs us of a prodigy never heard of or conceived before, a drowned flood; nay, which is ſtill more extraordinary, a flood that was ſo exceſſively deep, that after leaving nothing elſe to drown, it turned *felo de ſe*, and drowned itſelf. And, doubtleſs, if a flood can be in danger of drowning itſelf, the deeper it is, the danger muſt be the greater. So far at leaſt the author talks conſequentially. His meaning expreſſed in plain language (for the line itſelf hath no meaning) was probably no more than this: "When the waters of the deluge had "ſubſided." I proceed to give examples of a ſtill higher order, in ſentences more complicated. Theſe I ſhall produce from an author, who, though far from being deficient in acuteneſs, invention, or vivacity, is perhaps, in this ſpecies of compoſition, the moſt eminent of all that have written in the Engliſh language: "If the ſavour of "things lies croſs to honeſty, if the fancy be florid, and the ap-"petite high towards the ſubaltern beauties and lower order of "worldly ſymmetries and proportions, the conduct will infallibly "turn this latter way." This is that figure of ſpeech which the French critics call *galimatias*, and the Engliſh comprehend under the general name bombaſt; and which may not improperly be defined

the ſublime of nonſenſe. You have lofty images and high ſounding words, but are always at a loſs to find the ſenſe. The meaning, where there is a meaning, cannot be ſaid to be communicated and adorned by the words, but is rather buried under them. Of the ſame kind are the two following quotations from the ſame author: "Men muſt acquire a very peculiar and ſtrong habit of turning their "eyes inwards, in order to explore the interior regions and receſſes "of the mind, the hollow caverns of deep thought, the private "ſeats of fancy, and the waſtes and wildernеſſes, as well as the more "fruitful and cultivated tracks of this obſcure climate." A moſt wonderful way of telling us, that it is difficult to trace the operations of the mind. This may ſerve to give ſome notion of the figure which the French Phebus, to offence to the Grecian who is of a very different family, is capable of making in an Engliſh dreſs. His lordſhip proceeds in his own inimitable manner, or rather in what follows hath outdone himſelf: "But what can one do? or "how diſpenſe with theſe darker diſquiſitions, and moonlight voy"ages, when we have to deal with a ſort of moon-blind wits, who, "though very acute, and able in their kind, may be ſaid to re"nounce daylight, and extinguiſh in a manner the bright viſible "outward world, by allowing us to know nothing beſide what we "can prove by ſtrict and formal demonſtration." It muſt be owned, the condition of theſe wits, is truly deplorable, for though very acute and able in their kind, yet, being moon blind, they cannot ſee by night, and having renounced daylight, they will not ſee by day: ſo that, for any uſe they have of their eyes, they are no better than ſtone blind. It is aſtoniſhing too, that the reaſon for rendering a moon light voyage indiſpenſable, is that we have moon-blind perſons only for our company, the very reaſon which to an ordinary underſtanding would ſeem to render ſuch a voyage improper. When one narrowly examines a piece of writing of this ſtamp, one finds one's ſelf precisely in the ſituation of the fox in the fable, turning over, and conſidering the tragedian's maſk, and can hardly refrain from exclaiming in the ſame words:

How vaſt a head is here without a brain!'

The Author ſubjoins to this part of his work, by way of digreſſion, an ingenious inveſtigation of the cauſe why nonſenſe ſo often eſcapes being detected both by the writer and the reader; and then enquires whether obſcurity be ever of uſe, and whether excels in perſpicuity be poſſible. In the former of theſe digreſſions is introduced the following *wonderful* inſtance of the extent of human invention:

'This logic, between two and three centuries ago, received a conſiderable improvement from one Raimund Lully, a native of Majorca, who, by the ingenious contrivance of a few concentric moveable circles; on the borders of ſome of which were inſcribed the ſubjects, of others the predicaments, and of others the forms of queſtions; he not only ſuperceded the little in point of invention which the ſcholaſtic logic had till then required, but much accelerated the operations of the artiſt. All was done by manual labour. All the circles, except the outmoſt, which was immoveable, were

turned

turned upon the common centre, one after another. In this manner the diſpoſition of ſubjects, predicaments, and queſtions, was perpetually varied. All the proper queſtions on every ſubject were ſuggeſted, and pertinent anſwers ſupplied. In the ſame way did the working of the engine diſcover and apply the ſeveral topics of argument that might be uſed in ſupport of any queſtion. On this rare device, one Athanaſius Kircher made great improvements in the laſt century. He boaſted that by means of a coffer of arts, divided into a number of ſmall receptacles, entirely of his own contriving, a thouſand prodigies might be performed, which either could not be effected at all, by Lully's magical circles, or at leaſt not ſo expeditiouſly. Nothing can more fully prove, that the fruit of all ſuch contrivances was mere words without knowledge, an empty ſhow of ſcience without the reality, than the oſtentatious and abſurd way in which the inventors and their votaries talk of theſe inventions. They would have us believe, that in theſe is contained a complete encyclopedia, that here we may diſcover all the arts and ſciences as in their ſource; that hence all of them may be deduced a priori, as from their principles. Accordingly, they treat all thoſe as no better than quacks and empirics who have recourſe to ſo homely a tutreſs as experience. The conſideration of their pretentions hath indeed ſatisfied me, that the ridicule thrown on projectors of this kind, in the account given by Swift of a profeſſor in the academy of Lagado, is not exceſſive, as I once thought it. The boaſts of the academiſt on the prodigies performed by his frame, are far leſs extravagant than thoſe of the above mentioned artiſts, which in truth they very much reſemble.'

The third book treats of Vivacity as a quality of ſtyle, which, the Author obſerves, depends upon three circumſtances, the *choice* of words, their *number*, and their *arrangement*. The effect of vivacity, he remarks, is produced from the choice of words, when the words are as particular and determinate in their ſignification as the nature and ſcope of the diſcourſe will admit;—when a judicious uſe is made of ſuch tropes as repreſent a ſpecies by an individual, or a genus by a ſpecies, diſtinguiſh the moſt intereſting circumſtances, or ſubſtitute things ſenſible for things intelligible, or things animate for things lifeleſs;—and when the ſenſe of the words is expreſſed or imitated by their ſound. On the ſubject of tropes, the Author clearly inveſtigates their origin, and accurately deſcribes the changes they undergo through the gradual operations of cuſtom. Concerning ſounds expreſſive of ſenſe he enquires, what kinds of things articulate ſounds are capable of imitating and in what degree, what rank ought to be aſſigned to this ſpecies of excellence, and in what caſes it ought to be attempted. It is next obſerved, that vivacity may be affected by the number of words, and laid down as a general maxim, that the fewer the words are, provided neither propriety nor perſpicuity be violated, the expreſſion is always the *more* vivid. The offences againſt brevity

... enumerated are, when the same sense is repeated in ... words, or any thing is represented in the clearest ... consequence of this. When more words are ... necessary to express the sense, or when a meaning is ... so important that it has been remembered, ... effect of arrangement on vividness is the ... when the ... sentences, and in complex, and the principles from which ... these rules are explained. In the ... the author accurately distinguishes between the ... natural order, refraining from, and explaining the ... in which the former is delivered, and ... the ... natural order, by which the former is ... all languages, but ... languages, and ... remarks the difference between the ... and the ... periods, collects the advantages of each ... point of ... and treats of the ... and the ... to which they may be ... with several ... examples ... on comparing the merits of ... and of those employed to confer ...

The Author's remarks on the ... the ... and the ... by which they are ... choice, that we could with pleasure ... in a work to a much greater length ... to the public render it necessary ... for the preference he has given our readers the following short but elegant ...

"To the above remarks and examples on the subject of Periodic Style, I shall only add, that in compositions, particularly of the deliberative kind, it is of ... to be brief in painting the images, to avoid ... and ... to ... particulars. ... of ... is ... ing. We delight to ... but in the ... of ... it is ... In ... the ... in this manner the reader ... and the whole is an anti-climax. For an example ... to ... the following passage from the song of Solomon: "My beloved spake, and said unto me, rise up, my love, my fair, and come away: for lo the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land: the figtree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away." The poet here, with admirable address, begins with mere negatives, intimating the absence of every evil which might discourage his bride from hearkening to his importunate request, then he proceeds by a ... to paint the most inviting circumstances that could serve to ... the compliance of the ... The last expression is the most ...

general: "The winter is paſt." The next is more ſpecial, pointing to one conſiderable and very diſagreeable attendant upon winter, the rain: "The rain is over and gone." Thence he advanceth to the poſitive indications of the ſpring, as appearing in the effects produced upon the plants which clothe the fields, and on the winged inhabitants of the grove. "The flowers appear on the earth, and "the time of the ſinging of birds is come." But as though this were ſtill too general, from mentioning birds and plants, he proceeds to ſpecify the turtle, perhaps conſidered as the emblem of love and conſtancy; the figtree and the vine, as the earneſt of friendſhip and feſtive joy, ſelecting that particular with reſpect to each, which moſt ſtrongly marks the preſence of the all-reviving ſpring. "The voice "of the turtle is heard in our land, the figtree putteth forth her "green figs, and the vines with the tender grape perfume the air." The paſſage is not more remarkable for the livelineſs, than for the elegance of the picture it exhibits. The examples are all taken from whatever can contribute to regale the ſenſes and awaken love. Yet, reverſe the order, and the beauty is almoſt totally effaced.'

In a work in which the ſubject of verbal criticiſm is treated with ſo much accuracy, we are ſurprized to meet with ſeveral phraſes, provincial, inelegant, or incorrect: among which are the following: 'We have ſynonymous words, *in the event of a diſmiſſion*, to ſupply its place—there *hath been acceſs* incidentally to diſcover—in all the paraphraſes we *have had acceſs* to be acquainted with—Nor is there *another* [any other] alteration made—I have, *upon the matter*, aſſigned the reaſon already—Bulkineſs accompanied with motion will *fall* to be exemplified in the next article.'

Notwithſtanding theſe, and ſome other incidental ſlips, we think ourſelves authoriſed to recommend this Work to our readers as a well-written and judicious performance; and we promiſe ourſelves much pleaſure in attending the Author thro' the remaining part of his plan, in which he propoſes to treat of *elegance*, *animation*, and *melody*, as qualities of ſtyle.

ART. XIII. *Milton's Italian Poems tranſlated, and addreſſed to a Gentleman of Italy.* By Dr. Langhorne. 4to. 1 s. Becket. 1776.

SCARCE any foreign language is at preſent much cultivated in this country except the French: but in the earlier ages of Engliſh poetry, Italian literature was the favourite ſtudy of our Authors. The ſonnet was imported from Italy, and is indeed, from the conſtruction of its ſtanza and frequent recurrence of ſimilar terminations, more adapted to the genius of that tongue than of our own. Milton, who was an univerſal ſcholar, and deeply ſkilled in languages, foreign as well as ancient, has not only naturalized the ſonnet, but has in a few of thoſe compoſitions, addreſſed to natives of Italy, adopted the

uſe of their language. Of theſe few Dr. Langhorne has here given us an elegant verſion, which he has judiciouſly endeavoured to accommodate to the ſtyle and manner of the Engliſh ſonnets of his original. Like him, too, he has penned a poetical epiſtle to a gentleman of Italy, from which we have given an extract that will not, we truſt, be unpleaſing to our Readers:

To thee, the child of claſſic plains,
The happier hand of Nature gave
Each grace of Fancy's finer ſtrains,
Each muſe that mourn'd o'er Maro's grave.

Nor yet the harp that Horace ſtrung
With many a charm of eaſy art;
Nor yet what ſweet Tibullus ſung,
When Beauty bound him to her heart;

Nor all that gentle PROVENCE knew,
Where each breeze bore a lover's ſigh,
When Petrarch's ſweet perſuaſion drew
The tender woe from Laura's eye.

Nor aught that nobler Science ſeeks,
What Truth, what Virtue muſt avoid,
Nor aught the voice of Nature ſpeaks,
To thee unknown, or unenjoy'd?

O wiſe beyond each weaker aim,
That weds the ſoul to this low ſphere,
Fond to indulge the feeble frame,
That holds awhile her priſoner here!

Truſt me, my friend, that ſoul ſurvives
(If e'er had Muſe prophetic ſkill)
And when the fated hour arrives,
That all her faculties ſhall fill,

Fit for ſome nobler frame ſhe flies,
Afar to find a ſecond birth,
And, flouriſhing in fairer ſkies,
Forſakes her nurſery of earth.

Oh! there, my Mozzi, to behold
The man that mourn'd his country's wrong,
When the poor exile left his fold,
And feebly dragg'd his goat along! *

On Plato's hallow'd breaſt to lean,
And catch that ray of heavenly fire,
Which ſmooth'd a tyrant's ſullen mien,
And bade the cruel thought retire!

Amid thoſe fairy-fields to dwell
Where Taſſo's favour'd ſpirit ſaw
What numbers none, but his could tell,
What pencils none, but his could draw!

* *Hanc etiam vix Tityre duco.* VIRG.

And

And oft at eve, if eve can be
Beneath the ſource of glory's ſmile,
To range Elyſian groves, and ſee
That NIGHTLY VISITANT—'ere while,

Who, when he left immortal choirs,
To mix with Milton's kindred ſoul,
The labours of their golden lyres
Would ſteal, and 'whiſper whence he ſtole.'

Auſonian Bard, from my ſond ear
By ſeas and mountains ſever'd long,
If chance, theſe humble ſtrains to hear,
You leave your more melodious ſong,

Whether adventurous, you explore
The wilds of Apenninus' brow,
Or, muſing near Loretto's ſhore,
Smile piteous on the pilgrim's vow,

The Muſe's gentle offering ſtill
Your ear ſhall win, your love ſhall woo,
And theſe ſpring-flowers of Milton fill
The favour'd vales where firſt they grew.——

The concluding ſtanzas refer entirely to a domeſtic misfor-ne of the Author, and are embelliſhed with ſome pathetic uches exhibiting the ſorrow and tenderneſs of an elegant and eling mind.

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

FRANCE.

AVIGNON.

ART. I.

THE careful execution of the following plan, muſt be a moſt deſirable object to the learned and the curious in all tions, viz. that which has been lately formed at Avignon, for tbliſhing, annually, a quarto volume, containing an account the diſcoveries made, during the courſe of the year, in the ſpective arts and ſciences. The title of this work is, *Tableau biloſophique Hiſtorique, Litteraire, et Critique des Decouvertes ites dans les Sciences, Arts, et Metiers.* The authors propoſe to be-n with the year 1776, and to publiſh the firſt volume in Decem-r. This will be preceded by four volumes in quarto (of which ie is already publiſhed, and the others will appear in a few onths,) containing an hiſtory of paſt diſcoveries, their authors, provers, &c. This work is to be publiſhed by ſubſcription, Seguin, bookſeller at Avignon. We propoſe to notice it ore particularly, in ſome future article.

II. *Vue ſur les Senſations:* i. e. *A View of Senſations*, by the bbe ROSSIGNOL, *Profeſſor* of Mathematics and Natural Phi-loſophy

loſophy at Milan, 12mo. This piece, which has both *Milan* and *Paris* in the title-page, ſeems to have been printed in the latter of theſe cities. It is no more than a ſample of a more extenſive work, which the author propoſes to publiſh on this intricate, yet intereſting and important ſubject, which has been ſo often treated and ſo little illuſtrated. One of the principal things which the ingenious Abbé has in view, is to prove, in oppoſition to the doctrine of one of the firſt metaphyſicians of this age, that *the ſenſe of touching has not the leaſt advantage above the other four, with reſpect to the evidence it affords to the mind, of the exiſtence of matter.* It is againſt the Abbé Condillac that this is aſſerted; and the treatiſe *concerning Senſations*, by that juſtly celebrated author, is ſmartly criticized. The Abbé Roſſignol is an accute reaſoner, and ſeems ſo well inured to metaphyſical diſcuſſions, that we cannot help deſiring the ſpeedy publication of his larger work. This larger work will comprehend a general *Theory of Senſations*; and it is not the only production we are to expect from the prolific pen of this learned Abbé; for we learn, from one of his letters, juſt fallen into our hands, that he has eleven different compoſitions ready for the preſs; and that he will publiſh them in a cluſter, which is rather overwhelming. Among theſe productions, the public is allowed to expect a *Syſtem of Natural Philoſophy on new Principles:* (this, indeed, excites curioſity), *a Treatiſe of Rectilinear Geometry, applied to the Meaſures of all Kinds of Diſtances*, and ſeveral more which ſhall be mentioned when they appear.

III. *Memoire ſur les Parties Conſtituantes et les Combinations particulieres de la Farine*; i. e. *A Memoir concerning the Parts that conſtitute the true Nature of Flower, and their particular Combinations*; *by the Abbé Poncelet, Paris.* This ingenious piece has a very peculiar claim to the attention of all thoſe, who have at heart the improvement of natural knowledge and *rural œconomy*, nay the health and welfare of their fellow-citizens and fellow-creatures; ſince no leſs a matter than the *ſtaff of life* is the ſubject of the patriotic Abbé's reſearches. All his experiments and obſervations have for their great object the *bettering* the bread in the hoſpitals and armies. With this view he undertook a long ſeries of chemical operations, in order to come at a diſtinct knowledge of the true nature of different kinds of meal and flour; theſe he diſcuſſes with perſpicuity and preciſion, in the firſt part of the memoir now before us; and in the ſecond he lays down the applications, obſervations, and practical concluſions, deducible from his experiments.

IV. *Recherches ſur la Nature de l'Homme, conſideré dans l'Etat de Santé et dans l'Etat de Maladie*, &c. i. e. Reſearches concerning the Nature of Man, conſidered both in Health and Sickneſs; by M. FABRE, King's Profeſſor in the College of Chirur-

gery, &c. &c. In these laborious *Researches* on a subject, many of whose most important secrets seem inaccessible to human sagacity, M. Fabre follows the path, marked out by the most illustrious observers of Nature; and after two thousand years of ignorance and errors, discoveries and disputes, he brings us back to the point of view in which Hippocrates considered human nature, by acknowledging *sensibility* as the first mover, or main spring, in the animal œconomy. This *sensibility* (according to M. FABRE) is under the direction of a spiritual and immortal substance or soul. The *brain*, from which the nerves derive their origin, and the *fluid*, which it is perpetually filtrating, are the primitive and abundant sources of sensibility. By this principle M. FABRE pretends to get clear of the labyrinth, to remove many difficulties, to explain the procedure of the vital functions, and the circulation of the blood, which in the capillary vessels yields to all sorts of directions, and is not therefore always dependent on the motion of the heart. The author proceeds still farther, and employs the principle of *sensibility* to account for *variety* in genius, sagacity, and talent. From hence he draws some judicious inferences with respect to education; and he exhorts the instructors of youth, to wait for, but neither to accelerate nor retard, the moment of sensibility. All this is entertaining and plausible; accompanied with curious experiments, agreeably related, and with reflections conveyed in a pleasing style; but after all, we cannot say that nature seems to have let our author into her secret.

V. FLORA PARISIENSIS, *ou Descriptions et Figures de toutes les Plantes, qui croissent aux Environs de Paris*, &c. i. e. *The* PARISIAN FLORA, *containing Descriptions and Cuts of all the Plants that grow in the adjacent Parts of Paris*, with their different Names, Classes, Analogies and Species, arranged according to the sexual Method of Linnæus; also their distinctive Parts, Properties, and medical Virtues, and the Quantities and Doses in which they ought to be administered according to the Botanical Demonstrations that are carried on in the King's Garden. By M. BULLIARD. This splendid work, which is published in numbers (one every two months, containing twenty Plates drawn, engraven, and coloured from nature) and twenty descriptions and explications elegantly printed, will be finished in the course of five years. It is preceded by an *Introduction* to Botany, which is full of instruction; and will be terminated by a *General Table* of French, Latin, and vulgar names, which will enable every one to arrange each plant according to his favourite method. Three numbers are already delivered to the subscribers, who pay 51 French livres for the first of each year, seven livres each for the four following, and receive the last gratis.

VI. Oeuvres

VI. *Oeuvres Diverſes de M. Le Comte de Treſſan*, i. e. *The Miſcellaneous Works of the Count* TRESSAN. Lieutenant-general of the French Armies, Member of the Royal Academies of London, Paris, Edinburgh, Berlin, &c. &c. 8vo. The amiable and reſpectable Author of theſe productions has been chiefly known, hitherto, by pieces of poetry, which rather ſuit the roſy-coloured noon of life, than the grey evening of reflection, maturity, and experience, at which he is now arrived, and which he employs in purſuit of ſolid ſcience and true philoſophy. He appears here in the character of a wiſe and tender parent, who brings to light, for the uſe of his children, thoſe treaſures of practical knowledge and experience, which he has been collecting, for fifty years paſt, in his intimate correſpondence and converſation with the moſt knowing men of the preſent age. The principal part of the Publication before us is entitled *Reflexions Sommaires ſur l'Eſprit*. It is curious enough, that after having read with great pleaſure this agreeable and excellent piece, we know not how to tranſlate its title, ſo ambiguous and *idiomatical* is that *Proteus*-word *Eſprit*, which in the treatiſe before us ſignifies *mind, knowledge, ſpirit*, and *talent*, and aſſumes, throws off, and changes, theſe different ſignifications in the ten different chapters that compoſe it, with as much eaſe and rapidity, as Harlequin changes his dreſs. This will appear when it is conſidered, that in theſe ten chapters the elegant and ingenious author treats firſt of *Eſprit* in general, which here muſt be MIND, as the objects he conſiders are, *ſenſations, thought, genius, memory*: he then treats of acquired *Eſprit*, which is, evidently, *knowledge*, becauſe here he ſpeaks of education, hiſtory, ancient and modern literature. He proceeds to treat of the *Eſprit* of arts and ſciences, by which he underſtands, as he tells us himſelf, an ardent deſire of acquiring the knowledge of them, of cultivating and improving them, of the *Eſprit* of ſociety, juſtice, veracity, and beneficence, which means the nature and habitual exerciſe of theſe ſocial virtues, and the *Eſprit* of poetry and taſte, which denotes their eſſential qualities and characters. The account which Monſ. de Treſſan gives of himſelf, and his early ſtudies, in this piece, is highly entertaining. The other materials that compoſe this volume are, ſeveral diſcourſes delivered in the Royal Society of Sciences and Belles Lettres of Nancy, and a collection of poems, which were the ingenious, tender, and amorous productions of his early youth. Among theſe diſcourſes there is one, that was compoſed by our author in honour of the memory of his friend Maupertuis, in which the reader will find an admirable analyſis of the works of that celebrated philoſopher, and another which contains an hiſtorical [illegible] of king Staniſlaus, the modern Antoninus, who always [illegible] Monſ. de Treſſan with peculiar marks of his eſteem and

and friendſhip. We are informed that the modeſty of this learned and agreeable author conceals from the eye of the public a work of great merit, the fruit of long obſervation and ſtudy, in which ſome of the moſt important and intricate branches of natural philoſophy are treated with a maſterly hand.

VII. *L'Eſprit des Apologiſtes de la Religion Chretienne ou Reunion des Preuves les plus ſenſibles et les plus Convaincantes, qui ont ſervi pour ſa Defenſe*, &c. i. e. *The Sum and Subſtance of the Writings of thoſe that have defended the Chriſtian Religion* (for ſuch is here the Meaning of the Word *Eſprit*) *or a Reunion of the moſt palpable and convincing Proofs that have been employed in its Behalf, with Anſwers to the chief Difficulties that have been alleged againſt it*, by an Eccleſiaſtic of the Dioceſe of Rheims. This is one of the moſt comprehenſive and judicious compilations we have lately met with, in favour of revealed religion, though it is not exempt from the defects that accompany all publications of this nature, which come from the pens of Roman Catholic writers, who comprehend the peculiarities of their religious inſtitutions in their defence of the Chriſtian religion in general. The firſt volume of this work contains an examination of the books of Moſes, of the antiquities, laws, and manners of the Hebrews, of the records, that aſcertain the marvellous circumſtances of their hiſtory, and of the authenticity, inſpiration, and canon of the books of the Old Teſtament. The Author likewiſe anſwers, in this volume, all the objections drawn from the improbability of the facts and the equivocal ſenſe of the prophecies contained in the Old Teſtament, as alſo from the intolerance of the Jews, the inaccuracy of their chronology, and the limits of their knowledge in metaphyſics and natural hiſtory. In the ſecond volume we have a conciſe view of the various marks that diſtinguiſh the inſpired writings of the New Teſtament from the ſpurious goſpels and epiſtles, which appeared in the firſt ages of the church; and this is followed by the uſual proofs of the miſſion, miracles, and promiſes of Chriſt. The third exhibits a repreſentation of chriſtianity drawn from the doctrine of its Divine Founder, in which the author ſhews, that of all the ſyſtems of religious legiſlation, that have ever appeared, that of the goſpel is the pureſt and the moſt conformable to the rules of the wiſeſt ſyſtems of civil polity, that the general tenor of the Chriſtian precepts is adapted to every ſtate and condition of life, to every form of government, and has a manifeſt tendency to promote the tranquillity and happineſs of every nation that receives and practiſes them. This part of the ſubject is well treated, and expoſes the abſurdity of thoſe aukward and injudicious defenders of Chriſtianity, who repreſent it as a ſyſtem, unconnected with the intereſts, concerns, and relations of a preſent world, and thus really render us doubtful whether we are

to look upon *them* as the fanatical friends or the diſguiſed enemies of the cauſe which they maintain.

VIII. The firſt and ſecond volumes of the Supplement to the celebrated, but very defective French *Encyclopedie* or Dictionary of Sciences, Arts, and Trades, have been lately publiſhed under the following title, *Nouveau Dictionnaire, pour ſervir de Supplement aux Dictionnaires des Sciences, des Arts, & des Metiers*, in Folio, at Paris, and at Amſterdam, 1776. It was indeed neceſſary to compoſe a *Supplement* to the work in queſtion, not only on account of the new diſcoveries that have been made in the arts and [illegible]ces ſince its publication, but alſo to rectify the glaring errors, and ſupply the many defects, which have attended the execution of this great undertaking. This latter conſideration engaged, ſome years ago, an active and knowing man, called FELICE, to undertake the publication of a *new edition* of the Paris Dictionary at *Yuerdun* in Switzerland, purged from the atheiſtical and flimſy metaphyſics, and the Popiſh theology which diſgrace that work, and enriched with new and important articles, that had been entirely omitted, or wretchedly treated by the original authors. Mr. Felice's edition has appeared in 4to. and is juſt compleated; but though many of his *Additions* are valuable and important, yet all his corrections are far from being happy; and more eſpecially in the branches that regard the *Belles Lettres*, there are articles changed and new-moulded, which have loſt by the change, and were much better in their original form; though all the articles relative to religion, moral philoſophy, metaphyſics, and natural and political law have gained conſiderably by paſſing through the hands of the learned men that contributed to the execution of Mr. *Felice*'s plan. The Paris *Supplement*, now before us, might have derived more improvement from Mr. Felice's edition than it ſeems to have done; but we cannot as yet pronounce any definitive judgment with reſpect to its merit, as it has been but a very ſhort time in our poſſeſſion. It is a book of ſufficient importance to deſerve an accurate examination, and will, with propriety, compoſe a large article, when the remaining volumes are publiſhed. In the mean time we may obſerve that the two volumes now before us, have received ſeveral improvements in the ſciences of natural philoſophy, geometry, aſtronomy, natural hiſtory, anatomy, phyſiology, chymiſtry, and literature, from the contributions of Meſſrs. D'Alembert, Bernouille, De la Lande, Adanſon, Marmontel, and the Marquis of Condorcet *. The Swiſs editor had aug-

* This nobleman has been lately choſen ſecretary to the Royal Academy of Sciences in the place of Mr. de Fouchy, who has reſigned.

[illegible]ented

mented the quarto edition of the work with *hiſtorical* and *biographical* articles, which, in our opinion, do not come within the ſphere of a dictionary of ſciences, a few names, perhaps, excepted, of illuſtrious men, who have made important diſcoveries, or formed new ſyſtems for the advancement of human knowledge: in the preſent Paris *Supplement* the like method has been followed; and Mr. Turpin has been entruſted with the execution of the hiſtorical branch.

IX. We have now before us the *Obſervations relative to Natural Philoſophy, Natural Hiſtory, and the Arts*, by the Abbé ROZIER, for the months of *May*, *June*, and *July*, 1776, which, among ſeveral papers of great merit, contain the following; viz. in the number for MAY, *A Diſſertation of* M. de Morveau, which is deſigned *to reconcile the principles of Stahl with the modern experiments relating to fixed air*:—The *extract* of a memoir of Mr. Baldaffari, Profeſſor of Natural Hiſtory and Chemiſtry at Sienna, *concerning the vitriolic acid, found naturally pure, concrete, and uncombined.* In the number for June, *A compendious deſcription of the manufacture of* baſſo relievos, *made of factitious alabaſter, at the baths of St. Philip in Tuſcany*, by Mr. Latapie.—*An account of the baptiſms, marriages, and burials of the city of Lyons, from the 1ſt of January* 1750, *to the* 31*ſt of December* 1774, by an Academician of that city. Theſe two pieces are very curious in their different kinds. The firſt deſcribes a moſt ſingular manufacture eſtabliſhed in Tuſcany, in conſequence of the uncommon properties of a ſtream at the baths of St. Philip, which carries in its current a peculiar kind of ſand. This ſand, when it is collected and condenſed in the cavities of any body that is employed to oppoſe its courſe, acquires the nature, hardneſs, and colour of alabaſter, and aſſumes the forms of the cavities in which it is thus collected. The ingenious Mr. LATAPIE, convinced by repeated experiments of this ſingular property, had moulds made of ſeveral ſingle figures, and even groupes, and by holding them, in a certain manner, againſt the current of this ſtream, collected in their cavities the ſand in queſtion, and thus formed *baſſo relievos* of beautiful alabaſtar. Thus his ſucceſs has enabled him to eſtabliſh a manufacture, which will render the fineſt productions of ſculpture more eaſily attainable than they have hitherto been, and much more precious by the accuracy of the copy. The ſecond of theſe pieces, which relates to *the marriages, baptiſms, and burials of the city of Lyons*, is a matter of a much more ſerious and important nature, when conſidered in the concluſions deducible from it. In the number for *July* there are 13 articles, of which the moſt conſiderable are, *Reſearches concerning accidental colours*, by Mr. Goddard. —*An eſſay upon the cauſes of the ſaltneſs of the ſea.*—*A memoir concerning the* phlogiſton *conſidered as the cauſe or principle of growth, life,*

and

an Inſtruction in the three claſſes of the productions of Nature, by Mr. SENNEBIER of Geneva.—*An eſſay on the poſſibility of dividing any given angle into three equal parts, without employing any thing more than the rule and compaſs for that purpoſe*, &c.

POLAND.

X. The governors and heads of the univerſity in *Warſaw*, finding the great ſcarcity of proper elementary books on the ſeveral branches of ſcience, have very judiciouſly publiſhed an invitation to the literati in general to engage in this uſeful work, ſuggeſting proper hints for the execution of the deſign, and promiſing conſiderable premiums to thoſe who produce the beſt works of this kind, either in the Latin or French languages, or, if written by a native, in the Poliſh tongue. This invitation appoints the following ſubjects for ſuch elementary works; mathematics; natural hiſtory; agriculture; natural philoſophy; logic; eloquence; and a comprehenſive general deſcription of arts and ſciences.

Perhaps it might be of ſervice to literature if this idea were adopted and extended, and premiums given by reſpectable ſocieties for the beſt productions in the ſciences or in polite learning.

MONTHLY CATALOGUE,
For NOVEMBER, 1776.

MEDICAL.

ART. 15. *An Eſſay on the Nature, Cauſes, and Cure of the Rheumatiſm. Being an Attempt to form an exact Theory of the Diſeaſe*, &c. [illegible] Edition. 1776.

THE AUTHOR of this is a member of the Faculty, having in the courſe of practice been cruelly harraſſed by the rheumatiſm, was very naturally led to inveſtigate minutely into the nature, cauſes, and probable means of curing this diſeaſe. He ſucceeded in his own caſe, and may have been inſtrumental to the relief of many particularly by attending to the different cauſes by which this diſorder is produced, and the very different habits or conſtitutions of thoſe affected by it. He here communicates his reflections and the reſult of his extenſive practice in this diſeaſe, to the public, or rather indeed to the Faculty; who may undoubtedly profit from ſome of his obſervations; though he is much too fanciful in his medical reaſonings. His imagination ſeems particularly to run away with him, in an appeal to this Faculty; where he more reſembles the medical treatment of the late Mr. Sterne, during his laſt illneſs; without knowing the patient, or any particulars of the caſe—in ſhort, on ſcarce any other *data* than three or four lines contained in one of his printed letters, to Mr. James; in which poor Sterne only ſays, that he has been at Death's door with a pleuriſy—and that he was bled three times on Thurſday, and bliſtered on Friday.

Art.

Art. 16. *Speculations and Conjectures on the Qualities of the Nerves:* By Samuel Musgrave, M. D. F. R. S. &c. 8vo. 2s. 6d. Elmsly. 1776.

The intention of the Author, in this work, is to prove, that in *all* diseases, the first morbid impression is probably made upon the nerves; the other parts receiving the *miasma* entirely from them; and in short, 'that the nerves are the subject of *all* disorders *universally*.' He undertakes likewise to shew, that it is highly probable that when medicines cure disorders, they act upon the body *wholly* through the nerves.—It has ever been the custom with medical theorists to set up some particular and exclusive cause, and then endeavour to bring under its dominion as many effects as possible. There is certainly scarce any affection of the body that is not immediately or remotely connected with the nerves, either as a cause or an effect; nor is there any medicine received into the body which may not be said in some manner or other to act upon the nerves, or to have its operation influenced by them.—But that the nerves are principally, or solely, concerned in, and adequate to, the production of almost all morbid symptoms, and that medicines act wholly through the medium of the nerves; are propositions by no means satisfactorily proved, by the *ex parte* evidence produced in this publication.

Art. 17. *An Essay on the Nature and Cause of the (so called) Worm-Fever:* By Samuel Musgrave, M. D. F. R. S. &c. 8vo. 6d. Payne. 1776.

In this practical Essay, the Author endeavours to shew that disorders are often erroneously attributed to worms, when they proceed from a very different cause. He confirms this opinion by the testimony of Dr. Hunter, who has dissected great numbers of children, supposed to have died of worm-fevers, 'and whose complaints were of course treated as proceeding from worms; in whom, however, there appeared upon dissection to be not only no worms, but evident proofs of the disorder having been of a very different nature.'—The Author ascribes the supposed worm-fever to an irritation or morbid affection of the bowels, arising from the use of improper food, and particularly of fruit. His remarks on this subject certainly deserve attention.

Art. 18. *Thoughts on General and Partial Inoculations,* &c. By the Honourable Baron Thomas Dimsdale, first Physician and actual Counsellor of State to her Imperial Majesty the Empress of all the Russias, and F. R. S. 8vo. 1s. 6d. Owen. 1776.

This performance commences with a translation of two little treatises formerly published by the Author, in the Russian language; in the first of which he proposes the best methods for extending the practice of inoculation through the whole Russian empire; and in the next, gives a short estimate of the numbers of those who die of the natural small pox, with a view to demonstrate the advantages that may accrue from the practice of inoculation.

Though no doubt can be entertained that many thousand *individuals* have had their lives preserved, by the process of inoculation; yet there is too much reason to infer, from an examination of the bills of mortality, that the *community* at large have suffered by this prac-

tice, as it has hitherto been conducted. For since it has been pretty generally adopted, an evident and alarming increase of deaths, from the natural small-pox, in the city of London particularly, has been observed; the disease having been more widely spread through the means of the inoculated, and communicated to a great number of persons, who otherwise might have escaped it.

Of all the objections that have been made to the practice of inoculation, this alone has not been removed: and the Author, who justly thinks this matter of great importance to the community, accordingly gives it a distinct consideration. He shews that to encourage *partial* inoculations*, would be to increase the evil, by spreading the disease, in a destructive manner, among the neighbours of the inoculated: and that a well regulated hospital, instituted for the purpose of inoculation *only*, can effectually answer the purpose of abating the *natural* mortality, and securing the community from being infected by the patients. In this free country, it is in the power of the legislature alone effectually to encourage such an establishment, and invest with proper powers those who would carry a plan of this kind into execution. To the legislature accordingly the Author has very properly dedicated these tracts.

Art. 19. *Of the Improvement of Medicine in London, on the Basis of Public Good.* 8vo. 1s. Dilly. 1775.

Under the foregoing very general title, this pamphlet contains an account of the plan, origin, and progress of the *General Dispensary*, situated in Aldersgate street, and established in 1770, as an auxiliary to the hospitals in this metropolis. It is an useful peculiarity in this charitable institution, that advice and medicines are not only given to the poor, who may attend at the *Dispensary*, but also at their own habitations. The benefits of it, we are here told, have in the space of only five years been extended to 12,000 diseased persons; a great part of whom 'were too abject to purchase the relief of medicine, or to procure a friend that had sufficient influence to open the lofty gates of an hospital.' The relief thus extended to many thousands of indigent objects, is here said to have probably occasioned a sensible decrease in the bills of mortality: the diminution in the burials having been nearly progressive every year since its first establishment. Other advantages are enumerated attending this institution, which seems to merit the very great encouragement that it has hitherto met with from the Public.

Art. 20. *Medical Advice for the Use of the Army and Navy, in the present American Expedition. Intended for the Perusal of private Gentlemen, as well as Medical Practitioners:* By William Rowley, M. D. 8vo. 1s. 6d. Newbery. 1776.

The utility of this publication appears to us very problematical. The '*private gentlemen*' engaged in the present American expedition

* The Author was induced to hasten the publication of these tracts, on account of a plan which he had seen (and which is mentioned in the succeeding article), of a *dispensary* for inoculating the poor of London, *at their own houses*; which he considers 'as fraught with very dangerous consequences to the community, and not likely to answer any good purpose if put in execution.'

will

will ſcarce, we ſhould hope, be tempted to practiſe upon themſelves, in a new climate, under the guidance of this ſcanty ſet of inſtructions; while they can enjoy the perſonal aſſiſtance of the army and navy ſurgeons provided by government. Nor can we conceive that any of the 'Medical Practitioners,' for whoſe peruſal it is likewiſe ſaid to be intended, granting that they have not had any experience of the treatment of the diſeaſes of hot countries, would be ſo improvident as not to furniſh themſelves with the works of Lind, and other writers of credit on the diſeaſes of the warmer climates. We ſhall ſay nothing of the diſjointed, and ſometimes ungrammatical phraſeology, in which this ſuperficial advice is conveyed.

It is remarkable that, in the 'liſt of remedies,' recommended by the Author, neither ipecacoanha, nor calomel are to be found. Tartar emetic may in many, though ſurely not in all caſes, prove an uſeful ſubſtitute for the former: but no well informed or experienced practitioner would chooſe to paſs the tropic of Cancer, without the other.

Art. 21. *A ſure Guide in Sickneſs and Health, in the Choice of Food, and Uſe of Medicine, &c.* By William Smith, M. D. 8vo. 6s. bound. Bew. 1776.

After having had ſo many, and ſuch long *tete-a tetes* with our Author, always too receiving him on our *firſt floor*; it may ſeem uncivil now to give our old acquaintance only a ſhort abrupt audience in the *Catalogue*: but really there is ſuch a tireſome monotony in his converſation; and the old ſubjects are ſo often ſerved up again, almoſt in the ſame words, that we begin to be weary of the connection. Our laſt conference indeed [See M. R. Vol. 51. Oct. 1774. p. 291.] was ſomewhat enlivened, and rendered intereſting, by ſome ſtrong ſymptoms of medical hereſy in our *quondam* rigidly orthodox friend; and by the novelty of a wonderful ſecret powder which he recommended to us. Here likewiſe, we muſt own, the nearly equal virtues of a new invented and ſecret *Tonic Tincture* are firſt announced; and aſtoniſhing accounts are given of its unparallelled efficacy: yet,—to quit our metaphor—ſuch is the general complexion of the preſent work, and ſo nearly does it reſemble the preceding performances; that we can only yawn over it, and give the Reader little more than a dull table of contents.

The Author ſets off, as uſual, with a little Rabbinical and Hutchinſonian philoſophy. Here we meet with a moſt edifying criticiſm on *Tohu* and *Bohu*; terms highly worthy of inveſtigation, as they occur, the Author informs us, in a very ancient book, aſcribed to Abraham the patriarch. Poſitively, we will juſt ſtop a moment to tranſcribe and peruſe a ſhort paſſage or two.

'The wind or air of the living God is one; two, air from air; three, water from air; four, fire from water.—He has made out of *Tohu* a ſomething, and he has made that which has no being; he has hewed great pillars from a ſubtile air, which cannot be felt; water from the air; he has digged and hewed *Tohu* and *Bohu*, mire and dirt, &c.'—A pretty conciſe ſtile and manner this of father Abraham, conſidering he was an Antideluvian.

Having *thus* diſcuſſed the philoſophical parts of his undertaking, the Author next deſcants on the animal œconomy, and the non-natu-

rals—and then commences the old round; ſetting off with nervous diſeaſes, and in ſucceſſion treating of the gout, rheumatiſm, aſthma, catarrhs, &c. fevers and infection, and terminating with dyſenteries, ſcurvy, king's-evil, and leproſy; generally cloſing each chapter, as of old, with a train of preſcriptions.—But in moſt caſes, the Author's boaſted *Deobſtruent Powder*, and wonderful *Tonic Tincture*, fail not to be commemorated and earneſtly recommended. He laments the coſtlineſs of theſe precious compounds, but ſtill reſerves the ſecret of their preparation. The *foreign court* * which had formerly been tampering with the Author, have not yet, we ſuppoſe, come up to his terms.—We ſhall only further add, that the purchaſers of this volume will here too meet, at leaſt with a well written dedication, ſcarce inferior to that which excited our ſurpriſe in the front of his former publication.

Art. 22. *Fifteen Minutes Inſtructions to every One who wiſhes for a thorough Cure of the Venereal Diſeaſe in any of its Stages, &c.* By G. French. 12mo. 1s. Grant. 1776.

This haſty adviſer firſt ſlightly diſtinguiſhes the ſtages of the diſeaſe, and refers to various numbered regimens, and remedies, for the cure. Finally, he adviſes his infected Reader, above all things, to procure the drugs at a *ſhop of credit*. But he would have given him advice much more ſalutary, had he at once honeſtly adviſed him to throw his laconic inſtructions into the fire, and without loſs of time put himſelf under the care of ſome *Surgeon of credit*.

Art. 23. *An Anſwer to a Pamphlet, written by Dr. Lettſom*, entitled, "Obſervations preparatory to the Uſe of Dr. Meyerſbach's Medicines." 8vo. 1s. Almon.

Some impudent hireling has here made an impotent attempt to defend Meyerſbach (who, it is ſaid, has not ability ſufficient to defend himſelf), againſt the attacks of Dr. Lettſom; of whoſe unanſwerable pamphlet we gave an account in our laſt month's Review. See p. 314.

AMERICAN CONTROVERSY.

Art. 24. *The true Merits of a late Treatiſe printed in America*, entitled, "Common Senſe;" † clearly pointed out. By a late Member of the Continental Congreſs, &c. 8vo. 1s. Nicoll.

From ſome circumſtances, and expreſſions, it ſeems probable that this Pamphlet was written in South Carolina; but there is no intimation of its having been actually publiſhed there; though it is 'addreſſed to the inhabitants of America.' Its deſign is to put the Americans on their guard againſt the ſpecious declamation and plauſibility of the Pamphlet entitled COMMON SENSE: which was, alſo, 'addreſſed to the inhabitants of America.' Its Author is, evidently, a perſon of cool judgment,—cautious, conſiderate, and penetrating: a man whoſe ſteady view of things is not apt to be caught by the glare of ſplendid language, or to be hurried away by a torrent of elocution.—He undertakes to ſhew the fallacy of all the principal poſitions advanced by Mr. *Common Senſe*. He begins by attacking that writer's notions relative to the origin of ſociety and govern-

* Monthly Review, October, 1774, page 293.

† See Review, June, 1776, p. 493.

ment; and then proceeds to a defence of the Britiſh conſtitution againſt the above-mentioned writer's objections: moſt of which will be found in the Article referred to in the note. Our Author likewiſe vindicates the connexion which ſo long and ſo happily ſubſiſted between the mother-country and the colonies, before the preſent and unhappy rupture; and alſo anſwers the objections of *common ſenſe* againſt a reconciliation. He then goes on to explode the new plan of continental government; and he denies the ſufficiency of their power to carry that plan into execution, with any degree of permanency. After this, he ſhews the abſurdity of the *ſuppoſed* connexion of the *new ſtates* with France and Spain; and concludes with a melancholy foreboding of the ill conſequences of the American ſcheme of *independency.*

Art. 25. *The Religious Harmoniſt*, or a Recipe for the Cure of *Schiſm*, the fatal Source of our American Diſputes, &c. 12mo. 4d. Bew.

A collection of papers originally publiſhed in the London Packet, and the Middleſex Journal, under the ſignatures of *Pacificus*, and *Philo Patriæ*. The Author tells us, that 'after revolving the matter, with much *perplexity* in his mind,'—the perplexity is obvious enough,—he thinks that 'the original ſpring of our American broils'—may be traced higher than the late revenue or taxation act, which is a mere pretence, and that *Schiſm* is the real thing:' and ſo he writes a great deal about ſchiſm and hypocriſy; ſetting, as he ſays, '*all his wits to work*,' for an *antidote* againſt them. We are ſorry that the poor man had not better employment.

Art. 26. *Letters on the American Troubles*; tranſlated from the French of Mr. de Pinto. 8vo. 1 s. 6 d. Booſey, &c. 1776.

Characterized, as a foreign article, by one of our correſpondents, in the Review for June, 1776, p. 486.

Art. 27. *An Oration* delivered at the State-Houſe in Philadelphia, to a very numerous Audience, Aug. 1. 1776. By Samuel Adams, Member of the General Congreſs of America. 8vo. 1 s. Johnſon.

Mr. Adams, the American Cicero, declaims, with warmth and energy, againſt kingly government, and hereditary ſucceſſion. In ſome parts of his harangue, he deſcends to cool reaſoning *, in ſupport of the ſcheme of American idependency; but he excels moſt in the *inflammatory*. There are paſſages in this Oration which would have done honour to a Roman tribune, when the republican ſpirit of that miſtreſs of the world was at its greateſt height.

Art. 28. *Additional Papers concerning the Province of Quebec*, being an Appendix to a Book entitled, "An Account of the Proceedings of the Britiſh and other Inhabitants of the Province of Quebec, &c. in order to obtain a Houſe of Aſſembly in that Province." † 8vo. 5 s. Boards. White.

Theſe Additional Papers contain many curious and intereſting particulars reſpecting the diſaffections and diſorders produced in Ca-

* Moſt of his *arguments*, however, are to be found in the celebrated American pamphlet entitled *Common Senſe*; of which Mr. Adams is, *in the whole*, or in part, the reputed Author.

† *See an account of this* article in the Review for July, 1775.

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nada by the late Quebec act; and the conduct of the king's officers, as well as of the Romiſh biſhop and clergy, the nobleſſe, &c. in that province, before its invaſion by General Montgomery: with obſervations on the illegality of ſome of Gov. Carlton's proceedings there: they alſo contain plans for amending the conſtitution of Quebec, and "a propoſal for a reconciliation with the revolted provinces of North America, without exempting them from the authority of the Britiſh parliament: but this, however well intended, ſeems to have but little chance of being ever adopted: the future condition of North America muſt apparently be decided, not by the reaſons of ſpeculative writers, but by the *ultima ratio regum*.

Art. 29. *Curſory Remarks on Dr. Price's Obſervations on the Nature of civil Liberty.* 8vo. 6d. Nicoll.

Theſe Curſory Remarks are too ſuperficial and trite for our particular notice excepting only one or two of them which are particularly addreſſed to ourſelves.

The author of the Rights of Great-Britain aſſerted, &c. charged the coloniſts with having at the battle of Lexington torn out the eyes of ſeveral Britiſh ſoldiers: this inhuman operation he termed *googing* and repreſented the name and practice as being peculiar to the people of America.—In conſidering this charge we found ſufficient reaſon to doubt the truth of it, and to maintain that both the name and practice were unknown to thoſe by whom this barbarity was ſaid to have been perpetrated: in alluſion to this circumſtance, as we ſuppoſe, the Author of the Remarks before us, in his 20th page, hints to the Monthly Reviewers, "that if they do not know what googing or gouging is, viz. the tearing a man's eyes out of their ſockets with the thumb nails, they may conſult the Virginia Laws, in one volume folio, printed by William Rind by authority of the houſe of burgeſſes, where they will find it to be made a capital crime, and to be puniſhed with death"—Upon reading this remark, we immediately turned over a collection of "Acts of Aſſembly, paſſed in the colony of Virginia," and "printed by order of the lords commiſſioners of trade and plantations, by John Baſket," and found that it contained no law ſimilar to that mentioned by the preſent writer: we were afterwards promiſed an opportunity of examining Mr. Rind's Collection of Virginia Laws, but have not yet been able to obtain one; and therefore we can decide nothing concerning the reality or occaſion of the law in queſtion.—If it does exiſt, we ſuppoſe it muſt, like the Coventry act here, have been produced by ſome ſingle inſtance of cruelty, no more practiſed afterwards than the ſlitting of noſes has been in England ſince the attempt upon Sir John Coventry: be this however as it may, the coloniſts who fought the king's troops at Lexington were not Virginians, but New England farmers, living many hundred miles from Virginia; and as we have ſtill the ſtronger reaſon to believe, ignorant both of the name and practice of what has been thus unwarrantably imputed to them.—In the ſame page the Writer adds ſomething about our "leaving out the exordium of Lord Mansfield's ſpeech:" but the paragraph is ſo ungrammatically conſtructed, that we cannot even conjecture the Writer's meaning.

Art.

Art. 30. *Additions to Common Senſe*, addreſſed to the Inhabitants of America. 8vo. Almon. 1s.

A compilation, from the American newſpapers, of eſſays in ſupport of the arguments and concluſions of the celebrated pamphlet, entitled Common Senſe.

EAST INDIA COMPANY'S AFFAIRS.

Art. 31. *An Eſſay on the Rights of the Eaſt India Company to the Perpetuity of their Trade, Poſſeſſions, and Revenues in India*; and to the Appointment of their Officers and Servants, without the Interference of Government. In which the Dangers to be apprehended from the Diſſenſions in their Council at Bengal are conſidered; and a ſhort Plan propoſed for a Diviſion of the Profits that may ariſe from their Trade and Revenues. By the Author of an Eſſay on the Eaſt India Trade, and its Importance to this Kingdom. 8vo. 1s. T. Payne. 1776.

'The importance of the Eaſt India trade to this kingdom, with a comparative view of the Dutch, French, and Engliſh Eaſt India companies, and the privileges and ſupport that have been granted to each by its reſpective ſtate, have been conſidered in a former Eſſay; in which alſo the right of the company to their poſſeſſions in India has been briefly ſtated. But as their affairs are ſoon likely to come under the conſideration of parliament, and there ſeems to be a general apprehenſion of ſome intended encroachments on their rights and privileges, it becomes neceſſary to have them more carefully examined into. The following Eſſay is intended for this purpoſe, which, it is hoped, may induce other perſons of greater abilities to aſſert and ſupport thoſe rights, to which the company are conſtitutionally entitled, and for which they have paid a valuable conſideration to the public.'

The above is the Author's preface; and as it ſufficiently intimates his general deſign, we ſhall only add, that he has executed that deſign with ſuch perſpicuity and preciſion, as cannot fail of giving ſatisfaction to thoſe who wiſh to obtain a competent idea of the nature of the company's charter-rights, and the real importance of the COMPANY to the NATION. The Author's plan for ſecuring to the company the *perpetuity* of their rights, and the uninterrupted protection of government, by a ſettled diviſion of their profits, between the *Proprietors* and the *Public*, appears, as far as we can judge, to be equally politic, prudent, and equitable.

POLITICAL.

Art. 32. *Obſervations on ſome of the probable Effects of Mr. Gilbert's Bill*; to which are added Remarks deduced from Dr. Price's Account of the National Debt. By the Rev. Mr. Brand, M. A. 8vo. 2s. Robſon & Co.

Since the Public became acquainted with the deſign of Mr. Gilbert's Poor-bill, much has been ſaid, and written, concerning our poor-laws; and eſpecially concerning *houſes of induſtry*, as they are termed. Mr. Brand appears to have beſtowed much attention on this ſubject, and to have taken pains in ſtating the reſult of his laudable inquiries concerning it. He is a friend to the ſcheme of *incorporated diſtricts*. He offers ſome very material obſervations on the projected ſyſtem

of regulation; he conſiders it in a variety of lights*; enters deeply into thoſe political diſquiſitions, to which the different plans for the maintenance of the poor will naturally lead the curious enquirer; and, at length, ſtrikes out, with Dr. Price, into the far extended regions of *calculation*; whither few readers, we apprehend, will chuſe to follow. Perhaps a more clear, more connected, and more familiar diſcuſſion of the object, and tendency of Mr. Gilbert's plan, would have been more generally attended to; but the Author's peculiar purpoſe was, to offer ſuch arguments and inveſtigations of the ſubject, as ſeem to have eſcaped other writers;—and for which, indeed, not many writers are ſo well qualified.

HERALDRY.

Art. 33. *The Complete Engliſh Peerage; or, a Genealogical and Hiſtorical Account of the Peers and Peereſſes of this Realm, to the Year 1775 inclusive.* Containing a particular and impartial Relation of the moſt memorable Tranſactions, as well of the *Dead* as the *Living*, of thoſe who have diſtinguiſhed themſelves either by their noble or ignoble Deeds; without exaggerating their *Virtue*, or palliating their *Infamy*. By the Rev. Frederic Barlow, M. A. and Author of the Complete Engliſh Dictionary. 8vo. 2 Vols. 12s. Bladon.

Mr. Barlow, apprehending that 'thoſe who have trod in this walk before him, inſtead of being faithful hiſtorians, have been little more than mere panegyriſts,' has choſen a different path. His predeceſſors, he ſays, by giving, like flattering painters, 'beauty to their objects which they never poſſeſſed, have made a work of this kind both *new* and *neceſſary*.' As unbiaſſed Authors, ſays he, *we* [he does not tell us who they are that have been concerned with him in this work] 'ſhall not† be afraid to pull aſide the ermine, to ſhew the corruption which lies hidden behind; and our reverence for truth will embolden us to diſcloſe the weakneſs of the head, even when encircled by the diadem.'

In purſuance of this noble and *modeſt* reſolution, the reader will, perhaps, be led to expect a kind of *Heraldical Atalantis*; and he will not be wholly diſappointed; for, in ſome of the memoirs, we find all the popular anecdotes of amorous intrigues, and idle extravagancies for which ſome of the *Great Men* who are the ſubjects of thoſe memoirs, have been remarkable. Thus, for inſtance, the account of the Duke of Cumberland is eked out with the tales of his Royal Highneſs's gallantries, particularly with ſeveral ladies; and even the fooliſh *Letters*, which paſſed in the courſe of his celebrated correſpondence with Lady G. and which every body has read, and laughed at, are inſerted.—How far *ſuch* materials will do credit to the compoſitions of Meſſ. Barlow and Co. no reader, endowed with common ſenſe, will heſitate to pronounce.

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* He was particularly deſirous of adding 'ſomething to what has been ſaid on the advantages of a better and more regular education for the poor;' and, eſpecially, of inquiring how far ſuch *incorporations* are favourable or adverſe to the ſpirit of the conſtitution.'

† Vid. previous advertiſement.

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Of the *decency* observed by these *Gentlemen*, in drawing aside 'the ermine,' we have an instance in the following illiberal and needless reflection on the present D. of D. We avoid printing his Grace's title at length, that we may not be thought to possess as little delicacy as our Authors.—'About two years ago he returned from his travels.—If *common fame* may be credited, he does not promise to add much to the glory of his ancestors, either by his virtues or his talents.' See vol. I. p. 133. This requires no comment, though it certainly deserves a cudgel.

In like manner, these '*disclosers*' of other people's '*weakness*' go strangely out of their way, to draw aside the *ermine* of Lady S. B. in their account of the Duke of Richmond.—Our Readers shall have the passage entire: it is a curious sample of the Writer's judgment: 'We are sorry that our impartiality compels us here to mention the errors of a female, nearly related to him [the D. of R.] Lady S. B.'s conduct has been so publicly canvassed, that the Writer of this work must plead his ignorance and disqualification for offering such a production to the Public, were he to pass it over in silence. Her conjugal infidelity has been notorious, and her elopement with Lord W. G. made it for some time the subject of general conversation: but far be it from the Author of this Peerage to suppose the slightest shade is thereby cast upon the character of her relations, and particularly his Grace, who has constantly condemned her conduct, and censured her behaviour in the strongest terms.'—What pity that these impartial and judicious *Historians*, could not discover some intriguing female relation—cousin or cousin-german of every other noble family, to retail in the various articles of this Peerage. Such *pertinent* adjuncts must have enriched their memoirs abundantly, and would, no doubt, be considered, by every discerning Reader, as the strongest proof of the Author's 'qualification for offering *such* a production to the Public.'

We must observe, however, in justice to this work, that in most of their articles, the Authors have not been so very busy in drawing aside *the ermine*, and that their accounts are more consistent with decency, and the dignity of their subject, than might be expected after *such specimens*.—As to the engravings, we have observed nothing amiss in them.—The translations of the mottoes will, no doubt, be peculiarly acceptable to the unlearned Reader: and the moderate price of the work will be considered as a circumstance much in its favour, by the generality of purchasers.

MISCELLANEOUS.

Art. 34. *Travels through the Middle Settlements in North America*, in the Years 1759 and 1760. With Observations upon the State of the Colonies. By the Rev. Andrew Burnaby, A.M. Vicar of Greenwich. 4to. 3 s. 6 d. Payne.

As this Article has been for some time overlooked, our remarks upon it will be few in number. Mr. Burnaby tells us, that the observations which compose his present performance, 'were written upon the several spots to which they refer.' This may be true of some, but it cannot be true of all of them. On the contrary, we find many of his descriptions to be suited, not to the situation of

things

things in the years in which his travels were performed, but to thoſe of earlier periods; and of theſe deſcriptions a conſiderable part evidently appears to have been borrowed from older compilations, the errors of which are not unfrequently repeated by Mr. Burnaby: thus, for an example, in his 85th page we are given to underſtand that there is a mint in Boſton 'to coin money.' An obſervation which the Author could not have made or 'written on the ſpot,' becauſe for near an hundred years no mint has exiſted in any part of Britiſh America, though it is true that in the year 1652 the colony of Maſſachuſetts Bay began, and for ſeveral years afterwards continued to coin ſilver ſhillings: a circumſtance which ſeveral older writers have noticed, and thereby miſled Mr. Burnaby.

Towards the cloſe of this performance the Writer tells us, that 'America is formed for happineſs, but not for empire:' that the Colonies 'are internally weak:' that 'half a dozen frigates would with eaſe ravage and lay waſte the whole country from end to end, without a poſſibility of their being able to prevent it.' Whether theſe opinions are juſt or erroneous, the preſent operations againſt the Colonies will, eventually, beſt determine.

Art. 35. *A Philoſophical and Political Hiſtory of the Settlements and Trade of the Europeans in the Eaſt and Weſt Indies.* Tranſlated from the French of the Abbé Raynal, by J. Juſtamond, A. M. 5 Vols. 8vo. 1l. 5s. Cadell. 1776.

This valuable work having already come under our notice in the original, and being by this time generally known and admired thro' Europe, it would now be ſuperfluous to enter into a particular diſcuſſion of its merits. It may ſuffice, to inform ſuch of our Readers as are ſtill unacquainted with the work, that the manner in which it is executed is as maſterly, as the materials of which it is compoſed are important, and the periods and countries of which it treats are intereſting; and that there are few works in which the different excellencies of hiſtorical narrative and philoſophical diſquiſition are ſo happily united. Strength of thought, vivacity of diction, and liberality of ſentiment, are its leading characteriſtics, and render it one of the moſt pleaſing hiſtorical productions of the preſent age.

Concerning the tranſlation, we have the ſatisfaction to aſſure our Readers that it appears to us to be executed with judgment and fidelity, and to preſerve the ſpirit as well as meaning of the original. We do not ſcruple to pronounce the work, in its Engliſh dreſs, correct, elegant, and nervous. The firſt edition of this tranſlation was ſold off in a few weeks; and a ſecond, reviſed and corrected, is now publiſhed, with good maps, and a copious index.

We have only to expreſs our regret that the Abbé Raynal has followed the example of his countrymen, in not giving his authorities for the principal facts which he relates: an omiſſion, which, however faſhionable, we cannot but think an eſſential defect in any hiſtorical work.

Art. 36. *The Guide to domeſtic Happineſs.* In a Series of Letters. 8vo. 1s. Buckland. 1776.

Three of theſe Letters, we are given to underſtand, by the preface, were formerly publiſhed (we ſuppoſe, in ſome periodical paper)

per) and the fourth is now added. They are of a pious, moral, and prudential caſt, and well calculated to produce good effects on the minds of young and well diſpoſed readers.

The firſt is addreſſed to *Philetus*, a young man, inclined to enter into the matrimonial ſtate: here good counſel is given, with reſpect to the choice of a *companion for life*.

Letter II. contains prudential advice to Philetus, on *entering into trade*: farther enforced by conſiderations of a religious nature.

In the third Letter the great duty of *Family Religion* is particularly inſiſted on; the different motives to the regular practice of it urged, and the happy conſequences of it deduced.

The fourth Letter is addreſſed to Eloiſa, a young woman, married to Philetus. In this Letter we have a concile expoſition of the duty and conduct of *a good wife*. The advice here offered by the judicious Author to his fair Readers, is ſuch as can offend none, but may, if duly attended to, prove highly beneficial to many.

Art. 37. *The Tranſactions of the Britiſh Farmer Accomptant, adapted to the Four Seaſons of the Year.* Wherein the Gentlemen Farmers have a Plan of Books entirely new, and ſuitable to their Occupation. The Method here laid down is ſo rational and obvious, that it may be practiſed by any one who underſtands the common Rules of Arithmetic. By following this Plan the Farmer can, with very little Trouble, know the State of his Affairs at any Seaſon. Together with a Plan of a Sowing Book for the Spring Seaſon; alſo a Calculation for the Harveſt Seaſon, with every other Occurrence in the farming Way. By John Roſe, Accomptant. Folio. 2 s. Williamſon at Edinburgh.

Every farmer muſt keep ſome kind of accounts, either with a plan or without; but in ſo very active an occupation, he is probably forced to rely more on his head than his books. However, if the various objects that inceſſantly claim his attention, will allow him to model his books in a mercantile form, he may derive ſome aſſiſtance from Mr. Roſe: we often collect knowledge by conſidering what a writer propoſes, whether we agree or diſagree with him; and may correct our own errors by the inſtructions of another, even though we do not, or cannot, conform to hoſe inſtructions.

Art. 38. *Letters from the Dutcheſs de Crui, and others, on Subjects moral and entertaining*; wherein the character of the Female Sex, with their Rank, Importance, and Conſequence is ſtated, and their relative Duties in Life are enforced. By a Lady. 12mo, 5 Vols. 15 s. Robſon, &c. 1776.

We are at a loſs to know whether theſe Letters ſhould be claſſed under the head of novels or moral eſſays. A ſtory is interwoven with the piece; but it makes ſo ſmall a part of the whole, that we are afraid, if we recommend it as one of the leaſt faulty of our modern novels, thoſe who turn over as blank paper all ſuch matter as does not carry on the plot, will think they have a dear bargain. On the other hand, if we recommend it under the notion of a courſe of moral and prudential inſtruction for young females, probably many novel readers will conclude it is not one of their books, and ſo loſe the benefit of much wholeſome advice.

We are no leſs at a loſs, what judgment to paſs on the execution of the work. In ſome parts the compoſition is elegant, and the ſentiment

timent important: in others, the ideas are exceedingly trite, and the language very incorrect. From this inequality of sentiment and style, and from some *very close imitations* which we have observed in the work, we have been ready to suspect its originality.

But whether the work be an original or a compilation—whether it be a set of moral essays or a novel; we will venture to promise our young Readers that it will afford them some entertainment, and, if it is not their own fault, much useful instruction.

Art. 39. ΛΟΥΚΙΑΝΟΥ ΣΑΜΟΣΑΤΕΩΣ πως δει Ἱστοριαν συγγραφειν.—Lucian's Essay on the Manner of writing History, with Notes. By Francis Riollay, M. A. 8vo. 4s. 6d. Oxford, at the Clarendon Press. Sold by Rivington in London.

A little after the middle of the second century of our era, when the Roman arms had reaped so much glory in the Parthian wars, a swarm of Greek historians, of the lowest character, had, by the vilest adulation, and from lucrative motives, debased history to such a degree, that Lucian wrote the present treatise to rectify its conduct and redeem its credit. This tract is the more valuable, as it is the only work of the kind that antiquity affords us. The original, which is exceedingly pleasant and entertaining, being written in the true spirit and humour of Lucian, is here accompanied with a Latin version, and with useful notes. The Editor has, moreover, added Lucian's two books of true history, which some have been so silly as to take for a *puzzle* on his foregoing treatise, but which were, in reality, nothing more than a pleasant burlesque on the ridiculous histories of his time. In short, his *true History* is a mere Greek Gulliver. The Historian tells you, that in one of his voyages he met with an halcyon's nest with eggs as large as an Herefordshire hogshead; ἐκαστον αὐτων χοι πιθοι περιελαβοντο.

Art. 40. *The Virtues exhibited in historical Facts*, for the Instruction and Entertainment of Youth. Translated from the French. 12mo. 3s. Johnson.

This volume appears to contain a very agreeable and useful collection of anecdotes and events, illustrating a variety of virtues, and recommending them to our practice. Mr. De Linat speaks very modestly of the translation, in which, nevertheless, considering him as a foreigner, he cannot be said to have acquitted himself ill. The book is well calculated for the service of youth.

Art. 41. *The History of Vandalia.* Containing the ancient and present State of the Country of Mecklenburg; its Revolutions under the Vandals, the Venedi, and the Saxons; with the Succession and memorable Actions of its Sovereigns. By Thomas Nugent, LL. D. &c. 4to. 1l. 1s. Nourse, &c. 1773.

An account of this History, with ample specimens, was given in our Review of the two preceding volumes: see Art. I. in our No. for Sept. 1766. This concluding volume brings the work down to the marriage of his present majesty, the king of Great Britain, with a princess of the house of Mecklenburg.

RELIGIOUS and CONTROVERSIAL.

Art. 42. *A Letter to Soame Jenyns, Esq;* occasioned by an Assertion contained in his *View of the internal Evidence of the Christian Religion.* By G. U. 12mo. 1s. 6d. Davies.

The

The corruption of Chriſtianity, were the fact admiſſible to the degree which Mr. Jenyns ſeems willing to allow, would furniſh a very formidable objection againſt its truth and divine origin. The writer of this letter, profeſſing himſelf a believer, and, on the whole, an admirer of his late publication, urges againſt him this difficulty: and endeavours to ſhew *à priori*, by an induction of prophecies and declarations, both from the Old and New Teſtament, that this notion is abſurd and groundleſs. But many of the prophecies which he cites, though explained by his own comment, are hardly capable of the application which he gives them; and it is difficult to determine, for he has treated the ſubject in a manner ſo lax and ſuperficial, whether he means to vindicate the records of Chriſtianity from corruption, or the ſentiments of profeſſed Chriſtians from any fundamental errors. It is ſurely no diſparagement to Chriſtianity, that it has been variouſly interpreted and underſtood: uniformity of opinion was not the object of its promulgation: nor can the diverſity which has prevailed in this reſpect among Chriſtians be fairly urged againſt revelation, till it can be ſhewn that unenlightened reaſon is a more ſure, infallible, and uniform guide both in matters of judgment and practice; a fact againſt which the experience of ages ſtrongly militates. It is ſufficient, that the Chriſtian code of doctrine and duty has undergone no material mutilation and corruption; and that the information which well-diſpoſed minds may derive from it is adapted to every neceſſary purpoſe of virtue and happineſs.

Art. 43. *Short Strictures* on certain Paſſages in a *View* of the internal Evidence of the Chriſtian Religion, by S. Jenyns, Eſq; Written by a *Layman*. 12mo. 6d. White.

The Author of theſe ſtrictures very juſtly obſerves, that there is an ambiguity in the ſtyle of Mr. J——'s *View*, &c. which is very ill adapted to the ſerious province he has there undertaken. But his chief deſign is to ſhew, that by improper definitions of valour, patriotiſm, and friendſhip, he has excluded them from the rank of virtues: he accordingly charges the Author with "perverting known terms from their meaning hitherto received;" and adds, that if "the words, valour, patriotiſm, and friendſhip are reſtored to their uſual ſignification, the qualities denoted by them will appear real virtues, and conſequently not incompatible with the genius and ſpirit of the Chriſtian inſtitution, but actually recommended in the goſpel."

Art. 44. *Miſguided religious Zeal, trampling on Humanity, Candour, and Benevolence, reproved and condemned.* Containing REMARKS on a late Pamphlet called *Diotrephes reproved* *. In which the falſe Facts, the illiberal Reflections, the mean Quibbles, the unmerited Reproaches, the uncharitable Concluſions, the unjuſt Cenſures and Aſperſions, contained in that Performance, are pointed out, and ſet in their true Light. By Jeremiah Rudſdell †. With a Preface, by the Rev. Mr. Hextal. 4to. 1s. Buckland, &c.

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* See Rev. for July 1776, p. 78. Art. 75.

† Author of the "*Pernicious* Effects of Religious Contention and *Bigotry*;" *the leading* publication in this controverſy: for an account *of which ſee Rev. for July* 1775, p. 92. Art. 57.

Mr.

Mr. Hextal and his friends ſeem (as far as by-ſtanders, at ſuch a diſtance as we are, can judge) to maintain a manifeſt ſuperiority over their antagoniſts, with reſpect to the merits of the controverſy; but the *latter*, we find, have gained ſome advantage in a law ſuit, and have driven their late worthy paſtor, and his adherents, (the principal and more liberal part of the congregation) from their accuſtomed place of worſhip. The *excommunicated* gentlemen are, therefore, under a neceſſity of building for themſelves a new meeting houſe; but as the expence is found to be too conſiderable for a ſmall number of perſons, they have reſolved to aſk ASSISTANCE. On this occaſion, we cannot help obſerving, that the cauſe of the aged and good Mr. Hextal, is the cauſe of every rational and candid diſſenting miniſter in the kingdom; and that every gentleman comprehended under this deſcription will perhaps, think it incumbent on him, not only to read and circulate this pamphlet, but to endeavour, as opportunity may permit, to collect ſomewhat toward defraying the expences of a new building, in which Mr. H. and his friends may henceforth aſſemble, in order to worſhip God, according to the dictates of their conſciences, and in the genuine ſpirit of Chriſtian liberty, love, and charity:—undiſturbed by the dæmons of ſuperſtition, fanaticiſm, and perſecution.

Art. 45. *The moral and religious Miſcellany:* Or, Sixty-one aphoretical Eſſays on ſome of the moſt important Chriſtian Doctrines and Virtues. By Hugh Knox, D. D. in St. Croix. New-York printed. 1775. 8vo.

The Author informs us, that "the primitive deſign of theſe Eſſays was to convey the moſt ample, general inſtructions to the mind on every ſubject treated of; yet ſo as that inſtruction might exhauſt the ſubject in miniature, as it were, or, in the narroweſt compaſs conſiſtent with perſpicuity,—and that the method of explaining the ſubjects ſhould be calculated, as much as poſſible, for affecting the heart by proper motives, and ſtirring up men to the diligent practice of the virtues and duties explained." Had they been leſs doctrinal, they would have been more generally acceptable and uſeful: they are, however, for the moſt part plain and practical, and confirm the account which hath already been given of *Dr. Knox*. See *Rev.* vol. xlvi. p. 261. In ſeveral of the Eſſays on the moral and Chriſtian virtues, the author is much indebted to *Dr. Evans's Diſcourſes on the Chriſtian Temper*. Upon comparing them, we find numerous and ſtriking traces of reſemblance, which plainly ſhew, that they could not have been mere accidental coincidences.

Art. 46. *Sermons* on the following Subjects; viz. the Divine Omnipreſence; the Aſcenſion of Chriſt; the Obligation to ſearch the Scriptures; the Bleſſedneſs of thoſe to whom to live is Chriſt, and to die is Gain; our Times in the Hand of God; the Shortneſs and Frailty of Human Life; the Character of the habitually Religious; God's crowning the Year with his Goodneſs. By Thomas Amory, D. D. 8vo. 5s. boards. Buckland. 1775.

The Author of theſe Diſcourſes is well known by his former publications, as a man of ſenſe, learning, and piety, a character that will be confirmed by the preſent volume, which conſiſts of twenty ſermons. Thirteen of theſe were tranſcribed for the preſs by the late *Dr. Amory* himſelf; and as no more were thus prepared, the remaining

maining ſermons are ſuch as were printed ſeparately, ſome years ago, but are now collected together and preſerved in this volume. Eight of the diſcourſes which have never before been printed are on the ſubject of *reading the Holy Scriptures*; and are well calculated to inſtruct and edify the reader. They all have this to recommend them, (as is remarked in the advertiſement) that they contain not matters of angry controverſy, or doubtful ſpeculation, but important principles of religion, and ſentiments in which the generality of judicious Chriſtians agree.

SERMONS.

I. *The Day of Slaughter.*—A Viſitation Sermon, intended to have been preached at the Cathedral Church of ———, on the Subject of *Non-Reſidence*. By the Rev. *W. Hammond*, A. M. 12mo. 6d. Wilkie.

The criminality and pernicious effects of *non-reſidence* are here exhibited in ſtriking characters: much hath already been ſpoken and written on this ſubject to little purpoſe; and we apprehend the time is not yet come for the eſtabliſhment of any *ſelf-denying ordinances*. The preacher cloſes his ſubject with a ſerious exhortation to all thoſe whom it concerns to conſider, "Whether they are not bound, by every tie of reaſon and conſcience, to *reſide* among, and to *watch over* their reſpective flocks?" And whether thoſe who neglect their duty in theſe reſpects, "when the chief ſhepherd ſhall appear," have any reaſon to expect from him "that crown of glory which fadeth not away?"

Whether it be not great injuſtice to their flocks, to receive the tythes at their hands, and defraud them of that perſonal attendance and paſtoral care which are inſeparably annexed thereto? Whether the doing *part* of their duty by *proxy* can ſave their conſciences from the guilt of ſin, after they "have lifted up their hands unto the Lord, the moſt high God, the poſſeſſor of heaven and earth," that they would do the whole of it themſelves? Whether any human authority can abſolve one from the performance of vows made to God? Whether *they* be not the cauſe of the *contempt* in which the clergy are held by all ranks of men among us; both by the *indolence* and *voluptuouſneſs* of their own lives, and the *extreme poverty* of the curates who officiate for them? And as a conſequence thereof, whether the cauſe of religion is not greatly hurt through them, and many ſouls loſt, for whom Chriſt died? And whether, through their default, that ſacred ſyſtem, which was ordained unto life, be not unto many perverted unto death? Whether that increaſe of infidelity among us which is too viſible to be denied, be not juſtly chargeable upon them? And laſtly, how they will anſwer for theſe things at the great and awful day of judgment?"

Theſe are hard ſayings, who can hear them?

II. Before the Society for propagating the Goſpel in foreign Parts, at St. Mary le Bow, Feb. 16, 1776. By John Lord Biſhop of Peterborough. 4to. 1s. Harriſon.

Recommends, in the moſt perſuaſive manner, the proper methods to be uſed in endeavouring to promote and extend the Chriſtian religion. An abſtract of the Society's proceedings is annexed; in which,

which, among other particulars, we have an account of the diſtreſſes of the epiſcopal clergy * in North America, occaſioned by the defection of the colonies.

III. *A Wedding Sermon:* being the ſubſtance of a Diſcourſe delivered at Glaſs-houſe Yard, on May 14, 1775, preached by particular Deſire, and now publiſhed at the Requeſt of the Bridegroom, and others who heard it. By R. Elliot, A. B. and formerly of Bennet College, Cambridge. 8vo. 6d. Johnſon.

This plain lecture to new-married perſons is better adapted for the cloſet than the church: for it may be read in private—that is by very ſerious people—without a ſmile or a bluſh; whereas in the church it probably occaſioned both.

IV. Preached at Oxendon-ſtreet Chapel, Aug. 11, 1776, on the Deceaſe of the late Matthew Matty, M. D. of the Royal College of Phyſicians, London; principal Librarian of the Britiſh Muſeum; Secretary to the Royal Society, &c. By Charles Peter Layard, A. M. Fellow of St. John's College, Cambridge. 4to. 1s. Robſon.

V. *Peter's Confeſſion.* A Sermon. By Thomas Adam, Rector of Wintringham in Lincolnſhire. 12mo. 6d. York printed, and ſold by Rivington, &c. in London. 1776.

What is here ſtyled the *confeſſion* of Peter, is the declaration made by that diſciple, Matt. xvi. 16. "Thou art the Chriſt, the ſon of the living God." It is a well adapted diſcourſe.

VI. At the Anniverſary Meeting of the Natives of the County of Wilts, in St. Auguſtine's Church, Briſtol, Aug. 8th, 1776. By Matthew Frampton, LL. D. Rector of Bremhill, &c. and Chaplain to the Earl of Suffolk. 4to. 1s. Cadell, &c.

A Charity Sermon, (and a good one) for the promotion of the *Wiltſhire Society*; by whoſe benevolence diſtreſſed lying-in women, and other perſons, are occaſionally relieved, and poor boys apprenticed.

VII. *The Origin of conſecrated Churches*, and the Benefits of public Worſhip: a Sermon preached at the opening of the Pariſh Church of Clapham, in the County of Surry, June 9, 1776. By Samuel Glaſſe, D. D. F. R. S. and Chaplain in ordinary to his Majeſty. 8vo. 6d. Rivington, &c.

A plain and pertinent exhortation to the duties of public worſhip, well adapted to the occaſion of its delivery.

VIII. On the much lamented Death of John Winter, Eſq; who was upwards of Thirty Years in the Army: he departed this Life October 5, in the 62d Year of his Age. By Richard Winter. 8vo. 6d. Buckland.

IX. Before the Univerſity of Cambridge, October 25, being the Anniverſary of his Majeſty's Acceſſion to the Throne. By Richard Watſon, D. D. F. R. S. Reg. Prof. of Divinity in the Univerſity of Cambridge. 4to. 1s. White, &c.

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* For whom an handſome ſubſcription has been lately raiſed by the clergy of this kingdom.

THE
MONTHLY REVIEW,
For DECEMBER, 1776.

ART. I. PHILOSOPHICAL TRANSACTIONS *of the Royal Society of London.* Vol. LXVI. For the Year 1776. Part 1. 4to. 7 s. 6 d. ſewed. Davis.

EXPERIMENTAL PHILOSOPHY.

Article 12. *An Account of ſome Attempts to imitate the Effects of the Torpedo by Electricity.* By the Hon. Henry Cavendiſh, F. R. S.

THOUGH the late experiments made with the torpedo have left very little room for doubt, that the concuſſion given by that fiſh is produced by the ſame agent that gives the ſhock in an electrical exploſion; yet there are ſome circumſtances attending the torpedinal concuſſion, which it is difficult to reconcile to the ſuppoſition that it is produced by the electric fluid. One of theſe difficulties, and indeed the principal, is, that the fiſh is able to give a ſhock when he is in the water, and conſequently ſurrounded by a medium, through which the electric fluid is known to be tranſmitted with the greateſt facility.

It has likewiſe been difficult to conceive why the ſhock of the torpedo, ſuppoſing it to be produced by the electric fluid, ſhould not, like that of an electrified jar, be accompanied with the appearance of light, or ſparks; or ſhould not exhibit ſome ſigns of attraction or repulſion. Indeed, it appears from Mr. Walſh's experiments that no light could poſſibly accompany the ſhock of the torpedo; becauſe this ſhock could never be made to paſs through the leaſt ſenſible ſpace of air, or the ſmalleſt interruption made in the circuit; not even through the imperceptible interval between the links of a ſlender braſs chain, *apparently* in contact with each other. Nor are the moſt delicate pith balls, or other light bodies, in what manner ſoever applied, in the leaſt degree affected, at the time of the ſhock.

Theſe difficulties the Author has endeavoured to remove, firſt by ſome ingenious reaſonings, *à priori*; and afterwards by others drawn from the phenomena preſented by an artificial torpedo which he has conſtructed; and by means of which he has, beyond expectation, imitated the effects produced by the living animal. We ſhall firſt give a general, though neceſſarily incomplete, view of the Author's reaſonings on this ſubject, previous to his experiments made with the artificial torpedo.

With reſpect to the difficulty of conceiving how the torpedo can give a ſhock, when ſurrounded by ſo good a conductor as water; he obſerves that thoſe electricians are miſtaken, who ſuppoſe that the electric fluid will *only* paſs along the ſhorteſt and beſt conductors. When different circuits are made between the poſitive and negative ſides of a charged jar; ſome parts of the electric fluid will paſs along each of them: though the greater quantity will paſs through thoſe in which it meets with the leaſt reſiſtance. No one doubts that iron wire is a better conductor of electricity than the human body: yet if a perſon takes hold of one end of a very *long* and *ſlender* iron wire, with one hand, and applies it to the external coating of a *large* and *highly charged* jar; and then diſcharges the jar by applying to its inner coating the other extremity of the wire held in the other hand; the electric matter will not *all* paſs along the wire: a part of it will paſs through his body, and give him a ſenſible ſhock. In a ſimilar manner, a perſon may receive *a part* of the ſhock given by the torpedo in water, by holding one hand on the lower ſurface of an electric organ, and the other on the upper; or by applying his hands to other parts of the fiſh; or by dipping them into the water, ſo that one hand is nearer to the upper ſurface of the electric organs than the other: and yet the greater part of the ſhock, or charge, may paſs at the ſame time in all directions over the ſurface of the fiſh, or through the ſubſtance of its body, or through the water contiguous to it.

With reſpect to the next difficulty, relating to the abſence of light in the ſhock, and its incapacity to paſs through the ſmalleſt ſpace of air; the Author obſerves that a large electrical battery will give a conſiderable ſhock, though at the ſame time it is ſo weakly charged, that the electricity will ſcarcely paſs through any ſenſible interval; and the larger the battery is, the ſmaller is the ſpace through which the ſhock will paſs. He proves the truth of this principle by experiments; and then proceeds to ſhew that it is not extraordinary, that the ſhock of the torpedo is not accompanied with ſigns of attraction or repulſion: for conſidering the *inſtaneity* of the ſhock, a pair of pith balls ſuſpended from any conductor in contact with the fiſh, cannot have time to ſeparate before the electricity is diſſipated, or the equilibrium reſtored. He obſerves further, on the

the authority of Dr. Prieſtley, that on the diſcharge of a battery, the latter could never find a pair of pith balls, ſuſpended from the diſcharging rod, to ſeparate. He further adds, that there are ſcarce any pith balls ſo fine as to ſeparate, when connected with a battery electrified ſo weakly, that its ſhock will not paſs through a chain; as is the caſe with that of the torpedo.

Theſe and the Author's other reaſonings acquire great additional force, from the phenomena exhibited by his artificial torpedo; the conſtruction of which cannot be intelligibly deſcribed without a plate. We muſt confine ourſelves therefore to the giving a few general obſervations relative to this artificial fiſh; with which the Author firſt, Prometheus-like, infuſing into the dead maſs of lead and leather ſome ſparks of *artificial* fire, was enabled to imitate pretty exactly moſt of the *natural* operations of its wonderful archetype.

From this, not unapt, repreſentative of the torpedo, the Author was enabled to receive, when it was immerſed in water, ſhocks greatly reſembling thoſe given by the living animal. He felt ſimilar concuſſions likewiſe, when he dipt his hands in the water, at two or three inches diſtance from it. And as it is affirmed that a perſon accidentally treading on the living fiſh when buried in the ſand, is ſometimes ſhocked by it; the Author imitated this experiment with his artificial torpedo, and had the ſatisfaction of receiving ſhocks from it. In ſhort, the events in the greater part of his experiments with this artificial fiſh, relative to the ſhock, ſeem to agree ſufficiently with thoſe made by Mr. Walſh with the living animal.

The experiments which he made with this machine, relative to the circumſtance of the ſhock of the real torpedo not being able to paſs through any ſenſible ſpace of air, appear likewiſe to correſpond with Mr. Walſh's trials. A piece of ſealing-wax covered with tinfoil freely conducted a ſhock from the artificial torpedo: but on making as ſmall a ſeparation as poſſible through the metal with a penknife, the ſhock would not paſs. Nor would it paſs, on trying the experiment with Lane's electrometer; unleſs the knobs were brought ſo near together as to require the aſſiſtance of a magnifying glaſs to be ſure that they did not touch each other.

We are obliged to omit many other obſervations and experiments related in this article, which ſeem, upon the whole, to ſhew very ſatisfactorily that there appears nothing in the phenomena of the torpedo at all incompatible with electricity. And though the Author has not been able, with his artificial torpedo, to imitate completely, and in every particular, the effects produced by the living animal; the Reader will probably rather be aſtoniſhed at the near approach which he has made

to a reſemblance with the original. The principal conſideration in this matter is, that the quantity of electric fluid under the diſpoſal or command of the torpedo is extremely great; though the *force* with which the fiſh impels it is ſo ſmall, as not to make it paſs through any ſenſible ſpace of air. Quantity, and force, are very different conſiderations. In an eight ounce vial as highly charged as poſſible, the *force* of the electric fluid is very conſiderable with regard, particularly, to its power of darting through a given interval of air, when compared with the *force* of the *very ſame quantity*, diffuſed through a large battery.

Article 13. *Obſervations on Reſpiration, and the Uſe of the Blood.* By Joſeph Prieſtley, LL. D. F.R.S.

In this Article the ingenious Author appears to have ſatisfactorily ſolved one of the moſt difficult and important queſtions in phyſiology, which, for many ages, had eluded the inveſtigation of the numerous philoſophers and phyſicians who had before attempted the ſolution. The queſtion is, what is the uſe of reſpiration to the ſupport of life; or what is that property of *freſh* air which renders the inſpiration of it neceſſary to life; while the inſpiration of air, which has been too often received into the lungs, is as fatal to life as the total deprivation of it? To the ſolution of this queſtion it appears that he was incidentally led, in the courſe of his reſearches into the properties of different kinds of air, which originally had no reference to this particular object.

In his *Obſervations upon Air* [vol. i. p. 78, 277. See Monthly Review, vol. li. Auguſt, 1774, page 139] he had ſhewn that reſpiration was a *phlogiſtic proceſs*; or that pure air was diminiſhed by it, and rendered unfit for the ſupport of life and flame; in the very ſame manner as it is affected by putrefaction, the calcination of metals, and other phlogiſtic proceſſes. He concluded therefore that the air received into the lungs in reſpiration, was employed as a neceſſary *menſtruum*, to imbibe, and carry off, from the lungs, a putrid and noxious *effluvium*, or 'that phlogiſton which had been taken into the ſyſtem with the aliment, and was become, as it were, effete.'

The Author's preſent experiments tend to prove that the blood is the prime agent in this buſineſs; or that this fluid performs the office of diſcharging the ſurperfluous phlogiſton from the ſyſtem. It is in the lungs that it performs this function, where it is known to be expanded over an immenſe quantity of ſurface in the veſicles of that organ; and where the whole maſs is ſucceſſively brought nearly into contact with the air. That it does diſcharge *phlogiſton* into the air, which it proportionably contaminates; and that it receives from this fluid its

red

red and florid colour, even when it is expoſed to it out of the body; are propoſitions which are at leaſt rendered highly probable from the following as well as ſome other experiments.

Pieces of the nearly black coloured *craſſamentum* of the blood of a ſheep, incloſed in nets of open gauze or wire, having been introduced, through water or quickſilver, into inverted receivers containing common air, depraved the air; and at the ſame time acquired, from their expoſure to it, a florid red colour. This colour was further brightened, and the change ſooner produced, on introducing them into the Author's *pure*, or *dephlogiſticated* air. On the contrary, the brighteſt red blood became black in *phlogiſticated*, or any other kind of air unfit for reſpiration; but reaſſumed its red colour, on being again expoſed to pure air: parting, in this laſt ſituation, with the phlogiſton which it had acquired in the preceding.

That the blood communicates phlogiſton to air, or that pure air is at leaſt depraved by its preſence, while the colour of the blood is changed from black to red, is rendered evident by the following experiment: By ſucceſſively introducing freſh pieces of *craſſamentum* into the ſame portion of *dephlogiſticated* air, the Author vitiated it in a conſiderable degree. At the beginning of the experiment, one meaſure of this pure air, and two of nitrous air, occupied the ſpace of no more than half a meaſure: at the end of it, the ſame proportions of each occupied the ſpace of a meaſure and half. He next ſhews that this depravation was not produced in conſequence of any tendency to putrefaction in the blood employed in this experiment.

It may be objected, however, that in the lungs, the blood, being contained within its proper veſſels, never comes into immediate contact with the air, as it does in the Author's experiments; and further, that the red globules ſeem likewiſe to be protected from the action of the air, in conſequence of their being ſurrounded with *ſerum*. On both theſe accounts, it ſeems reaſonable to conclude, that in living animals, the air cannot thus act upon the blood, or be affected by it. The force of theſe objections appears to be intirely taken off by the following experiments:

Having incloſed and ſuſpended a large quantity of black blood in a bladder, moiſtened with *ſerum*, and tied very cloſe, he found, next day, that the lower ſurface of the blood had acquired a coating of a florid red colour, probably as thick as if the bladder had not intervened between it and the air; or as if it had been expoſed to the immediate action of that element. He found likewiſe that a deep covering of ſeveral inches of *ſerum* was no impediment to the action of the blood and air upon each other. The *ſerum* therefore ſhould ſeem to be peculiarly organiſed *for this purpoſe*: for the ſlighteſt covering of water

or *ſaliva* effectually prevents the blood from acquiring its florid colour. A ſimilar portion of black blood, covered with *ſerum*, and placed under an exhauſted receiver, underwent no change of colour.

We ſhall only add that the Author, reverſing the preceding experiment, found that *phlogiſticated* air would act upon red blood, through the depth of two inches of *ſerum*, and change its colour to black.

Article 14. *Experiments on Water obtained from the melted Ice of Sea Water, to aſcertain whether it be freſh or not, &c. Alſo Experiments to find the Degree of Cold in which Sea Water begins to freeze.* By Mr. Edward Nairne, &c.

Some writers, particularly Mr. Boyle *, have ſuppoſed that the great maſſes of ice in the northern ſeas, which furniſh freſh water on being thawed, do not conſiſt of ſalt water frozen; but that they owe their origin to ſnow, or to the immenſe quantities of ice brought down by the great rivers in the neighbouring continent. To determine whether the ice of ſea water retains any ſalt or not, the Author, during the ſevere froſt in January laſt, expoſed ſome ſea water, taken up off the North Foreland, to the air. Having procured a ſufficient quantity of ice from it, which he afterwards waſhed in freſh water, and then thawed; he found 'that the water thus obtained was, to his palate, perfectly free from any taſte of ſalt.' Its ſpecific gravity likewiſe was to to that of the ſea water from which it was obtained, as 1014 to 1653. That of diſtilled rain water was at the ſame time 1012.

From ſome of the Author's other experiments it appears that the freezing point of ſea water ſhould be fixed, in Fahrenheit's ſcale, at 28.5. In the courſe of his experiments on this ſubject he obſerved ſome ſingular appearances. The mercury ſtanding at 27, in a thermometer placed at the bottom of a jar of freſh water, ſuddenly roſe to 32, when the ball began to be encompaſſed with cryſtals of ice. The cryſtals, ſhooting upwards, ſoon reached the bulb of another thermometer placed juſt under the ſurface of the water; the mercury in which likewiſe immediately roſe from 27 to 32. In a ſimilar manner, cryſtals of ice having riſen from the bottom of a jar of ſea water, ſo as to cover the bulb of a themometer placed at the bottom of it; the mercury inſtantly roſe from 25° to 28.5: the thermometer in the open air ſtanding at the ſame time at 19.5.

Article 15. *Eaſy Methods of meaſuring the Diminution of Bulk, taking place upon the Mixture of common Air and nitrous Air, &c.* By John Ingenhouſz, M. D. F. R. S. Phyſician to their Imperial Majeſties at Vienna.

* Shaw's Abridgment, vol. I. page 635.

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It would be doing an acceptable ſervice to philoſophy, to improve the method of applying Dr. Prieſtley's excellent teſt, to aſcertain the ſalubrity of air, by an admixture of nitrous air: but we would not adviſe the moſt eager philoſopher to put his patience to ſo ſevere a teſt, as it muſt undergo in the attempt to make himſelf maſter of the Author's '*Eaſy* Methods' deſcribed in this article. The moſt unremitting attention will ſcarce ſuffice, to conduct the Reader through the labyrinth of braſs and glaſs tubes, and their connections; their male and female ſcrews, and ſtop-cocks, and other appendages, with which he is preſented in the firſt of theſe *eaſy* methods. Without reckoning the other members, here is 'a braſs tube,' 'a ſhort lateral tube,' 'a long tube,' 'another ſhort tube,' and 'a glaſs bent tube,'—all cloſely following each other within the compaſs of eight or nine lines. A drawing would have explained in what manner, and why, this goodly company of tubes is brought together; and one is here ſaid to have been ſent with this Article, but it does not appear. But after all, ſurely Dr. Prieſtley's original method of mixing known quantities of the two airs together in a cylindrical veſſel, or ſimple tube, muſt be ſuperior, both with reſpect to accuracy and ſimplicity, to this complicated apparatus; or even to the two ſimpler methods next deſcribed. The Author afterwards adds ſome miſcellaneous experiments on *platina*, principally relative to the magnetical properties which he aſcribes to all the particles compoſing that ſubſtance.

Article 10. *An Account of the Succeſs of ſome Attempts to freeze Quickſilver, at Albany Fort, in Hudſon's Bay, in the Year* 1775, *&c.* By Thomas Hutchins, Eſq; &c.

In the only ſucceſsful experiment related in this Article, the thermometer ſtanding in the open air at 28° below 0, in Fahrenheit's ſcale, the quickſilver contained in the bulb of another thermometer, immerſed in a frigorific mixture, was found to be frozen when the mercury in a ſtandard thermometer had fallen to 430° below 0. It bore the repeated ſtrokes of a hammer, and was flattened by them; giving 'a deadiſh ſound like lead.' We wiſh that the Author had informed us, whether the quickſilver had been diſtilled in water; as ſome philoſophers, though probably on inſufficient grounds, have attributed the congelation of mercury ſolely to water adhering to it.

PAPERS *relative to* ASTRONOMY, NAVIGATION, *&c.*

Theſe papers will not require any further notice than the bare tranſcription of their titles, or the giving a very ſhort account of their contents.—Article 2 contains *Tables of the Variation of the Compaſs*; exhibiting the reſults of 1719 obſervations made in voyages to and from Guinea, the Eaſt and Weſt Indies, &c. by Mr. Robert Douglas, from the year 1721 to 1735. The *manuſcript had been* peruſed and recommended by Dr. Halley.

Halley.—Article 3. *Propoſitions ſelected from a Paper on the Diviſion of right Lines, Surfaces, and Solids.* By James Glenie, A. M. &c.—Article 3. *A new Method of finding Time by equal Altitudes.* By Alexander Aubert, Eſq; F. R. S. By this method the obſerver is leſs liable to be diſappointed, or led into error, by intervening clouds, or variations of the refraction.—Article 6. *Short and eaſy Theorems for finding, in all Caſes, the Differences between the Values of Annuities payable yearly, and of the ſame Annuities payable half-yearly, quarterly, or momently*.* By the Rev. Richard Price, D. D. F. R. S.—Article 11. *Aſtronomical Obſervations made in the Auſtrian Netherlands, in* 1772 *and* 1773. By Nathaniel Pigott, Eſq; F. R. S.

MISCELLANEOUS ARTICLES.

Article 1. *On the Nature of the* Gorgonia. By John Ellis, Eſq; F. R. S. &c.—The *Gorgonia* has by ſome been placed in the vegetable kingdom; while others ſeem to conſider it as of a mixed nature between animal and vegetable. The Author endeavours to ſhew that it is an animal of the *Polype* kind; but differing from that claſs, in the remarkable circumſtance of producing from its own ſubſtance a hard and ſolid ſupport, ſerving many of the purpoſes of the bone in other animals.—In Article 5. William Clayton, Eſq; gives an account of the climate, productions, &c. of Falkland's Iſlands; containing 'all the remarks which he made while he commanded on that barren, dreary, deſolate, boggy, rocky ſpot, in 1773 and 1774.'—Article 7. *An Account of the Romaniſh Language.* By Joſeph Planta, F. R. S.—Article 8. *A Supplement to a Paper, entitled, Obſervations on the Population of Manchester.* By Dr. Percival.—In Article 9. Dr. William Scott relates the hiſtory of a caſe, in which violent aſthmatic fits were brought on by the effluvia of ipecacuanha, while it was powdering.—Article 16 contains *An Account of three Journies from the Cape Town into the Southern Parts of Africa*; undertaken for the Diſcovery of new Plants, towards the Improvement of the Royal Botanical Gardens at Kew. By Mr. Francis Maſon, one of his Majeſty's Gardeners. In theſe three journies, performed in the years 1773 and 1774, in which the Author penetrated between 3 and 400 miles into the country, he met with and collected an immenſe number of new and curious plants; and paſſed through woods

* A reader not intimately acquainted with the ſubject might imagine, as ſome *Critics* have done, that the word *momently* is miſprinted for *monthly*; but it here ſignifies an annuity payable not every half year, or quarter, or month, but every *moment*. Such an annuity is conceivable; and it was proper to determine its value, becauſe it is the limit to which the value of an annuity continually approaches, *as far as* the value depends on its being payable more or leſs often in *the year*.

conſiſting principally of trees hitherto unknown to botaniſts.—The 17th and laſt Article contains the meteorological journal kept at the houſe of the Royal Society, for the year 1775. In conſequence of a new and very proper regulation, it commences with the month of March; in order that the journal of the *meteorological year* may conſiſt of one entire ſummer, and one entire winter. The mean of the obſerved variations of the magnetic needle was 21 degrees 43 minutes; that of the dip was 72 degrees 30 minutes.

ART. II. *The Border Hiſtory of England and Scotland*, deduced from the earlieſt Times to the Union of the two Crowns, comprehending a particular Detail of the Tranſactions of the two Nations with one another. By the late Mr. George Ridpath, Miniſter of Stitchill, reviſed and publiſhed by the Author's Brother, Mr. Philip Ridpath, Miniſter of Hutton. 4to. 1l. 1s. Cadell. 1776.

AS in the intercommunity of good offices between the two kingdoms, as well as in the more frequent retaliation of bad ones, the ſcene of action muſt have lain chiefly on their reſpective borders, it might be expected that a work of this denomination ſhould comprehend a conſiderable part of the general hiſtory of both nations; and this is the plan purſued.—The Author commencing with the operations of the Romans, carries down a continued outline of hiſtory to the union of the two crowns, arranging, as he proceeds, the correſpondent reigns of the Engliſh and Scottiſh kings on oppoſite pages, and filling up his outline with ſuch a ſtore of circumſtances as either formed an immediate part of his ſubject, or bore ſome collateral relation to it. Thus, when he comes to the battle of Flodden, the greateſt conflict that ever happened on the borders, he finds it neceſſary to acquaint his Readers with the political views of France and England at the time, that they may know why Henry the Eighth fought by his general, and why James the Fourth, who married his ſiſter, fought at all. As here is a fuller local detail of this memorable battle than we meet with in any other Hiſtorian, we ſhall preſent it as a ſpecimen of the work.

'On the laſt day of June, 1513, Henry paſſed the ſea to Calais; and on the 26th of the following month, James ſent his principal herald to him, with a letter containing his complaints of the injuries he had received from Henry and his ſubjects, and a declaration of his purpoſe to ſupport his ally the French king, and to take ſuch meaſures as he hoped would oblige the king of England to deſiſt from his hoſtile enterpriſes againſt him; which he at the ſame time entreated and required him to do.——

'In the letter of James, juſt mentioned, he takes notice of the ſpightful withholding of the bequeſt to his queen, notwithſtanding repeated promiſes to ſatisfy that demand. He mentions alſo the ſaying,

upon unjuſtifiable pretences, ſome of the Scottiſh nobles, and the carrying of others priſoners into England. He remonſtrates againſt the unneceſſary delay of redreſs, after the peremptory appointment of the laſt meeting on the marches for effecting it; and to prove, that it was the view of the Engliſh to diſappoint the profeſſed purpoſe of that meeting, he affirms, that they had arreſted no malefactor, to be produced before it. James farther loudly complains of Henry's having refuſed a ſafe conduct to an ambaſſador whom he had lately propoſed to ſend to him, at the deſire of Dr. Weſt, his own ambaſſador. Finally, he inſiſts on the bonds of friendſhip, and natural relation, that connected him with the French king and the duke of Gueldre; who were the perſons to whom he was to look for aid in *his* neceſſities; and on whom the unprovoked attacks of the king of England gave him too much cauſe to dread the worſt for *himſelf*.

'This letter of the Scottiſh king was delivered by his herald to Henry while lying before Terouenne, and at the time when he was juſt expecting the arrival of his ally the emperor Maximilian, to receive his pay and fight under his banner. So flattering a ſituation of affairs, concurring with the inſolence of youth and natural heat of the king's temper, prompted him to give an anſwer in ſuch harſh and paſſionate expreſſions, as the herald refuſed to repeat to his maſter. A letter was therefore delivered to him, wherein the ſtrain of abuſe and reproach ſeems not to have been moderated. Henry in his letter charges James with the evident tendency of his complaints and allegations, all which, he affirms, had already been fully anſwered, to break that peace which he had ſolemnly ſworn to obſerve; a thing which could be no occaſion of wonder to any who reflected how much his progenitors had been addicted to the like perfidy. He reproaches James with behaving diſhonourably in taking advantage of his abſence, which it was evident he had waited for; as, in none of his writings that preceded Henry's departure from his kingdom, he had ever mentioned his taking part with the French. But as the fragility of his faith, and the tenor of his paſt behaviour, had given too much ground of ſuſpicion, Henry informs him of the precautions he had taken for the defence of his kingdom, before he left it, which he truſted would be ſufficient; and, in juſt requital of his unnatural behaviour, he threatens the excluſion of James himſelf and his deſcendants from ſucceeding to the crown of England, on which he alleges that James had fixed his eye. He ſets before him the fate of the king of Navarre; who, by adhering to France, was now a king without a kingdom: and, affirming that ſufficient anſwers had been formerly given to all other articles of complaint, he poſitively denies that he had refuſed a ſafe-conduct to an ambaſſador from Scotland; and aſſerts, that the Scottiſh herald, in making that report, had violated the truth. Finally, he refuſed, with diſdain, to own James as a judge in his quarrel with the French king; or, on *his* requiſition, to deſiſt from the war he was now carrying on in France. This anſwer, compared with the letter of the Scottiſh king, affords an authentic illuſtration of the grounds of the quarrel between the princes, but could have no effect on the meaſures of the king of Scotland; his herald, through the want of a ſhip, being detained in Flanders, ſo as not to arrive in his own country until after the death of his maſter.

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'On the ſame day that James diſpatched his herald to Henry, a cottiſh fleet, commanded by James Gordon, ſon of the earl of Iuntley, with a body of land-forces on board, ſailed to the aid of he French king; and on the 13th of the following month, the lord Iume, chamberlain of Scotland, and warden of all the marches, nade an inroad into England, at the head of about three thouſand orſemen, his kindred and retainers. This incurſion of Hume had een preceded, at a ſmall interval of time, by one made into the cottiſh borders by a party of Engliſh, who had carried off a conſiderable booty. Hume, in the beginning, purſued his revenge properouſly; by burning ſeven villages nigh the march, and collecting great load of ſpoils from theſe villages and the adjacent country, ir William Bulmer, whom the earl of Surrey had ſent forward from Doncaſter with two hundred archers on horſeback, to lie in the caſtles nd fortreſſes of the frontiers, called to his aid the gentlemen of the Engliſh march; who, after joining themſelves and followers to Bulner's archers, did not make up a thouſand men. Theſe placed themelves in ambuſh among tall broom in the plain of Milfield, nigh the vay by which the Scots were to paſs; and while the latter were reurning ſecure with their plunder, the Engliſh ſuddenly attacked hem. The Scots made a brave reſiſtance, but could not long bear he ſharp and regular ſhot of the Engliſh archers. They were put to he rout, with the loſs of five or ſix hundred killed, and more than our hundred taken priſoners. The prey, among which was a great umber of Engliſh geldings, was recovered. The lord Hume was bliged to fly, having loſt his banner; and his brother Sir George was nade a priſoner.

'The king of Scotland, eager to revenge the defeat ſuſtained by is warden, haſtened his march into England; which he entered on he 22d of Auguſt at the head of a numerous army. He encamped hat night at Weſtilham, near the river of Till, and probably remained there the two following days: for on the 24th, by advice of he lords in his company, an act was made, dated at *Twiſel-haugh* n Northumberland; ordaining, that the heirs of all who ſhould be illed, or mortally wounded, by the enemy, or who ſhould die in the rmy during the term of their ſervice in it, ſhould be freed from the urdens of ward, relief, or marriage, due to the king. This act was, ot improbably, in imitation of one of like import made by the legiature of England, previous to the war wherein that nation was now ngaged with France. From the mouth of Till the Scots army moved own the ſide of Tweed, to lay ſiege to the caſtle of Norham. Of his the outworks were ſoon gained, one of its towers beat down, nd ſeveral of the garriſon killed; whereupon the captain entered nto a capitulation to ſurrender the place, if not relieved on or beore the 29th, by the earl of Surrey, who was then approaching with n army levied in the northern counties. No relief appearing within the time limited, the caſtle was delivered up to the Scots, who demoliſhed a great part of it. They alſo took, and in part caſt down, the caſtles of Wark, Etall, and Ford. They ravaged the adacent country, collected much booty, and took many priſoners. With theſe ſpoils great numbers of the Scottiſh army forſook their colours, and returned to their homes: and the deſertion was farther

promoted by a beginning ſcarcity of proviſions, and the continual ſeverity of the weather; not many hours paſſing without rain, during the whole expedition. But the king met with an entanglement at the caſtle of Ford, from the art of the lady of that place, and the charms of her daughter, that is ſaid to have been more pernicious to him than all other circumſtances. A propoſal was made, that he ſhould attempt the reduction of Berwick, which was known to be ill prepared for undergoing a ſiege: but the king and his flatterers agreed, that this undertaking ought not to divert the army from its victorious progreſs towards the interior parts of England; for Berwick would be an eaſy conqueſt, on their return. Mean while, no progreſs was made for ſome days in any other direction; the amorous king being held in the chains of the ſoft paſſion, while the ſpirits of his army ſubſided, and its numbers diminiſhed.

'While the king thus waſted his time, the earl of Surrey was leading towards him an army of twenty-ſix thouſand men. This commander, in paſſing through Durham, obtained from the prior of the convent the banner of St. Cuthbert to be diſplayed, for the purpoſe of animating the zeal and courage of his northern troops. On the 30th of Auguſt he arrived at Newcaſtle, where he was joined by lord Dacres and ſome others of chief rank and intereſt in the north: in concert with whom he reſolved to take the field at Bolton in Glendale, on the fourth of the following month. He arrived at Alnwick, diſtant about five miles from the place of rendezvouz, on the third; but the heavy rains had marred the road, ſo as to retard the arrival of his ſoldiers, and to oblige him to remain at Alnwick all the fourth. On that day he was joined by his ſon Thomas, now the lord admiral, and brother to the late gallant Sir Edward, accompanied with a conſiderable body of good forces, which he had brought by ſea to Newcaſtle. Immediately after this junction, the diſpoſition of the whole army was ſettled, and Surrey, thinking his ſtrength ſufficient to encounter the Scots, and deſirous to bring matters to the deciſion of a battle, on account of the difficulty of ſubſiſting in a barren deſolated country, and during a ſevere ſeaſon, diſpatched an herald (Rouge Croix) from Alnwick, on Sunday the 4th of September, offering the king battle on the Friday following. The herald had orders at the ſame time to charge the king with the breach of the league of perpetual peace between the nations, of his own oath confirming it, and the many iniquitous deeds of violence and rapine committed on the places and ſubjects of England, ſince his hoſtile entrance into that kingdom. The lord Thomas alſo required the herald to certify the king of his preſence in the Engliſh army; and that having come by ſea, where he had ſought the Scottiſh fleet in vain, he had reſolved to land, that he might have the opportunity of *juſtifying* the death of Andrew Barton, which he had been often ſummoned to anſwer for on the days of truce; that he would be in the van of the battle; and as he expected no quarter from his enemies, ſo he would give none, unleſs to the king himſelf, if he ſhould fall into his hands. Theſe fierce challenges anſwered the purpoſe for which they appear to have been ſent. The king thought it would wound his honour to refuſe them; and therefore immediately diſpatched one of his own heralds (Ilay) to inform Surrey, that to meet him in the field of battle was ſo much

his

his wish, that although he had been then at Edinburgh, he would, in order to meet him there, have left all other business. He also sent by his herald a short declaration in writing, containing an answer to Surrey's accusation of his breach of faith. In this he affirmed, that his brother the king of England was under equal obligation with himself to observe the league; that when he last swore, before the English ambassadors, in presence of his council, he particularly expressed in his oath, that he would keep the peace with his brother of England, if his brother kept it to him, and not otherwise. He also now declared, with all the solemnity of an oath, that his brother first broke faith to him, for which he had frequently demanded redress; and lately had given him notice of his resolution to proceed to the hostilities which he had now commenced; which was more than his brother had done to him. On the equity of these proceedings he rested his quarrel; which, by God's help, it was his purpose to maintain with his arms, on the day that Surrey had named.

'This resolution of the king is said to have been contrary to the declared sentiments of the greatest part of his nobles. They insisted on the grievous diminution of their own army, and the great superiority of numbers on the side of the English; that by the exploits already atchieved, the king had acquired abundant honour; that his expedition into England had been of the greatest utility to his ally the French king, by detaining at home a numerous body of English forces; that his returning into Scotland would oblige the English either to retire or disperse, as it was impossible they should subsist in a country laid waste by the calamities of war; that if they should presume to follow him, he would fight them within his own kingdom with far greater advantages on his side; finally, that the loss of a battle, wherein the king and all the chief men of Scotland were present, could not fail to produce the most fatal consequences. These topics are said to have been pressed with so much vehemence by the old earl of Angus, that the king told him, if he was afraid, he might go home; and the earl, judging it repugnant to his honour to fight under the standard of a prince from whom he had received so great an affront, requested and obtained his dismission: but, as pledges of his loyalty and good affection, left behind him two of his sons, and a considerable body of his name and kindred.

'But although these remonstrances of James's nobles availed nothing to shake the king's resolution of awaiting his enemies, yet his sense of the inferiority of his numbers, and the reluctance of his great men against advancing any farther into England, determined him to make choice of an advantageous situation for his army, in the neighbourhood of Ford. This was the hill of Flodden, lying over-against that place on the other side of the Till, westward. It is the last and lowest of those eminences, that extend on the north-east of the great mountain of Cheviot, towards the low grounds on the side of the Tweed; from which river Flodden is distant about four miles. The ascent to the top of it, from the side of the river Till, where it runs in a northerly direction, just by the foot of the declivity on which the castle and village of Ford stands, is about half a mile; and over the Till, at that place, there is a bridge. On the south of Flodden lies the extensive and very level plain of Millfield, having

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on its weſt ſide high hills, the branches of Cheviot, on the north Flodden and other moderate eminences adjoining to it, on the ſouth and eaſt a tract of riſing grounds, nigh the foot of which is the ſlow and winding courſe of the Till. The neareſt approach of the Engliſh army towards Flodden was through this plain, in every part whereof they would have been in full view of the Scots; and the latter had a great advantage in poſſeſſing an eminence which, on the ſide towards the Engliſh, had a long declivity, with hollow and marſhy ground at its foot; while the top of it was ſuch an extent of almoſt level ground as would have ſufficed for drawing up in good order the forces that occupied it. Surrey, ſenſible of theſe advantages on the part of his enemies, and being now encamped at Wooller-haugh, to which he had marched on Tueſday the ſixth of September, in order of battle, from Bolton, ſent by an herald a letter to the Scottiſh king, ſubſcribed by himſelf, his ſon Thomas, and the reſt of the lords and principal captains of his army. Having ſucceeded in his former experiment of piquing the honour of the gallant monarch, he was reſolved to make a farther trial of the ſame kind. In this letter therefore he put the king in mind of the readineſs wherewith he had accepted the offer ſent to him of a battle, to be fought on the Friday following; but added, that, inſtead of abiding, according to his promiſe, in the place where the Engliſh herald had found him, he had removed into a ſituation more like a fortreſs or camp than an equal field for the engagement of armies. He therefore deſired the king to come down from his heights, and to be with his army on the day following, on the ſide of Milfield-plain neareſt to his preſent ſituation; promiſing, for his part, to be in readineſs with his own army, on the part of the plain next to himſelf, to join battle, between twelve o'clock and three in the afternoon; provided the king ſhould, by eight or nine of the next morning, ſend by the return of the herald advertiſement of his intention to meet him. He deſired farther, that, as he and the noblemen of his company did now bind themſelves, by ſubſcribing this letter, to keep the time above-mentioned, the king would in like manner, by letters ſubſcribed with his own hand, give them aſſurance of complying with their deſire; and that he would diſpatch the purſuivant immediately; as "they "thought that the long delay of ſo honourable a journey would ſound "to the king's diſhonour."

This meſſage failed of the effect that Surrey hoped for. The Quixotiſm of the king that prompted him to embrace ſo eagerly the former challenge, was either abated by ſucceeding cooler reflections, or an inſuperable bar was put by the oppoſition of his nobles to his abandoning his preſent advantageous ſituation. He refuſed to admit Surrey's herald to his preſence; but having ſent one of his ſervants to receive his meſſage, he anſwered by the ſame ſervant, that it became not an earl to behave in that manner to a king; but that he himſelf would uſe no ſiniſter arts of conquering, nor did he truſt to the advantage of any ground. Surrey having received this anſwer, and his army being reduced to great ſtraits for want of proviſions, was obliged to try another method of bringing the Scots to a battle. With this view, having paſſed the Till near the place where he encamped, he marched through difficult grounds on the eaſt ſide of it;

and

and ſtopping in the neighbourhood of Baremoor-wood, about two miles diſtant from the Scottiſh army, ſpent the night there. A little hill on the eaſt of Ford covered the Engliſh army from the obſervation of their enemies; while, from this eminence, the lord admiral obtained a diſtinct view of all the Scottiſh army and of the hills and fields in their neighbourhood. Upon the admiral and his party, while reconnoitring, or ſome part of the Engliſh army that ſeemed neareſt to them, the Scots fired ſome of their cannon, without any effect. Next morning the Engliſh army, continuing their march in a north-weſterly direction, almoſt to the confluence of the Till and Tweed, did again croſs the firſt named of theſe rivers; the van-guard and artillery over the bridge of Twiſel, and the rear-guard by a ford nigh a mill, about a mile above that bridge; and then the whole army bent their march towards the hill of Flodden. By theſe motions the Engliſh general, puting himſelf between the Scots and their own country, did at once make it neceſſary for them to fight; and had, on this ſide of the hill, an acceſs much leſs difficult and dangerous than on the other.

'The Scots had thought themſelves ſecured againſt the approach of their enemies from the oppoſite ſide of the Till, by the depth and bad fords of that river, through a long tract of its courſe on each hand of them, and by a battery of cannon they had erected, near the foot of the eaſtern declivity of Flodden hill, bearing full on the bridge of Ford. They ſeem not to have thought of the compaſs that Surrey now made, and upon obſerving his firſt croſſing of the Till, and his marching at ſome diſtance on the other ſide of it, they imagined, that he intended alſo to croſs the Tweed, perhaps by the bridge of Berwick, in order to ravage the fertile country of the Mers, and to draw ſubſiſtence from it to his ſtarving army. In this opinion, the king of Scots is ſaid to have been induſtriouſly confirmed by Giles Muſgrave, an Engliſhman, who enjoyed a great degree of his confidence, and traitorouſly abuſed it to the king's deſtruction. Muſgrave's intention was to draw the king from his heights, to obſerve or purſue the Engliſh. On the other hand, the Scottiſh nobles, who were averſe to the king's hazarding a battle, took occaſion from theſe motions of the Engliſh, to perſuade him to retire without delay into his own country; which, as the Engliſh were plainly moving away from him, when the time prefixed for the battle was ſo near, he might do, without the leaſt violation of his honour. But the king declared an invincible reſolution to keep his ground, and wait for them all the appointed day.

'When on that day it was perceived, that the Engliſh had again croſſed the Till and were marching in the manner above deſcribed, the Scots could no longer doubt of their reſolution to come to an engagement. In order therefore to receive them with greater advantage, and to pre-occupy the ground which it was believed the Engliſh would attempt to gain on the weſtern ſide of the hill, the Scots, ſetting fire to their huts on the eaſtern part of it, made a motion weſtward; and the ſmoke being driven between the armies, concealed them from each other, until the Engliſh had almoſt arrived at the foot of the hill. Surrey, favoured by the trepidation which the unexpected circumſtances of his approach had excited in the Scottiſh

army,

army, and perceiving the ascent of the hill, to be short and moderately steep, resolved immediately to give battle.

The English army advanced in three divisions; the van under Thomas Howard, the generall's eldest son, lord admiral of England; the right wing of it being led by Sir Edmund Howard, brother to lord Thomas, and knight marshal of the army. The middle division or main battle was led by the earl of Surrey in person, and the rear by Sir Edward Stanley. The lord Dacres commanded a body of reserve, consisting of horsemen. The ordnance was placed in the front of the battle and in the spaces between the divisions. The van of the Scottish army was led on the right by Alexander Gordon earl of Huntley, and on the left by the earls of Crawford and Montrose, and, according to some, the lord Hume. The king was in the middle or main body. A third division was commanded by the earls of Lennox and Argyle, with whom were Mackenzie, Maclean, and the Highlanders. Adam Hepburn earl of Bothwell, with his kindred and clients, and the gentry of Lothian, formed a body of reserve. The Scots had also a considerable train of artillery. The advantage of cannonading was wholly on the side of the English, the great guns of their enemies being planted so high as to shoot over their heads; while those of the English were so well directed, that the chief cannoneer of the Scots was slain, the inferior gunners driven from their pieces, and several in the center of the Scottish army killed by the shot. But the earls of Lennox and Argyle, together with lord Hume, moving with a body of spearmen, supported by some horse, down the hill towards Brankston, made a fierce attack on the wing commanded by Sir Edmund Howard, who was advancing boldly towards them. The shock was violent, but the Scots prevailed; and Sir Edmund was reduced to the last extremity, himself beaten down the third time, and in immediate hazard of being killed or taken; when lord Dacres, and the bastard Heron *, who had joined the English army, with a troop of fierce outlaws, his followers, came in time to his rescue. Sir Edmund, thus relieved, immediately joined the body commanded by his brother lord Thomas, and the two brothers advancing against the earls of Crawford and Montrose, whose men were armed with spears, a sharp conflict ensued, wherein the Scots were put to the rout, and the two earls slain. On the other side of the field, Sir William Stanley, by the incessant shot of archers commanded by himself, Sir William Molyneux, Sir Henry Kickley, and others, of Lancashire and Cheshire, forced the Scots to break their array, and come down to more even ground, where being attacked by three different bands, they were discomfited and put to flight; the earls of Argyle and Lennox being slain on the spot. What the English writers ascribe to their archers in this part of the battle, the Scotch attribute to the undisciplined ferocity of the Highlanders, who, animated by the success of the attack made on the wing of the English, commanded by Sir Edmund Howard, could not be restrained

* For some circumstances, respecting this person, see the curious old ballad on the battle of Floddon; of which an account is given (including a remarkable story of *Heron*) in the 51st volume of our Review, p. 335.

from

from rushing down the hill upon their enemies in a precipitate and disorderly manner; notwithstanding the signals, cries, and menaces, of La Motte the French ambassador. The king of Scots was seized with the same warlike rage; for no advice, no remonstrances of his attendants, could hinder him from his exposing his person in the thickest of the battle. Being joined by the earl of Bothwell and his band, he charged on foot, at the head of his best men, who were so firmly armed as to suffer little from the arrows of the English. The attack made by him was pushed and maintained so vigorously, that he had almost overthrown the standards of the earl of Surrey; who at the same time was exerting all his powers, both as a skilful commander and valiant soldier. But the wings of the Scottish army being totally routed, the lord Howard and Sir Edward Stanley, with their victorious followers, returned to the place of action, and assailed on each side, the remnant of the Scottish army that still fought around their king, which was attacked also on the rear by lord Dacre's horse. What alone remained to the Scots was, a desperate effort of fighting in a circle against their foes encompassing them on every side; nor could any thing be gained by this but the selling of their lives at the dearest rate. The king seeing his standard-bearer Sir Adam Forman fall, and disdaining the thoughts of captivity, pressed into the middle of his enemies, by whom, with many wounds, he was slain. Nigh to him fell his natural son, the archbishop of St. Andrew's, a youth of the greatest hopes; and in the circle, three other eminent churchmen, with an amazing number of nobles and gentlemen.

'This memorable battle began at four o'clock in the afternoon, and continued until darkness obliged the combatants to give over. Nor were the English altogether assured of their victory until the return of day.'

Our Author, in some places, seems to be a little too abrupt in his narrative. He tells us, for instance, that about the beginning of the year 1537 James the Fifth passed into France, where 'he was so successful as to obtain in marriage Magdalen, the eldest daughter of the French king.' And in the next page he says, 'the king of Scotland, by this time (1538) had brought home his second wife, Mary of Lorrain.' He might at least have dropped a hint, what, in those wife-killing days, became of the first; and whether she died without issue or otherwise: particularly as he has, in general, been careful in mentioning all the alliances of the Scottish monarchs.

Art. III. *Of the Origin and Progress of Language.* Vol. III. 8vo. 6s. bound. Edinburgh, Balfour; Cadell, London.

In this third offering to the *manes* of *Plato* and *Aristotle*, we find the same enthusiastic admiration of ancient learning, which the Author discovered in the former parts of the work. He professes himself so entirely devoted to the ancients, that he is satisfied with 'adoring at a distance those footsteps in

which he acknowledges himſelf unable to tread.' He treats modern authors with ſupercilious contempt, pronouncing them in general incapable of judging of the merits of his work, which refers to writings which they do not read or underſtand; and declares that he writes not for them, but chiefly for the ſcholars in England, and for the few that the prevalence of the French learning has left yet remaining in other parts of Europe. He pathetically laments the decline of ancient learning among us, as the loſs of what was once the greateſt ornament of this country; and enters his proteſt againſt the taſte which prevails among modern pretenders to learning, in the following terms:

'In an age in which the nomenclature of plants, and facts of natural hiſtory, are the chief ſtudy of thoſe who pretend to learning; and in the faſhionable world the foppery of modern languages and modern wit (to uſe an expreſſion of my Lord Shafteſbury) are reckoned the chief accompliſhments, I cannot expect that a work of this kind ſhould be much reliſhed. Nevertheleſs, I am not ſorry to have left, before I die, this memorial behind me, that the taſte and knowledge of ancient philoſophy and ancient literature was not, in the year 1776, wholly loſt in Scotland; notwithſtanding the endeavours of certain perſons to diſcredit this kind of learning, merely from a conciouſneſs that they themſelves do not excel in it: for I aver, that there is no example of any man who truly underſtood the ancient learning, and did not prefer it to every other.'

Without entering into the merits of the queſtion, how far ancient learning is the neceſſary foundation of good writing, or determining whether it is ſo generally neglected and deſpiſed as our Author repreſents; we think we may venture to aſſert, that an exceſſive veneration for the authority of ancient names is unfavourable to the advancement of real knowledge and taſte; ſince it prevents the free inveſtigation of general principles and truths, and fixes a point of excellence, beyond which it becomes a kind of preſumption to think of aſpiring. With critics of this caſt, the name of ARISTOTLE is of higher authority than that of REASON; if a law of criticiſm bears the ſtamp of antiquity, they give themſelves no trouble to inquire whether it is founded in nature; if a trope or figure is met with in an ancient writer, it is adopted without farther examination.

That we do our Author no injuſtice by prefacing our account of this part of his work with theſe remarks, will ſufficiently appear from the general tenor of his obſervations on ſtyle, under the diſtinct heads of the choice and compoſition of words.

In ſpeaking of the choice of words with reſpect to ſound, Lord Monboddo laments that modern languages, not being *formed* by rule like the ancient, cannot like them be altered by

rule

rule, for the ſake of melody; and yet, at the ſame time, quotes ſeveral harſh eliſions from Milton, as proofs of a ſucceſsful imitation of the ancient manner. Regarding etymology as a better ſtandard to determine the meaning and proper uſe of words, than general cuſtom, he paſſes an encomium on Milton for employing words in a ſenſe wholly unknown in Engliſh, where it agrees with that of the Latin or Greek radicals. Enamoured with the rhythmus of the ancients, he recommends a ſimilar melody in the arrangement of words and ſtructure of periods in modern languages; but without accurately aſcertaining wherein that melody muſt conſiſt, or pointing out the means by which it may be produced. In treating of tropes and figures of ſpeech, he commends the imitation of the Latin phraſeology which he obſerves in Milton, even where it is evidently inconſiſtent with general uſe, or what may be ſtiled claſſical compoſition, in Engliſh; proceeding through the whole of his remarks upon this falſe idea, that what was proper in the antient languages muſt be ſo in the modern. While he ridicules the uſe of Galliciſms, he quotes with approbation ſuch Latiniſms as theſe: "Ere he *arrive the* happy *iſle*—me, *of* theſe nor *ſkill'd* nor ſtudious—yet oft his heart, *divine of ſomething ill*, miſgave him."

After a long enumeration of tropes and figures, our Critic proceeds to *inform* his readers, that there are a great variety of figures, which have never yet been defined or claſſed; and without attempting to define or claſs them, or condeſcending to aſſiſt us in divining what ſort of figures he means, he gives us a ſtring of quotations from Virgil's Georgics in the following conciſe and edifying manner:

'With the omens of the weather, and particularly thoſe which are drawn from the appearances of the ſun, he connects the prodigies that appeared about the time of Julius Cæſar's death in the following line,

Denique quid veſper ſerus vehat, &c. v. 461.

'Then he changes the form thus;

Tempore quanquam illo tellus quoque, &c. v. 469.

'Then he changes again,

——— *Quoties Cyclopum effervere, &c.*

'After this he proceeds to mix with this artificial ſome plain compoſition, telling us ſimply what happened:

Armorum ſonitum toto, &c. v. 474.

'*And ſo he goes on* for ſeveral lines, till he again figures the ſtyle in this manner:

Nec tempore eodem, &c. v. 483.

'Then after going on a little farther in this form, he changes to another of this kind;

Non alias cælo ceciderunt, &c. v. 487.

'Then he proceeds to tell what happened in conſequence of theſe omens, and with the ſubject he changes the phraſeology,

Ergo inter ſeſe paribus, &c. v. 489.

'Then he takes another figure,

Nec fuit indignum ſuperis, &c.

'Then he changes again,

Scilicet et tempus veniet, &c.

'*And ſo he goes on* (for it would be tedious to mention more particulars) to the end of the book, diverſifying and adorning his compoſition by figures which have no name, but of which every reader of taſte muſt feel the effect, though he do not perhaps know the cauſe.'

And *ſo goes our Author on*, through ſeveral other parts of the Georgics, and through ſeveral paſſages in *Armſtrong*'s poem on Health, 'to ſhew that even theſe *coſter-monger* days have produced at leaſt one poet that deſerves to be quoted as a model of good compoſition.' And *ſo* he might have gone on for ever, through all the works of the ancients and moderns both good and bad, without the leaſt expence of thought to himſelf: but it was fortunate for his readers that he recollected in time that it would be *tedious to mention more particulars.*

In treating of the ſeveral kinds of ſtyle, Lord M. firſt follows the indeterminate and unphiloſophical diviſion of the ancients into the *ſimple*, the *high*, and the *middle*, giving examples of each, chiefly from the ancient writers. He then ſpeaks of ſtyle under the ſeveral heads of the ſublime, the ludicrous, the witty, the humourous; the converſation, the didactic, and the hiſtorical: and concludes with earneſtly recommending the Greek models to the ſtudy and imitation of modern writers. On theſe topics we meet with ſeveral juſt obſervations, but with little that is new or peculiarly ſtriking; and the whole has a miſcellaneous and immethodical appearance.

The Author's general cenſure of the ſtyle of the moderns, as formed upon the model of Tacitus and Seneca among the ancients, or as a ſervile imitation of the French manner, though ſupported with much learned labour, fails in two very material particulars: it doth not appear in fact that this ſtyle is ſo much in vogue as he repreſents; and it is not proved that this ſtyle is in all caſes faulty. In thoſe ſpecies of writing which require either ſimplicity of language, or the flowing and diverſified period, it would not be difficult to find among modern writers many ſucceſsful examples: and it might eaſily be ſhewn, notwithſtanding all that our Author has advanced, that in many kinds of compoſition, ornament and antitheſis are preferable to ſimplicity. We acknowledge, however, that there is ſome ground for his remarks, in the particular inſtance of the

hiſtorical ſtyle at preſent in uſe. What he ſays on this head merits attention.

'The narrative of an hiſtorian ought, in my apprehenſion, to be plain and ſimple, at leaſt not rhetorical, nor adapted to move the paſſions or inflame the imagination by epithets, with which we ſee the ſtyle of modern hiſtory is loaded, or by deſcriptions ſo particular as to be poetical painting, many of which we ſee in ſome hiſtories that have a great vogue among us. Such a manner of writing hiſtory makes an intelligent reader ſuſpect that it is little better than a novel; and, if he has curioſity enough to look into the original authors and records from which it ſhould have been compiled, he will, I believe, in moſt caſes, find that this ſuſpicion is not ill founded; and he will have this further ſatisfaction for his trouble, that, by reading but one of the beſt of thoſe original authors, he will learn more of the facts, and, what is of greater conſequence, more of the manners and opinions of the age, than by reading twenty compilements. I would therefore adviſe our compilers of hiſtory, if they will not ſtudy the models of the hiſtoric ſtyle which the ancients have left us, at leaſt to imitate the ſimplicity of Dean Swift's ſtyle in his Gulliver's Travels, and to endeavour to give as much the appearance of credibility to what truth they relate as he has given to his monſtrous fictions; not that I would be underſtood to recommend the ſtyle of thoſe travels as a pattern for hiſtory, for which it never was intended, being indeed an excellent imitation of the narrative of a ſailor, but wanting that gravity, dignity, and ornament which the hiſtorical ſtyle requires. For the ſubject being the great affairs of a nation, the ſtyle ought to be ſuitable. The words, therefore, ſhould be well choſen, and the beſt in common uſe, and they ſhould be *put together with an agreeable compoſition.* For hiſtory ought not to be written in ſhort detached ſentences, after the manner of Salluſt or Tacitus; neither ſhould it be rounded or conſtricted into periods like thoſe of an oration; but the compoſition ſhould be looſer, and of a more eaſy and natural flow. Theſe are the rules laid down by ancient critics, by which they tell us, the ſtyle of hiſtorical narrative ſhould be framed; for, as to the ſpeeches, they belong to a different kind of compoſition, namely, the rhetorical; and there are no other rules at this day, ſo far as I know, by which we can judge of the ſtyle of hiſtory. If, therefore, we find a hiſtory, of which the ſtyle is loaded with metaphors and epithets, embelliſhed with poetical deſcriptions, the compoſition either too much rounded into periods, or altogether disjointed or unconnected; whatever praiſe or reputation ſuch hiſtories may acquire, we are ſure they are not according to the claſſical ſtandard.'

Though we are certain that neither our praise nor censure can affect the Author, we must, in justice to ourselves and our Readers, declare it to be our opinion, that true taste will receive little improvement from this work. An accurate investigation of the principles of criticism, and a perfect digest of its rules, are only to be expected from the united efforts of learning, genius, and philosophy.

ART. IV. *Travels through France and Spain, in the Years* 1770 *and* 1771. In which is particularly minuted the present State of those Countries, respecting Agriculture, Population, Manufactures, &c. By Joseph Marshall, Esq; 8vo. Vol. IV. 6s. Corral.

IN the Review for June 1772, we introduced to the notice of our Readers *Three* volumes of Travels, by a Joseph Marshall, Esq; and we finished our account of the work, in the following month;—not without a violent suspicion that we had been conversing with a *non-entity*: and that the name of Squire Marshall had been assumed by some book-making genius, who might have good reasons, notwithstanding his *genius*, for thinking any name better, to go to market with, than his own. "I do not like," said *A*—— *M*——*r*, one day, when he was bargaining for a *new piece*, "a book without the Author's name to it." "Give me ten guineas more, said Mr. *Anonymous*, and I will revise the copy, and *put my name* to it." "*That* would make the matter still worse, replied the literary *accoucheur*: I would sooner pay the difference, to keep *your* name concealed." The debate ended in the immediate coinage of a new *Author*; which answered every objection.

Whether or not Joseph Marshall, Esq; owes his existence to some such plastic intercourse between a *maker* and a *seller* of books, is still matter of enquiry with those curious readers who love to make a little acquaintance with the writer as well as the writing. We recollect that a Correspondent once sent us his reasons for concluding Mr. Marshall to be only one of the ideal gentlemen of whom we have been talking. We remember, too, that, on this occasion, a friend of ours made particular enquiry of Mr. Almon, who published the three volumes of 'Marshall's Travels,' concerning the existence, actual, personal, and nominal, of the Author: and the following account of this matter was accordingly given at the end of the Review for September 1772: viz.

"That the publisher of the work in question received the MS. from a gentleman who appeared to act as the Author's friend; and who informed Mr. Almon that the Author was at that time abroad, on account of his health; that Mr. Almon, in about a month after, received, per post, from Geneva, a

receipt for the copy-money, in the ſame hand-writing with the copy itſelf; that Mr. Marſhall was a man of property; and that his eſtate lies at Budſwell, in Northamptonſhire."

With this aſſurance we were as well ſatisfied as the nature of the enquiry would admit; and, ſome time afterward, we obſerved in the news-papers, an account of the *death* of "Joſeph Marſhall, Eſq; Author of the Travels, &c." which account, if true, affords (as a grave writer expreſſes it) a ſtrong preſumption that he once lived.

Whether or not the volume now before us is a real continuation of the above-mentioned work, in three volumes, is a point that reſts, for the preſent, ſolely on the credit due to the title-page of the book; no farther mention of the Author, or reference to the former publication occurring, either by way of preface, advertiſement, or otherwiſe. This, together with the change of the publiſher, looks a little doubtfully; and the ſuſpicion does not wear off on peruſal of the volume, which, in every page, reminds us of the unwearied induſtry of the famous Mr. Arthur Young; whoſe manner of journalizing an agricultural ramble is here reflected, as exactly as a man's "natural face," beheld "in a glaſs."

But whether we are indebted for this work to the pen of a Marſhall, a Young, a Daniel De Foe*, or a Dr. Hill, if it gives us a tolerably true account of the ſtate of huſbandry, agriculture, population, &c. in the countries deſcribed (as we are inclined to believe it does) it cannot fail of affording many uſeful hints to farmers, and farming gentlemen; as the methods of practice, and the recital of improvements form a very conſiderable variety, and are, throughout, illuſtrated by the requiſite eſtimates and calculations: but of the veracity of theſe, it is impoſſible for a Reviewer to pronounce.

Beſide the information reſpecting almoſt every point of rural œconomics, &c. the detail of which forms, as we gueſs, about nine-tenths of the volume before us, the Writer hath introduced ſuch anecdotes, narratives, deſcriptions, and reflections, relative to the experienced felicity of a well-ſpent country life, as may prove both entertaining and uſeful to (we would hope) many Readers. The hiſtory, in particular, of *M. de la Place*, his happy retirement, and his improvements in the culture of waſte lands, is ſo very pleaſing, and ſo intereſting a part of the work, that were it not much too long for an extract, we ſhould gladly have tranſcribed it into our own miſcellany.—The extracts formerly given, are ſufficient for ſpecimens.

* We do not mean the dead Daniel, or the dead Doctor; but any of their book-making-race; which is wonderfully numerous.

ART. V. *An Hiſtory of the Iſland of Angleſey, from its firſt Invaſion by the Romans, until finally acceded to the Crown of England:* Together with a diſtinct Deſcription of the Towns, Harbours, Villages, and other remarkable Places in it; and of ſeveral Antiquities relating thereto, never before made public. Serving as a Supplement to Rowland's Mona Antiqua Reſtaurata. To which are alſo added, Memoirs of Owen Glendowr: Who, in the Reign of Henry IV. claimed the Principality of Wales, as Heir to Llewelin laſt Prince thereof; tranſcribed from a Manuſcript in the Library of Jeſus College, Oxford. To which are ſubjoined, Notes hiſtorical and illuſtrative. The Whole collected from authentic Remains. 4to. 3 s. ſewed. Dodſley. 1775.

THE Author has given ſo particular an account of the nature of his work in the above title, that it is unneceſſary for us to enlarge on the ſubject.

Though this treatiſe will not be intereſting to ſome readers, to many others it will prove amuſing; and probably be very acceptable to the lovers of antiquity. Travellers who make this iſland in their way to and from Ireland may find this book an agreeable companion. The Writer aims, he ſays, at conciſeneſs and perſpicuity. He has not always, as he ſhould have done, tranſlated his Welch and Latin quotations. To the memoirs of Owen Glendowr is added a Welch poem in his praiſe written by Gruffyth Llwyd, his poet-laureat, in the year 1400. The verſion of this poem may entertain ſome of our Readers; we ſhall therefore inſert it as a ſpecimen of what may be called ancient *Cambrian* poetry:

'Thou delightful eagle, *Owain*, with thy bright ſhining helmet—generous in beſtowing riches—thou art the brave and ever-conquering ſon of *Gruffydd Tychan* of noble renown—thou art the bulwark—the graceful and liberal poſſeſſor of the vale of Dyſrdwy a great and rapid ſtream: on a night, ſometime ago, we were jovial together quaffing bumpers of mead, I was conjured to viſit thee often and reſort to thy royal palace, where I uſed to drink wine out of thy hand; by drinking mead I became diſreſpectful, and my behaviour ſuited not my breeding. Thou illuſtrious lord, that art equal to nine heroes, permit me to ſay *nay* to thy departure, for in the hour thou parteſt with me, preparing calamities for Britain, longing (in a dreadful conflict) almoſt brought me to my grave on thy account. The remembrance of thee, thou golden beam, never paſſed over me without weeping; my tears ran down my wrinkled cheeks, and watered my face like ſhowers of rain, when my ſorrows were at the height, thou ſon of a generous father. I heard from the mouth of a meſſenger (for thou ſhalt ever have the grace of God, and thy eſtate entire) that thou my moſt illuſtrious lord *hadſt* in battle a generous heart; and hadſt found an omen in thy

thy enterprises, like *Uther Bendragon* renowned in battles, when he revenged (what would have been indignant to bear with) his brother's grandeur and battles. Thou hast sailed and journied in the management of thy affairs like *Owain ap Urien* in times of yore, when he briskly encountered the black knight of the water — — — — and the head dragon of yonder fountain, heroes that were leaders of armies, men of courage and intrepidity, fighting with spears. And thou, Owain, impetuous in the onset didst force thy way with thy trusty sword. Thou shalt be esteemed by thine actions, a brother to the son of comely *Urien*, my agreeable baron. When thy toils pressed heaviest on thee in besieging yonder walls, thy ashen spear terrible in battle, in the strong attack its head was steel, by a severe blow broke in pieces; every one saw thy hand free from the fiery lance, which was much to thy praise. Thou didst break thy spear on the spot, and didst grasp it close in thine hand, and by the intrepidity of thine heart, the strength of thy arm, shoulder, and breast, causedst splinters and flashes of lightning to sparkle from the steel. There the armies were driven before you by two's and three's and great multitudes — — nay all the field in prodigious numbers. To the day of judgment, says thy bard, thou, that art descended from illustrious ancestors, shalt be immortal. Thou that art a wise and able warrior, equal to a two-edged sword, steer the ships to Britain; thou art clad in garments as white as flakes of driven snow, and thy onset in the field of battle is terrible. We have heard, by a messenger, of thy gallant behaviour, that thou didst with thy sharp piercing lance, strike terror and amazement into hundreds, and likewise of thy glorious name and valour. Thou art secure and undaunted like steel, and every excellency belongs to the *Cambrian*. There Britain put on a sorrowful countenance after the terrible battle fought at noon; thy fame sailed swiftly to Wales from the wounds of battle and your successful toils. May due authority, success, and praise, attend the knight of *Glyn*.'

The original peom consists of short lines in rhyme. The critics in the Welsh language will determine with respect to the fidelity of our Author's translation.

Art. VI. *A Voyage to Sicily and Malta*, written by Mr. John Dryden, Junior, when he accompanied Mr. Cecill in that Expedition in the Years 1700 and 1701. 8vo. 2 s. Bew. 1776.

WE can by no means answer for the authenticity of these letters, unless the fashionable mode of proof by internal evidence may be admitted. If the Author of this Voyage shall

ſhall prove himſelf the ſon of the great poet by his deſcription of a poetical river or two, we ſhall give the paſſage to our Readers, and leave the point to their deciſion. The rivers we allude to are the famous Alpheus and Arethuſa, between his accounts of which the Author introduces a ſhort view of the rotonda of Santa Lucia, the catacombs of the ancient Syracuſans, and the priſon of Dionyſius the tyrant:

'This fountain (Arethuſa) ſo much celebrated by the ancient poets, is in Ortigia, that is, in modern Syracuſe itſelf, and comes flowing with a ſtupendous quantity of clear chriſtaline water out from the bottom of a living or natural rock, and this within half a ſtone's throw off the ſea, into which it carries itſelf through a hole, or ſmall arch, made in the walls of the city to convey it: but Arethuſa, who looks ſo fair and limpid at her firſt coming out from under the rock, looks foul on it immediately, 'ere ſhe can carry her ſtream to the city wall; for 'tis become the reſort of all the laundreſſes, who, ſtanding up to their knees in the water, beat and wring all their foul linen in this poetical fountain, which certainly were Ovid alive to ſee, it wou'd grieve him to the very heart, and diſcourage the river Alpheus, though never ſo fond of his Arethuſa, to take the pains of running under the ſea, quite from t'other ſide of the harbour, to embrace his miſtreſs in foul linen.—Then we took a boat in company of the aforeſaid young Baron Caracciola, who, when we had croſs'd over the Porto Minore, carry'd us to a ſmall round church, or rotunda, about a mile and a half within the terra firma. This rotunda is dedicated to Santa Lucia, virgin, and one of the primitive martyrs. We went down a very handſome pair of ſtone ſtairs, which make two wings, to enter into the church, for the ground lyes above it all round; and there the Fathers, who are Reform'd Franciſcans, carry'd us to that part of the church where the high altar is plac'd; and when we were mounted a top of it, they took away a board and ſhow'd us a hole in the wall, from whence they told us the body of Santa Lucia was taken, for now it lies no more there, it being transferred to Venice. The Fathers affirm, that this very place, where the ſaint's body was firſt found, has done a great many miracles in the perſons of thoſe who have come with faith and devotion to viſit it; and one of the Fathers told us of a miracle of one who recover'd his ſight there, who was born blind, and no ſooner ſaw but began to cry out he ſaw gold and yellow colours. This account gave us no opinion of his miracle.

'Not farr diſtant from this place, we went to ſee the Grotte di San Giouanni, or, to call them more properly, the catacombs of the ancient Syracuſians; for ſo indeed they are, and are only call'd the Grotte di San Giouanni, becauſe they go under, and are near the cathedral church dedicated to St. John, of which the ruins are only now to be ſeen, it having been quite flung down by the laſt great earthquake. Theſe catacombs we cou'd not judge to be other than the common, or, it may be, the extraordinary burying places for people of the better faſhion; for indeed they were very extraordinary,

and

and much finer than any either at Rome or Naples, as all confeſs who have ſeen theſe and thoſe.

* In theſe catacombs, when once you are enter'd, you walk very conveniently and upright, and every now and then they enlarge themſelves into a vaſt round vaulted chamber, in which you ſtand as in the centre, and behold quite about you a viſta, or proſpect of tombs, on a level, but one within another, as farr as your eye can carry, though you ſtoop to look forward by torch-light; ſo that every fuga or flight of tombs, as one may call them, departs from the great round vault in the middle like ſo many rays or ſtreets from its centre.

* Over ſome of the beſt of theſe tombs we diſcover'd ſome painting yet remaining, done in freſco, and repreſenting, principally, the figures of birds, and thoſe for the moſt part peacocks; and we alſo found very good ancient Greek characters engraven in the walls over ſome few of the tombs, but ſo broken and defac'd that 'tis impoſſible to gather out a ſentence: but this was ſufficient to let us know, that theſe catacombs were made uſe of by the Greek Syracuſians before the Romans with Marcellus came to conquer them; ſo that, though we cannot imagine from what nation theſe Greek Siracuſians, got this invention of catacombs, or whether they were the firſt inventors of them (for the moſt ancient uſe of the Grecians was that of burning their dead) yet this is very probable, that the Romans follow'd theſe Grecians in making their catacombs after this manner, as well as in burning their dead, after the ancient Greek faſhion.

* Not far from hence we got over a low wall into a vineyard, where we ſaw the remains of an antique amphitheatre; but not finding any more of it left beſide ſome of the ſtone ſteps, and many of them overgrown with buſhes and briars, we ſtay'd not any longer to conſider it, and the foundations of it ſhewed plainly that it was not of any extraordinary compaſſe, as that in Rome is.

* The next thing we went to view was the ſo much renowned priſon of Dioniſius the Tyrant, which they call L'Orecchio di Dioniſio, that is, the Ear of Dioniſius; for this priſon is ſhap'd or cut out in the living rock, in faſhion of an aſſes eare; and as the outward hole makes the figure, ſo alſo does it go deep into the rock in the ſame form, and is ſpacious enough to contain ſeveral hundred perſons in it: but this hole does not go in a ſtraight line into the rock, but ſomething winding; and the great curioſity in it is the channel which runs all along on the top of the inſide, till it conveys the voice of any one ſpeaking below up to a certain point, where the ſuſpicious tyrant us'd to come and place his ear, to hear all that might be ſaid againſt him, though in never ſo low a whiſper. The cutting out of this priſon in ſo hard a rock muſt have been a work of a prodigious expence, and nothing leſs than a tyrant could have been capable either of inventing it or cauſing it to be made; and though the paſſage through which the tyrant us'd to convey himſelf to come to the hole at the top of the ear be wholly loſt, and ſtopt up with ruins, ſo that nobody can conveniently get to it, yet is the effect of it as much taken for granted as if one were got there to

hear;

hear; and 'tis certain, that ſtanding below and diſcharging a piſtol at the mouth of the cave, it anſwers with a noiſe as loud as that of a cannon, of which we were aſſured by every body, as well as by the only beating of a cloak with a ſtick at the mouth, which return'd a very loud ſounding eccho.

'On Saturday morning the 20th of November we took a boat, in company of one Signior Pompeo, captain of the Port of Siracuſa, who did us an abundance of civilities; and croſs'd over the Porto Maggiore, and ſo went up the river Alpheus, about four or five miles, till we came to the very head or ſpring of it. This river, though narrow, and in moſt places quite cover'd with weeds, yet is as full of fiſh as it can hold; and among thoſe fiſh are taken abundance of ceſali and ſpigole, very large, and of a much better taſte than thoſe taken in the ſalt waters; and theſe two fiſh are eſteem'd two of the beſt fiſh that ſwim in the Mediterranean ſea. Though this river is very weedy, yet among thoſe weeds there are abundance of water-creſſes, of an excellent quality, of which both the poor and rich in Siracuſe covet to eat, for with them they make excellent broth; and there is alſo another long green herb growing on that river, which is very good and wholeſome to eat, either raw or boil'd, which has exactly the taſte of a parſnip, but ſo much ſweeter and better; and of this there is an infinite quantity, and the poor of Siracuſe feed on it heartily, either by way of ſallad, or boil'd in water; for this herb makes a very good broth alone, with only a little oil pour'd on it, and ſome ſalt and very little ſpice, the herb being of an indifferent hot quality, and very homogeneal. The water of this river Alpheus, or, as the inhabitants at preſent call it, Lo Piſma, is extream limpid and clear; and in ſome places where the river grows larger, and is free from weeds, 'tis very pleaſant to behold, and the ruſhes and reeds growing on each ſide in many places make it look very agreeable, particularly when we came to the head of it, there it makes the moſt pleaſant amphitheatre of ruſhes in the world, of about half a quarter of a mile round, and is ſo very clear that you may ſee quite to the bottom, which is all of rock ſtone, though it be above ſeven fathom deep; and hence the water ſprings up, and you have the greateſt pleaſure that can be to behold a vaſt quantity of fiſh of all ſorts and ſizes, the greateſt lying neareſt the bottom, where they love to ſcoure about and enjoy the bubling up of the waters out of the rock at the bottom, and though are very large and long, yet look very little by reaſon of the depth, and lye ſecure from being caught. All along this river there is a great deal of game of all ſorts of wild fowl, water-hens with red bills, and an abundance of ſnipes. This Alpheus is the river which the poets feign fell in love with Arethuſa on the other ſide of the bay, as he beheld her waſhing herſelf in her own ſtream or fountain, and ſo made his way very ſlily under the ſea till he roſe up again on the other ſide, between the nymph's leggs.'

The Editor informs the Public, that he 'was aſſured by the Gentleman of whom he obtained the manuſcript of theſe ſheets, that he received it from a particular friend, into whoſe hands

it

had fallen, among other effects of a gentleman to whom he as executor.'—This will not prove the younger Dryden * to ave been the writer of the Voyage: yet there may be no great aſon for ſeeking to deprive him of the credit of a production which there is nothing very extraordinary.

* The following ſhort account is given of the ſuppoſed Author in note, viz. 'Mr. John Dryden was the ſecond of three ſons of the et. Charles, the eldeſt brother, became Uſher of the palace to ope Clement XI. and, upon his return to England, left John to ficiate in his room. Beſides writing this account of his Voyage to cily and Malta, Mr. John Dryden tranſlated the 14th Satire of Juenal, and was author of a comedy, entitled, The Huſband his own uckold, printed in 1696. He died at Rome not many months afr making this voyage.'

RT. VII. *An Account of the Life of* GEORGE BERKELEY, D. D. *late Biſhop of Cloyne in Ireland.* With Notes containing Strictures upon his Works. 8vo. 2s. Murray. 1776.

'T is ſtrange, that, in the courſe of twenty years which have elapſed ſince the death of Biſhop Berkeley, no authentic nd accurate account of a character, in many reſpects ſo diſnguiſhed, ſhould have been offered to the Public; and this is e more extraordinary, when we conſider that his name, and aracter, and writings, muſt have been generally known: r can we conceive, that it was very difficult to collect maials for recording them to advantage. 'There ſeems, ſays ir anonymous Biographer, to be an odd fatility attending on ſome of the firſt characters in the republic of letters, that e very celebrity they had deſervedly acquired among their comporaries has prevented an accurate knowledge of their lives om deſcending to poſterity. A writer diſtinguiſhed by unmmon abilities, more eſpecially if that writer has acted a ſy part on the ſtage of life, is ſo frequently the ſubject of nverſation, that for ſome years after his removal the memos of thoſe who knew him are thought to be ſufficiently ſecure poſitories of his fame; till by degrees the fading materials on hich his actions are written moulder away, and curioſity beas preciſely at the point of time when the means of gratifying are loſt.'

Many of the anecdotes collected together in theſe memoirs ve been the common ſubjects of traditionary report and conrſation; but we have now the pleaſure of receiving them thenticated by a Writer who vouches for the truth of every t which he relates, and whoſe particular acquaintance with family and friends of Biſhop Berkeley gave him acceſs to moſt genuine ſources of information. We ſhall ſelect ſome tracts for the amuſement of our Readers, which, if they are

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not altogether new to them, cannot fail of being acceptable, as they may now depend on their credibility.

In his second excursion to the continent, Mr. *Berkeley* visited Paris, and 'took care to pay his respects to his rival in metaphysical sagacity, the illustrious *Pere Malebranche*. He found this ingenious Father in his cell, cooking, in a small pipkin, a medicine for a disorder with which he was then troubled, an inflammation on the lungs. The conversation naturally turned on our Author's system, of which the other had received some knowledge from a translation just published. But the issue of this debate proved tragical to poor Malebranche. In the heat of disputation he raised his voice so high, and gave way so freely to the natural impetuosity of a man of parts, and a Frenchman, that he brought on himself a violent increase of his disorder, which carried him off, a few days after *.'

In the interval between his return from abroad, after an absence of four years, and his promotion to the Deanery of Derry, worth 1100 l. per ann. Berkeley's 'mind had been employed in conceiving that benevolent project, which alone entitles him to as much honour as all his learned labours have procured him, the *Scheme for converting the Savage Americans to Christianity, by a College to be erected in the Summer Islands, otherwise called the Isles of Bermuda.* He published a proposal for this purpose, London, 1725, and offered to resign his own opulent preferment, and to dedicate the remainder of his life to the instructing the youth in America, on the moderate subsistence of 100 l. yearly. Such was the force of this disinterested example, supported by the eloquence of an enthusiast for the good of mankind, that three junior Fellows of Trinity College, Dublin, the Rev. William Thompson, Jonathan Rogers, and James King, Masters of Arts, consented to take their fortunes with the Author of the project, and to exchange for a settlement in the Atlantic Ocean, at 40 l. per ann. all their prospects at home.'

This scheme was successfully recommended to George I. and a charter was procured 'for erecting a college by the name of St. Paul's College in Bermuda, to consist of a President and nine Fellows, who were obliged to maintain and educate Indian scholars at the rate of 10 l. per ann. for each. The first President, Dr. George Berkeley, and first three Fellows named in the charter (being the gentlemen above-mentioned) were licensed to hold their preferments in these kingdoms till the expiration of one year and a half after their arrival in Bermuda.'

The sum of 10,000 l. was promised by the Minister, and several private subscriptions were immediately raised for promoting

* He died October 13, 1715.

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so pious an undertaking,' as it is stiled in the King's answer to the address of the Commons. Thus encouraged, the Dean set sail in the execution of his project for Rhode-Island in September 1728, carrying with him a large sum of his own property, and a collection of books for the use of his intended library. However some ministerial necessities and manœuvres at home prevented the remittance which the Dean expected: after various excuses Bishop Gibson applied to Sir Robert Walpole the Prime Minister, and obtained at length the following honest answer: "If you put this question to me, as a Minister, I must and can assure you that the money shall most undoubtedly be paid as soon as suits with public convenience: but if you ask me as a Friend, whether Dean Berkeley should continue in America, expecting the payment of 10,000 l. I advise him by all means to return home to Europe, and to give up his present expectations." 'The Dean being informed of this conference, by his good friend the Bishop, and thereby fully convinced that the bad policy of one great man had rendered abortive a scheme whereon he had expended much of his private fortune, and more than seven years of the prime of his life, returned to Europe. Before he left Rhode-Island, he distributed what books he had brought with him among the clergy of that province; and immediately after his arrival in London, he returned all the private subscriptions that had been advanced for the support of his undertaking.'

Dr. Berkeley's first introduction to Queen Caroline was as early as the year 1712. The Queen, it is well known, 'delighted much in attending to philosophical conversations between learned and ingenious men: for which purpose, she had, when Princess of Wales, appointed a particular day in the week, when the most eminent for literary abilities at that time in England were invited to attend her Royal Highness in the evening: a practice which she continued after her accession to the throne. Of this company were Doctors Clarke, Hoadley, Berkeley, and Sherlock. Clarke and Berkeley were generally considered as principals in the debates that arose upon these occasions; and Hoadley adhered to the former, as Sherlock did to the latter. Hoadley was no friend to our Author: he affected to consider his philosophy and his Bermuda project as the reveries of a visionary. Sherlock (who was afterwards Bishop of London) on the other hand, warmly espoused his cause; and particularly when the *Minute Philosopher* came out, he carried a copy of it to the Queen, and left it to her Majesty to determine whether such a work could be the production of a disordered understanding.'

By the favour of her Majesty he was nominated soon after his return from Rhode-Island to the rich Deanery of Down in Ireland;

Ireland; but on account of a neglect of form in giving timely notice to the Lord Lieutenant, it was thought proper to set him aside. Upon which his Majesty declared, "that since they "would not suffer Dr. Berkeley to be a *Dean* in Ireland, he "should be a *Bishop*;" and accordingly in 1733, the Bishopric of Cloyne becoming vacant, he was promoted to that see. After this preferment, he constantly resided at Cloyne, 'and applied himself with vigour to the faithful discharge of all episcopal duties.'

'He continued his studies, however, with unabated attention, and about this time engaged in a controversy with the mathematicians of Great Britain and Ireland, which made a good deal of noise in the literary world. The occasion was this: Mr. Addison had given the Bishop an account of their common friend Dr. Garth's behaviour in his last illness, which was equally unpleasing to both those excellent advocates for revealed religion. For when Mr. Addison went to see the Doctor, and began to discourse with him seriously about preparing for his approaching dissolution, the other made answer, "Surely, Addison, I have good reason not to believe those "trifles, since my friend Dr. Halley, who has dealt so much "in demonstration, has assured me, that the doctrines of Chris-"tianity are incomprehensible, and the religion itself an im-"posture." The Bishop therefore took arms against this redoubtable dealer in demonstration, and addressed the *Analyst* to him, with a view of shewing, that mysteries in faith were unjustly objected to by mathematicians, who admitted much greater mysteries, and even falsehoods in science, of which he endeavoured to prove that the doctrines of fluxions furnished an eminent example.' This work was answered by Dr. Jurin, under the signature of *Philalethes Cantabrigiensis*, in a letter, entitled, *Geometry no Friend to Infidelity:* to which the Bishop replied with his *Defence of Free-thinking in Mathematics: Philalethes* published a second answer in 1735, under the title of, *The Minute Mathematician; or, the Free-thinker no just Thinker.*

The ingenious Mr. Robins, in the same year, published his Answer, intitled, *A Discourse concerning the Nature and Certainty of Sir Isaac Newton's Method of Fluxions, and of prime and ultimate Ratios.* And to this controversy we likewise owe *Maclaurin's complete Treatise on the Subject of Fluxions.*

'In July 1752 he removed, though in a bad state of health, with his lady and family to Oxford, in order to superintend the education of one of his sons.——He had taken a fixed resolution to spend the remainder of his days in this city, with a view of indulging the passion for a learned retirement, which had ever strongly possessed his mind, and was one of the motives that led him to form his Bermuda project. But as nobody could

could be more ſenſible than his Lordſhip of the impropriety of a Biſhop's non-reſidence, he previouſly endeavoured to exchange his high preferment for ſome canonry or headſhip at Oxford. Failing of ſucceſs in this, he actually wrote over to the Secretary of State, to requeſt that he might have permiſſion to reſign his Biſhopric, worth at that time at leaſt 1400 l. per ann. So uncommon a petition excited his Majeſty's curioſity to inquire, who was the extraordinary man that preferred it; being told that it was his old acquaintance Dr. Berkeley, he declared that he ſhould die a Biſhop in ſpite of himſelf, but gave him full liberty to reſide where he pleaſed. The Biſhop's laſt act before he left Cloyne was to ſign a leaſe of the demeſne lands in that neighbourhood, to be renewed yearly at the rent of 200 l. which ſum he directed to be diſtributed every year until his return, among poor houſekeepers of Cloyne, Youghall, and Aghadda.

'On Sunday evening, Jan. 14, 1753, as he was ſitting in the midſt of his family, liſtening to a ſermon of Dr. Sherlock's which his lady was reading to him, he was ſeized with what the phyſicians termed a palſy in the heart, and inſtantly expired.——His remains were interred at Chriſt-church, Oxford, where there is an elegant marble monument erected to his memory by his lady.

'The excellence of his moral character, if it were not ſo conſpicuous in his writings, might be learned from the bleſſings with which his memory is followed by the numerous poor of his neighbourhood, as well as from the teſtimony of his yet ſurviving acquaintance, who cannot to this day ſpeak of him without a degree of enthuſiaſm, that removes the air of hyperbole from the well-known line of his friend Mr. Pope:

"*To Berkeley every virtue under heaven.*"

Our Author has, in a ſeries of notes, after the manner of Mr. Bayle, or of the *Biographia Britannica*, given a brief account of Biſhop Berkeley's writings. His firſt work was intitled, *Arithmetica abſque Algebra aut Euclide demonſtrata*, and written before he was 20 years old. In 1709 he publiſhed his *Theory of Viſion*; and in the next year, *the Principles of Human Knowledge*. In 1712 he was employed in examining Mr. Locke's Two Treatiſes of Government, and then publiſhed a diſcourſe tending to favour the doctrine of paſſive obedience. In 1713 he publiſhed a farther defence of his ſyſtem of immaterialiſm, in *Three Dialogues between Hylas and Philonous*. His tract *de Motu*, drawn up at Lyons, and preſented to the Academy of Sciences at Paris, was publiſhed in 1721: and in the ſame year, *An Eſſay towards preventing the Ruin of Great Britain*, occaſioned by the fatal South-Sea ſcheme in 1720. In 1732 was publiſhed *The Minute Philoſopher*, in which he attacks the Free-thinker under

the various characters of atheift, libertine, enthuſiaſt, ſcoffer, critic, metaphyſician, fatalift, and ſceptic. His *Analyſt* has been already mentioned. His *Diſcourſe addreſſed to Magiſtrates* —His *Maxims concerning Patriotiſm*—*Word to the Wiſe* in 1745 —and his *Siris, a Chain of philoſophical Reflections and Inquiries concerning the Virtues of Tar-Water* in 1744, with his *Farther Thoughts on Tar-Water* in 1752, complete the liſt of his publications. His Letters to Pope, &c. and his papers in the *Guardian*, are well known.

We thought that it would not be unacceptable to our Readers to cloſe this Article with the above catalogue of Berkley's writings.—With reſpect to his celebrated *Syſtem of Philoſophy*, it is too well known to require any particular diſcuſſion in the preſent Article. Our Author has thrown a ſketch of it into the notes, which are printed ſeparately, at the end of the narrative.

Art. VIII. *Eſſai ſur les Principes politiques de L'Economie publique, par M. D. Bruxelles Digeon.*—Eſſay on the political Principles of public Oeconomy. 12mo. 3 s. Hooper.

THE ſubject of the Eſſay before us, has employed many pens, and almoſt every body's thoughts; which may be one reaſon why we give ſo little credit to the many arguments advanced in favour of it. In viewing any object, no two men ſee it in the ſame line of direction: it is thus, that various opinions on public œconomy, differing from each other in ſome eſſential points, can never convince or ſatisfy the judgment of the many, who ſee no immediate intereſt from inveſtigating the truth of either. Beſide, we enter upon the ſubject with every prejudice againſt it, from the character of thoſe advocates who, with no other fee than perſonal reſentment, retain themſelves in this national cauſe. It is truly ridiculous to hear the prodigal, who has no idea of œconomy in the management of his own private concerns; who with unrelenting heart can look on, and ſee the old manſion, *perhaps the memorial of ſome virtuous action*, crumbling to decay! who can with torpid indifference hear the unmannerly railings of angry creditors: we ſay it is ridiculous to hear ſuch a man, in melting accents of diſtreſs, deplore the ruin of his country, and arraign the conduct of our delegated truſtees for profuſion in the management of their truſt. It is really ſtrange, how much public œconomy poſſeſſes every man's thoughts, and how little it directs his actions! every man affects to be impatient for a reformation, and yet we find not one who will venture at a beginning! the truth is, we have many private virtues, but public virtue is almoſt a ſtranger among us.

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Our Author at firſt ſetting out furniſhes his readers with the difference between phyſical wants, and wants forced in upon us by civilization. 'The ſavage, *ſays he*, is perfectly ſatisfy'd if he can ſecure himſelf from the fury of wild beaſts, from hunger, and from the inclemency of the ſeaſons: unacquainted with trade, he does not look for reſources from a foreign ſoil, but depends entirely upon his own.' On the contrary, 'as the artificial wants of civilized nations multiply, their commerce increaſes; and the unhappineſs of individuals, as well as of kingdoms, is in proportion as their wants exceed the means of gratifying them.' But here he ſhould have told us, that commerce firſt introduced all our fantaſtical deſires, and that upon our giving them ſuch an hearty and kind reception, they are now become aſſociated with, nay take the lead of our natural wants; for the man who can be content with the common neceſſaries of life, takes a very ſober and regular method to provide them; but when a favourite paſſion is to be indulged, the very order of ſociety, nay of nature itſelf, is diſturbed, to obtain the means of gratifying the tyrant.

Our Author explains '*want* to be nothing more than a reſtleſs ſenſation or uneaſineſs, which nature enjoins for the purpoſe of rouſing men from indolence and apathy.' We join with him in opinion, that when men were under the regular diſcipline of nature, ſhe took this neceſſary care of them, that they might preſerve their health, and ſecure to themſelves a ſubſiſtence by induſtry; but at this day, commerce has introduced a different kind of governeſs among us; luxury, by our connivance, is become a moſt indefatigable ſubſtitute, and has ſaved our old friend nature much anxiety, by taking the moſt active part of the buſineſs out of her hands; ſhe calls forth her attention, by the ſame uncomfortable feelings, to every acquiſition of voluptuouſneſs and ſenſuality; upon this popular plan of adminiſtration it is not more neceſſary to ſupply the moderate demands of nature, than to furniſh materials to gratify the moſt inordinate deſires. Our Author ſeems throughout particularly attentive to the allurements of commerce; and indeed, as affairs are now carried on in the political world, it behoves us all to be her friend, notwithſtanding ſhe has been ſuch a jilt to us. It is ſound policy to be upon terms with our enemies, when our intereſt is concerned in the treaty.

Mr. Dignan's attachment to commerce and agriculture is an appeal to the integrity of mankind, and if every man of fortune would read and conſult the doctrine he lays down for the encouragement of both, this divided country would be enriched with the acquiſition of patriots, who, tenacious of private, as well as public virtue, would be faithful to its honour and intereſt.

As we look further into our Author's remarks on thoſe objects that are moſt obnoxious to the well-being of every ſtate, we obſerve that he ſpeaks in plainer terms; his language is ſomething more than an appeal, it is a remonſtrance to the ſentiments of every good citizen. *Les conſommateurs*—as the Author introduces them, ſignify more than common beggars, they are vagrants of an higher claſs; to interpret the *ſpirit* of the Author, we may ſay for him—'*Penſioners* are the greateſt burthen upon a nation: men, who having nothing of their own, force themſelves upon their friends, and procure a living at their expence, from the moſt piteous inſinuations: from an artful diſplay of infirmities: from the moſt importunate ſolicitations, and humbleſt petitions, and by other devices ſtill more ſhameful and unmanly. Theſe are the people who occaſion the increaſe of taxes upon the induſtrious citizen; and who only ſerve to leſſen the annual exportation; a wiſe legiſlator would do well to employ every method to prevent the increaſe, and if poſſible to cut off every day from the liſt ſuch vaſſals, ſo obnoxious to the good of the commonweal.'

In the ſubſequent paragraph the Author does not ſeem at liberty to explain fully what he himſelf means by *les conſommateurs*—'I will not enter, *ſays he*, upon the odious enumeration of theſe claſſes of men who fall under this deſcription,' &c. &c. The Author ſeems, by his eſſay, to be no bad politician, but this caution proves him a good one.

This Eſſay appears to be perfectly well adapted for the education of youth, as the language, in general, is eaſy and polite; and as the principles it inculcates would open, upon the young ſuſceptible mind, an idea of public virtue, which might happily expand and grow into practice, in the mature ſtages of manhood. The Author, we are informed, is himſelf very young; yet, from the judgment he has ſhewn in the arrangement of his materials, and the perſpicuity with which he has inveſtigated the principles of political œconomy, we cannot but conſider him as a very promiſing writer.

ART. IX. *An Hiſtorical Review of the Civil Wars in Ireland, from the Reign of Queen Elizabeth, to the Settlement under King William.* Extracted from parliamentary Records, State Acts, and other authentic Materials. By J. C*. M. D. Author of the *Hiſtorical Memoirs of the Iriſh Rebellion in* 1641 †. 4to. 15 s. Boards. Dublin printed, and ſold by Murray in London. 1775.

MANY vindications of the conduct of the Iriſh Roman Catholics, with reſpect to the memorable rebellion of 1641, have been publiſhed within a few years paſt; and not

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* Dr. Curry.

† For an account of theſe Memoirs, ſee Rev. vol. xxxvii. p. 138.

altogether without ſucceſs. Warner's Hiſtory of Ireland, Brooke's Vindication of the Iriſh Roman Catholics, and our Author's former work, above referred to (with ſome others) have all contributed to leſſen the general odium caſt on the people of that perſuaſion, by the Proteſtants, on account of the horrid maſſacres and cruelties ſaid to have been perpetrated by the former, on their fellow-ſubjects of the Engliſh pale. The evidences have been re-examined; the facts newly *ſtated*, on the moſt approved *authorities*; and additional lights have appeared. We now ſee that much may be juſtly ſaid in extenuation of the guilt of the Papiſts; and that the Proteſtants were, in many inſtances, even more blameable. Great allowance, alſo, ought to be made for the former, from the many provocations given to them by government; whoſe oppreſſions (dictated, no doubt, by the policy and exigencies of the times) they had long and patiently endured, before they broke out into actual reſiſtance: and when they had recourſe to arms, it is no wonder that they aimed at the total extirpation of thoſe troubleſome inmates whom they conſidered as tyrannical, plundering invaders.

With regard to the cruelties and murders ſaid to have been committed by the Iriſh natives, fomented by religious zeal, the charge is ſtrongly retorted on the other party; and is ſupported by ſuch evidence as will not fail to excite the candid attention of every impartial reader.

The Author of the elaborate work before us does not ſeem to have entered this field of controverſy, armed with the weapons of religious bigotry and party prejudice. He appears to be a moderate, ſenſible, and philoſophic inquirer after truth, though not deſtitute of zeal for that Church in behalf of which he has employed his reſearches and his pen: and he profeſſes to have intended his work rather to 'conciliate than irritate;' to 'inſtruct, not to miſrepreſent.' And, as the ingenious writer of the introductory diſcourſe obſerves, 'No honeſt man of the preſent age (Proteſtant or Papiſt) is concerned in the conduct of Proteſtant or Papiſt of any former age, otherwiſe than by contraſting the cauſes and effects in the one with thoſe in the other, and inſtructing us thereby to put a proper eſtimate on our preſent happineſs, and to remove any ill impreſſion the Public may ſtill retain, in regard to times ſo very different from our own. This is placing a mirror before the reader, wherein beauties and deformities are fairly reflected; and whereby deductions may be made, for improving our minds and manners, by the juſtneſs of the repreſentation.'

The inſtruction to be drawn from the peruſal of this Hiſtorical Review is judiciouſly pointed out, in the courſe of the introductory eſſay; which the Author concludes in the following terms:

'If the Author has occaſionally paſſed cenſures on ſome of our Roman Catholic predeceſſors, relatively to ſome falſe judgments and opinions, he has not done it impertinently, to guard the preſent generation of Roman Catholics againſt ſuch exploded notions. He knows them too well to need being ſo guarded. The opinions he refers to (and they were no more than opinions) may be compared to chronic diſtempers, which for a time make depredations on a ſound conſtitution, and which ſuch a conſtitution will in time ſhake off. The birth and parentage of thoſe opinions can be eaſily traced, if men will be at the ſmall pains of doing it. They were the off-ſpring of local intereſts, nurſed by the paſſions, and adopted by the politics of the age. They are now no more, and the ſhades which formerly enveloped the ignorant and unwary are diſperſed. No Roman Catholic is now intereſted in errors which were but local, and have indeed been oppoſed by Roman Catholics in the moſt clouded days. In the light which time hath ſpread about us, Papiſts have got a full ſight of their civil duty; and they profeſs and practice it. To them we need not apply. Our preſent ſuit is to Proteſtants who ſtill are jealous, and who may perhaps be loth to part with miſtakes, they have been long in the habit of indulging. Some among them (and it is a good omen) have already ſhaken off their captivity under thoſe miſtakes; and we wiſh, and hope alſo, that others may make a philo ophic effort, and reflect that the opinions we have cenſured were no other than what we have repreſented them to be, mere temporary and tranſient evils, from which no party (Proteſtant or Papiſt) was exempt in the times we ſpeak of. At preſent no party ſhould be puniſhed for opinions or principles which they are ready to abjure. The Papiſts, it is true, avow doctrines, which they are bound by conſcience to retain, and which their adverſaries will always condemn. It is not in this caſe as in the other. The opinion is fugitive, the doctrine permanent. Relatively to tenets of faith, a charge made on one ſide, is admitted to be juſt on the other. There can therefore be no miſtake in a caſe where all parties are agreed, and no good reaſon can be aſſigned for charging men with doctrines they reject, when ſo many are avowed, as would juſtify the charge of error, if error it could be proved. Human ſociety expoſed by nature to ſundry evils, requires no adventitious ſupply from cauſes wherein nature revolts, inſtead of bearing a part. If the terms of Chriſtian communion profeſſed by Roman Catholics in every country, be deemed crimes puniſhable in any; they muſt ſtand to this in every puniſhing country. They muſt, in this caſe, oppoſe the penalties of conſcience to thoſe of law, and reſignedly yield to the leſſer puniſhment.

' Enough

'Enough is ſaid to ſhew, that an union on civil principles and practices, under the preſent eſtabliſhment, is ſufficient for all the purpoſes of civil ſecurity; and we need not go about to prove, that in our own Northern ſoil, and under our variable climate, the proſperity admitted by both, cannot be obtained, without the co-operation and mutual confidence of all our people. They muſt be hands of miſchief indeed, that require to be tied up from this co-operation, and heads devoid of all honeſt principle, who ſhould be an obſtacle to ſuch confidence. The Roman Catholics are by law excluded from permanent property. Even inſecurity is annexed to a flux monied property acquired by their induſtry. But the penal laws they are expoſed to, have long ſince received a conſtitutional ratification, and while ſuch laws exiſt, their religion commands obedience, not reſiſtance. They have as little the inclination, as they have the right, to ſeek any alleviation of their ſufferings, but what they may obtain, from a Prince who has approved himſelf the beſt of Kings, at the head of a wiſe parliament.'

Dr. Curry has confined himſelf to the moſt important period of the Iriſh hiſtory, as his title-page imports; but, as prior cauſes led to the events which he takes into conſideration, the writer of the introductory diſcourſe * has thought it not improper 'to give a ſhort retroſpect of anterior times.'—He begins with what is called the *Conqueſt* of Ireland, in the reign of Henry II. and briefly intimates in what manner thoſe ſeeds of national diſſenſion were ſown, which ſo rankly ſprung up in the time of Elizabeth: 'when the perverſeneſs ſo long imputed to the Iriſh, as a people, was no longer charged on their nature, but on their religion. Almoſt every moral, and civil duty, was then confined within the pale of an eccleſiaſtical party: every ſpecies of treachery was placed beyond it. Real crimes were diſowned by one faction, imaginary crimes were imputed to another; and this ſtate of things occaſioned guilt on both ſides, which in a different ſtate, would undoubtedly be avoided. High as moſt of theſe crimes were, yet moſt were exaggerated, and the innocent ſuffered with the guilty. To complete the miſery of the times, the goſpel of peace was tortured to defend the meaſures, and ſanctify the drunkenneſs of every governing, as well as every reſiſting ſet of men; and thus it fared in Ireland, in ſome time after the acceſſion of Queen Elizabeth to the throne.'

In the courſe of his remarks, the Author of the introduction has thrown out ſome ſtrictures on certain celebrated hiſtorical writers who have given us accounts of the affairs of Ireland,

* The *Introduction* to Dr. Curry's Review appears to be the work of another hand.

during the period here referred to. Lord Clarendon and Mr. Hume are particularly, and perhaps not unjuſtly, cenſured. Of the former he thus expreſſes his opinion:

'The Earl of Clarendon has left us an account of thoſe times in the ſtile rather of a pleader, than of an hiſtorian. He was doubtleſs a nobleman of great abilities, but very unjuſt to the Iriſh nation. In repreſentations anticipated by ſpiritual hatred and national prejudices, this man of ſtrength, reſigns all his vigour. No longer maſter of his ſubject, he yields himſelf up a willing captive, to ſuch informations as were correſpondent to his prior ideas of the people he undertakes to deſcribe. He appears to have been incapable of receiving ſecond impreſſions, and we can hardly on this account, charge him with delivering us a conſcious untruth. Hiſtory in ſuch hands is neither better nor worſe, than what the writer is enabled to make it, according to the degree of his partiality or averſion; and he muſt have little knowledge of men, who knows not, that this ſpecies of human infirmity, is but too often an ingredient in ſome of the beſt, as it always is in the worſt characters, with whom the infirmity ends in vice. In the beſt, it reſembles a cancerous excreſcence on a beautiful face, and grows but too often out of our faireſt principle, that of religion, from which it ſhould, if poſſible, be rooted. Were religious indifference uſeful in any inſtance, it would be in this before us, where the more a man is lukewarm in religious party zeal, the nearer he approaches to the character of a true patriot and good citizen. But there is a ſtrength of mind ſuperior to religious indifference itſelf, which gives all the qualifications neceſſary to conſtitute a good man, and judicious hiſtorian. This ſtrength the Earl of Clarendon and other great men (Proteſtants and Papiſts) wanted, and ſtill want. As painters of former times, they may give a good likeneſs: as contemporaries they are intolerable; of all men the moſt likely to be deceived, and the moſt laborious to deceive. The miſchief they circulate is in proportion to their abilities, and that rank in life, which render thoſe abilities conſpicuous.'

With reſpect to Mr. Hume, he laments that one of the ableſt writers of the preſent age, ſhould (as an hiſtorian) ſuffer himſelf to be ſo far led aſtray by cotemporary writers (ſuch as our Author has warmly reprobated for their attachments to *Party* rather than TRUTH) as to transfer all or moſt of the miſchiefs of the year 1641, in Ireland, from their original authors, to the unfortunate Iriſh alone. 'Parties leſs aggrieved, ſays he, in Scotland, were up before them, and drew the ſword not only with impunity but with advantage. The Iriſh in Ulſter who wanted to regain the lands they loſt, followed the example. We do not juſtify the act in either kingdom. We only ad-

vance,

vance in alleviation of the Iriſh crime, that the majority of the nation have, in the two reigns of James and Charles, ſuffered a cruel bondage of thirty-eight years with little intermiſſion, and had now the moſt alarming proſpect of extirpation before them. They did not mean to withdraw their allegiance from the King; even the weak leaders of the Northern rabble had no ſuch intention. The latter began, and acted ſingly. Their outrages on their firſt ſetting out were kept within ſome bounds; moſt of the innocent Proteſtants in the neighbouring diſtricts had time to eſcape into places of ſecurity, before many murders were committed. The Papiſts in the other provinces had no ſhare in their guilt; they immediately publiſhed their deteſtation of it.

'In general, they were ſteady to their duty as Chriſtians, and to their loyalty as ſubjects. They in their own defence took up arms, not againſt the King, but againſt the King's enemies, who announced their exciſion in public reſolutions, and parliamentary votes. This is the truth of the fact. Mr. Hume paſſes it over as of no importance to the ſubject of his hiſtory.

'He appears to have ſat down with an intention to cure us of our unhappy-party prejudices, by pointing out their terrible conſequences, in the laſt age, of our conduct as legiſlators, and our feelings as men. In general his obſervations are admirable, and ſtand in the place of excellent inſtructions, enforced by ſtriking examples. His miſtakes at the ſame time are hurtful, and a wound from ſuch a hand muſt be painful. But happily it cannot be mortal, in the caſe before us, as abundant materials of true information are ſtill preſerved entire. The documents in the following Review will ſhew that Mr. Hume's repreſentation of Iriſh affairs in 1641, is not true hiſtory, but fine and pathetic writing. Pity it is, to find ſuch a man adopting the untruths of Sir John Temple, and ſpreading them on a new canvas heightened with all the colourings of his art. The piece has certainly coſt him ſome labour; for horror and pity are wrought up here in high tragical ſtrains. But the Iriſh certainly have not ſat for the picture; and Mr. Hume in this part of his hiſtory muſt admit the juſtneſs of a charge, that he has given a wrong direction to the paſſions he has taken ſo much pains to excite.

'Mr. Hume is ſtill alive to review and correct ſome miſtakes in his hiſtory; and ſhould he decline doing juſtice in the caſe before us (what muſt not be ſuppoſed) he, and not truth, will be affected.'

Mr. Hume is not *now* alive, to render that juſtice to the Roman Catholics, which this Writer apprehends to be their due; but, we are informed, he has left behind him a corrected copy of

of his Hiſtory, in order to a new impreſſion, with the Author's laſt improvements. When that edition ſhall appear, it will then be ſeen what effect was produced by a certain application to Mr. Hume; of which Dr. Curry has, in this Hiſtorical Review, given us the following anecdote:

'In the year 1764, a copy of the *Hiſtorical Memoirs of the Iriſh Rebellion*, wherein all theſe calumnies [meaning the horrid details in Temple's Hiſtory of the Iriſh Rebellion, &c.] are clearly refuted by unqueſtionable authority, was ſent to Mr. Hume, when Secretary of the embaſſy at Paris, under Lord Hertford, in hopes of inducing him to correct theſe flagrant, and injurious miſtakes, in a ſubſequent edition of his hiſtory. But the expected effect has not ſince appeared. He, indeed, returned a polite but evaſive anſwer, on that occaſion, in which he ſays, "I am here at ſuch a diſtance from my authorities, that I cannot produce all the arguments which determined me to give the account you complain of, with regard to the Iriſh maſſacre. I only remember I ſought truth, and thought I found it. The inſurrection might be excuſed, as having liberty for its object. The violence alſo, of the puritanical parliament, ſtruck a juſt terror into all the Catholics. But the method of conducting the rebellion, if we muſt call it by that name, was certainly ſuch (and you ſeem to own it) as deſerved the higheſt blame, and was one of the moſt violent efforts of barbariſm and bigotry united." The authorities ſent to him in the memoirs above-mentioned, demonſtrating his miſtakes, are by both parties confeſſed to be undeniable. And indeed, it appears from the ſofter ſtyle of this letter, that ſince the writing of his hiſtory, he has abated ſomewhat of his declamatory virulence with reſpect to thoſe inſurgents, probably from the peruſal of theſe authorities.'

The following ſtricture is alſo paſſed on a great lawyer of the preſent age: it is thus introduced:

'The changes of religion in theſe kingdoms produced a moſt memorable æra in our hiſtory; and however the Reformation hath operated, in ſpreading the baſe of civil liberty, yet it divided us into parties, and for a time produced terrible ſtruggles for power and property in both kingdoms; in Ireland eſpecially theſe things had a period. When all power was ſet on one ſide, and that contention ceaſed, yet the hatred which commenced with the original diſputes remained, and exerted itſelf with remarkable violence, in the framing of penal laws, which doubtleſs ſhould be but few, in countries which exiſt by induſtry, unleſs the object of ſuch laws, be too formidable not to require its removal at any expence to the Public. In this light hath Popery been held, from the very commencement of Queen *Elizabeth*'s reign, and is ſeen in no other to this day. No experience

perience of Papiſts being known and acknowledged good ſubjects in other Proteſtant countries; no experience of their good conduct in our own, could hitherto remove the idea of their being enemies by principle to our Proteſtant eſtabliſhment. Sir William Blackſtone, who has enlightened theſe nations by his admirable Commentaries on our laws, pronounces on this ſubject, like thoſe who are content with the firſt impreſſions they receive, and think but little on a ſubject, in which they are but little concerned. "While Papiſts," he ſays, "acknowledge a foreign power, ſuperior to the ſovereignty of the "kingdom, they cannot complain, if the laws of that king-"dom will not treat them on the footing of good ſubjects." With great deference to ſo great an authority, this judgment includes a charge, which it is impoſſible to ſupport, unleſs it can be proved that Engliſh and Iriſh Papiſts are men of different principles from their brethren in Hanover and Canada. But this is not the caſe; the majority of Engliſh Papiſts, even in the days of Queen Elizabeth (who ſtripped them of power and liberty) acknowledged no authority ſuperior to her ſovereignty, and renounced to the authority of Pius the Fifth, who wanted to withdraw them from the allegiance they owed her. This they have done, without any breach with the Roman ſee in matters purely ſpiritual; in things, I mean, which regard the next life, not the preſent. The Papiſts of Ireland have, in a Formulary lately drawn up by themſelves, renounced any authority, civil or temporal, claimed or unclaimed, by any foreign Prince or Prelate whatſoever, recognizing at the ſame time his Majeſty's title, and profeſſing their allegiance to be due to him ſolely. Thus it is at preſent, even in Spain and Portugal, where no ſubject would dare own or recognize any foreign power ſuperior to the ſovereignty of thoſe kingdoms; and nearer home in France, the ſovereignty of that kingdom is ſo jealouſly guarded, againſt all foreign pretenders and pretenſions, that a profeſſor who ſhould bring this matter even into doubt, would be degraded from his office, if he did not meet with a ſeverer puniſhment. Pity it is, that a point of knowledge, ſo much within his reach, ſhould eſcape Judge Blackſtone; pity it is indeed, that ſo great an authority, ſhould be employed to give weight, and perhaps perpetuity to a popular error, ſo injurious to a million of his Majeſty's good ſubjects; for ſo I venture to denominate them, notwithſtanding the hurt they do the Public through a legal incapacity to ſerve it.'

Our candid Author laments the neceſſity of ſaying ſo much on this ſubject, but he deems it highly expedient to offer a word or two more upon a point of ſuch oſtenſible magnitude, as that of the *papal ſupremacy:*

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'The ſupremacy of Popes, adds he, in matters merely ſpiritual, and directed as it ought to be, for the preſervation of harmony and unity in the church, cannot be formidable to princes;—thus reſtricted, it had for many ages been uſeful to them. The abuſe of this ſupremacy, and every ill-grounded claim foreign to it, may be removed, and (let me add) has been removed. In the preſent age, Popes have no more the power of depoſing Kings, or of abſolving ſubjects from their allegiance, than they had in the days of Conſtantine, who permitted a legal eſtabliſhment of their religion in Rome, the capital of his empire. The claim to this depoſing power began and operated only in times of bigotry and ignorance, and has been often oppoſed even in the darkeſt; in the dawn of knowledge it could not do much miſchief; it could not operate in the light; and if any among us ſhould be ſtill found blind; ſhould any ſpiritual doctor among us attempt to juſtify ſuch a claim, he may be eaſily detected by putting him to the teſt of his civil orthodoxy. Such a man, if a Chriſtian, will not abjure to the Public, what he teaches in private. It is againſt ſuch a man that the keen edge of penal laws ſhould be employed; legiſlative wiſdom ſhould here draw a line of partition, inſtead of confounding the well principled, indiſcriminately, with their oppoſers.'

We ſhall cloſe our brief mention of this work, with the following *recommendation* of it, in the words of the *Introduction:* leaving our Readers to make what allowances may ſeem requiſite for the partiality of a FRIEND [however honeſt] both to the HISTORIAN * and the CAUSE:

'The Hiſtorical Review now preſented to the Public, was intended intirely for expoſing, in a proper light, things over which the fatal prejudices of the times have thrown much obſcurity. We would draw uſeful inſtructions from our former calamities, and reconcile, by truth, men too long divided by miſtakes. We have freely condemned, in this preliminary diſcourſe, the conduct of the Roman Catholics before the Reformation: we have had no call upon us to juſtify it ſince that time in any blameable caſe, and through the rebellion which ſucceeded the year 1641 in particular, the Author of the following work has been free enough to expoſe and cenſure the violence and ambition of ſome among the clergy as well as laity, that the more juſtice might be done to the virtue and patriotiſm of others of the ſame party. It was an age of infatuation and drunkenneſs, among all parties (Proteſtants and Papiſts) throughout the three kingdoms, and an hiſtorian who from prejudice cannot diſtinguiſh, or who from bye-ends will

* Dr. Curry.

not

not diſtinguiſh, between the mad and the ſober, will acquit himſelf but ill. He will not inſtruct, but he certainly will miſlead.'

ART. X. *An Apology for Chriſtianity, in a Series of Letters,* addreſſed to Edward Gibbon, Eſq; "Author of the Decline and Fall of the Roman Empire," By R. Watſon, D. D. F. R. S. and Regius Profeſſor of Divinity in the Univerſity of Cambridge. 12mo. 3s. 6d. ſewed. White, &c.

THOUGH very little variety or novelty is now to be expected from the advocates of Chriſtianity, yet the Apology before us cannot fail of recommending itſelf to every reader, who looks upon the ſubject as important, by the very liberal and ſprightly manner in which it is written. Obſervations, it muſt be acknowledged, are repeated, which have been often repeated, but for this the apologiſt cannot reaſonably be blamed. While deiſts continue to urge old objections, they have no right to expect new anſwers; when they make their attack upon different ground, it is ſurely time enough for their antagoniſts to alter their mode of defence. It is obvious with reſpect to this ſubject, that, excepting a few metaphyſical ſubtleties and refinements, modern deiſts have advanced very little that is new; nay, farther, it muſt be apparent to thoſe who have carefully ſtudied the evidences of Chriſtianity, that moſt of them ſeem to have been ignorant where the real difficulties lay, and have drawn their objections chiefly from the creeds and ſyſtems of fallible men. And here we cannot help lamenting that ſo excellent a ſyſtem of religion as that which is contained in the New Teſtament, ſo well ſuited to our nature and our circumſtances, ſo admirably calculated to promote the happineſs of individuals, and the welfare of ſociety, ſhould have its native beauty defaced, and its influence obſtructed by unintelligible and abſurd doctrines, eſtabliſhed and ſupported by human authority. While this continues to be the caſe, the clergy may multiply Apologies for Chriſtianity, but infidelity will increaſe, and it is impoſſible indeed it ſhould be otherwiſe. We are ſenſible that there are other cauſes which contribute to the growth of infidelity; but daily experience convinces us, that there is no cauſe ſo fruitful as that which we have mentioned; it is indeed ſo very obvious, that it is ſcarce poſſible it ſhould eſcape the moſt ſuperficial obſervation.—But, to our author.

Dr. Watſon introduces his firſt letter in the following liberal manner:

'SIR,

'It would give me much uneaſineſs to be reputed an enemy to free inquiry in religious matters, or as capable of being animated into any *degree of perſonal* malevolence againſt thoſe who differ from me

in opinion. On the contrary, I look upon the right of private judgment, in every concern reſpecting God and ourſelves, as ſuperior to the control of human authority; and have ever regarded free diſquiſition, as the beſt mean of illuſtrating the doctrine, and eſtabliſhing the truth of Chriſtianity. Let the followers of Mahomet, and the zealots of the church of Rome, ſupport their ſeveral religious ſyſtems by damping every effort of the human intellect to pry into the foundations of their faith; but never can it become a Chriſtian, to be afraid of being aſked a *reaſon of the faith that is in him*; nor a Proteſtant, to be ſtudious of enveloping his religion in myſtery and ignorance; nor the church of England, to abandon that moderation, by which ſhe permits every individual *et ſentire quæ velit, et quæ ſentiat dicere.*

'It is not, Sir, without ſome reluctance, that, under the influence of theſe opinions, I have prevailed upon myſelf to addreſs theſe letters to you; and you will attribute to the ſame motive, my not having given you this trouble ſooner. I had moreover an expectation, that the taſk would have been undertaken by ſome perſon, capable of doing greater juſtice to the ſubject, and more worthy of your attention. Perceiving however, that the two laſt chapters, the fifteenth in particular, of your very laborious and claſſical hiſtory of the Decline and Fall of the Roman Empire, had made upon many an impreſſion not at all advantageous to Chriſtianity; and that the ſilence of others, of the clergy eſpecially, began to be looked upon as an acquieſcence in what you had therein advanced; I have thought it my duty, with the utmoſt reſpect and good-will towards you, to take the liberty of ſuggeſting to your conſideration, a few remarks upon ſome of the paſſages, which have been eſteemed (whether you meant, that they ſhould be ſo eſteemed, or not) as powerfully militating againſt that revelation, which ſtill is to many, what it formerly was *to the Greeks, Fooliſhneſs*; but which we deem to be true, to *be the power of God unto ſalvation to every one that believeth.*

'To the inquiry, by what means the Chriſtian faith obtained ſo remarkable a victory over the eſtabliſhed religions of the earth, you rightly anſwer, By the evidence of the doctrine itſelf, and the ruling providence of it's Author. But afterwards, in aſſigning for this aſtoniſhing event five ſecondary cauſes, derived from the paſſions of the human heart and the general circumſtances of mankind, you ſeem to ſome to have inſinuated, that Chriſtianity, like other Impoſtures, might have made it's way in the world, though it's origin had been as human as the means by which you ſuppoſe it was ſpread. It is no wiſh or intention of mine, to faſten the odium of this inſinuation upon you; I ſhall ſimply endeavour to ſhew, that the cauſes you produce, are either inadequate to the attainment of the end propoſed, or that their efficiency, great as you imagine it, was derived from other principles than thoſe you have thought proper to mention.'

The firſt cauſe aſſigned by Mr. Gibbon is, the *inflexible and intolerant zeal of the Chriſtians, derived from the Jewiſh religion*, &c.—Dr. Watſon allows that the zeal of the Chriſtians was inflexible,—*neither death nor life, nor principalities, nor powers, nor things preſent, nor things to come*, could bend it into a ſeparation

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from the love of God, which was in Chriſt Jeſus their Lord. He allows likewiſe, that the zeal of the Chriſtians was intolerant, for it denounced *tribulation and anguiſh upon every ſoul of man that did evil, of the Jew firſt, and alſo of the Gentile*; it would not tolerate in chriſtian worſhip thoſe who ſupplicated the image of Cæſar, who bowed down at the altars of paganiſm, who mixed with the votaries of Venus, or wallowed in the filth of Bacchanalian feſtivals.

But though the hiſtorian and the divine are agreed, with regard to the inflexibility and intolerance of chriſtian zeal, yet as to the principle from which this zeal was derived, they are *toto cælo*, divided in opinion. The former deduces it from the Jewiſh religion; the latter, refers it to a full perſuaſion of the truth of Chriſtianity, as being a more adequate and a more obvious ſource. It is a matter of real aſtoniſhment to him, he ſays, that any one converſant with the hiſtory of the firſt propagation of Chriſtianity, acquainted with the oppoſition it every where met with from the people of the Jews, and aware of the repugnancy which muſt ever ſubſiſt between its tenets and thoſe of Judaiſm, ſhould ever think of deriving the zeal of the primitive chriſtians from the Jewiſh religion. In a word, he thinks, that ſuch a zeal as Mr. Gibbon deſcribes, from whatever principle it may be ſuppoſed to have proceeded, could never have been deviſed by any human underſtanding, as a probable means of promoting the progreſs of a reformation in religion; and, particularly, that it could never have been thought of, or adopted by a few ignorant and unconnected men.

In his ſecond letter, our Author conſiders *the doctrine of a future life*, which is the ſecond of the cauſes to which Mr. Gibbon attributes the quick increaſe of Chriſtianity.

'Now, ſays Dr. Watſon, if we impartially conſider the circumſtances of the perſons, to whom the doctrine, not ſimply of a future life, but of a future life accompanied with puniſhments as well as rewards; not only of the immortality of the ſoul, but of the immortality of the ſoul accompanied with that of the reſurrection, was delivered; I cannot be of opinion that, abſtracted from the ſupernatural teſtimony by which it was enforced, it could have met with any very extenſive reception amongſt them.'

'It was not that kind of future life, which they expected; it did not hold out to them the puniſhments of the infernal regions, as *aniles fabulas*: to the queſtion, *Quid ſi poſt mortem maneant animi?* they could not anſwer with Cicero and the philoſophers,—*Beatos eſſe concedo*;—becauſe there was a great probability, that it might be quite otherwiſe with them. I am not to learn, that there are paſſages to be picked up in the writings of the ancients, which might be produced as proofs of their expecting a future ſtate of puniſhment for the flagitious; but this opinion was worn out of credit, before the time of our Saviour: the whole diſputation in the firſt book of the Tuſculan Queſtions, *goes upon* the other ſuppoſition: nor was the abſurdity

surdity of the doctrine of future punishments confined to the writings of the philosophers, or the circles of the learned and polite; for Cicero, to mention no others, makes no secret of it in his public pleadings before the people at large. You yourself, Sir, have referred to his oration for Cluentius; in this oration, you may remember, he makes great mention of a very abandoned fellow, who had forged I know not how many wills, murdered I know not how many wives, and perpetrated a thousand other villainies; yet even to this profligate, by name Oppianicus, he is persuaded, that death was not the occasion of any evil†. Hence, I think, we may conclude, that such of the Romans, as were not wholly infected with the annihilating notions of Epicurus, but entertained (whether from remote tradition, or enlightened argumentation) hopes of a future life, had no manner of expectations of such a life, as included in it the severity of punishment, denounced in the Christian scheme against the wicked.

'Nor was it that kind of future life, which they wished; they would have been glad enough of an Elysium, which could have admitted into it men who had spent this life, in the perpetration of every vice, which can debase and pollute the human heart. To abandon every seducing gratification of sense, to pluck up every latent root of ambition, to subdue every impulse of revenge, to divest themselves of every inveterate habit, in which their glory and their pleasure consisted; to do all this and more, before they could look up to the doctrine of a future life, without terror and amazement, was not, one would think, an easy undertaking; nor was it likely, that many would forsake the religious institutions of their ancestors, set at nought the gods, under whose auspices the Capitol had been founded, and Rome made mistress of the world, and suffer themselves to be persuaded into the belief of a tenet, the very mention of which made Felix tremble, by any thing less than a full conviction of the supernatural authority of those who taught it.

'The several schools of Gentile philosophers had discussed, with no small subtlety, every argument, which reason could suggest, for and against the immortality of the soul; and those uncertain glimmerings of the light of nature, would have prepared the minds of the learned for the reception of the full illustration of this subject by the gospel, had not the resurrection been a part of the doctrine therein advanced. But that this corporal frame, which is hourly mouldering away, and resolved at last into the undistinguished mass of elements, from which it was at first derived, should ever be *clothed with immortality*; *that this corruptible should* ever *put on incorruption*, is a truth so far removed from the apprehension of philosophical research, so dissonant from the common conceptions of mankind, that amongst all ranks and persuasions of men it was esteemed an impossible thing. At Athens the philosophers had listened with patience to St. Paul, whilst they conceived him but a *setter forth of strange gods*; but as soon as they comprehended, that by the ανασταστς, he meant the re-

† *Nam nunc quidem quid tandem mali illi mors attulit? nisi forte ineptiis ac fabulis ducimur, ut existimemus apud inferos impiorum supplicia perferre; ac plures illic offendisse inimicos quam hic reliquisse—quæ si falsa sint, id quod omnes intelligunt, &c.*

on, they turned from him with contempt. It was principally
lling upon the ſame topic, which made Feſtus think, *that*
rning had made him mad: and the queſtions, *how are the dead*
? and, with what body do they come? ſeem, by Paul's ſoli-
o anſwer them with fullneſs and preciſion, to have been not
ently propoſed to him, by thoſe who were deſirous of becom-
iſtians.

e doctrine of a future life then, as promulged in the goſpel,
either agreeable to the expectations, nor correſponding with the
nor conformable to the reaſon of the Gentiles, I can diſco-
notive (ſetting aſide the true one, the divine power of its firſt
rs) which could induce them to receive it; and in conſe-
of their belief, to conform their looſe morals to the rigid
of goſpel purity, upon the mere authority of a few con-
le fiſhermen of Judea. And even you yourſelf, Sir, ſeem to
nged your opinion, concerning the efficacy of the expecta-
future life in converting the Heathens, when you obſerve in
wing chapter, that "the Pagan multitude reſerving their
ude for temporal benefits alone, rejected the ineſtimable pre-
f life and immortality, which was offered to mankind by Jeſus
zareth."

nteſquieu is of opinion, that it will ever be impoſſible for
nity to eſtabliſh itſelf in China and the eaſt, from this cir-
ce, that it prohibits a plurality of wives: how then could it
n poſſible for it to have pervaded the voluptuous Capitol, and
the utmoſt limits of the empire of Rome, by the feeble
f human induſtry, or human knavery?'

letter likewiſe contains many pertinent obſervations
ing the doctrines of Chriſt's ſpeedy appearance, the
ium, &c. In his third letter, the Doctor conſiders
the *miraculous powers*, aſcribed to the primitive church,
tioned by Mr. Gibbon as the third of the ſecondary
f the rapid growth of Chriſtianity, were in any eminent
calculated to ſpread the belief of Chriſtianity among a
d an enlightened people.

your eyes, Sir, ſays he, upon the church of Rome, and aſk
(I put the queſtion to your heart, and beg you will conſult
an anſwer; aſk yourſelf), whether her abſurd pretenſions
ery kind of miraculous powers you have diſplayed as ope-
the increaſe of Chriſtianity, have not converted half her
to Proteſtantiſm, and the other half to Infidelity? Neither
of the civil magiſtrate, nor the poſſeſſion of the keys of
nor the terrors of her ſpiritual thunder, have been able to
hin her pale, even thoſe who have been bred up in her faith;
ſhould you think, that the very cauſe, which hath almoſt
hed Chriſtianity amongſt Chriſtians, ſhould have eſtabliſhed
gſt Pagans? I beg I may not be miſunderſtood; I do not
n me to ſay, that all the miracles recorded in the hiſtory of
itive church after the apoſtolical age, were forgeries; it is
o the preſent purpoſe to deliver any opinion upon that ſub-
I do beg leave *to inſiſt* upon this, that ſuch of them as

were forgeries, muſt in that learned age, by their eaſy detection, have rather impeded, than accelerated the progreſs of Chriſtianity: and it appears very probable to me, that nothing but the recent prevailing evidence, of real, unqueſtioned, apoſtolical miracles, could have ſecured the infant church from being deſtroyed by thoſe, which were falſely aſcribed to it.'

In his fourth letter, which is a ſhort one, Dr. Watſon conſiders what Mr. Gibbon has advanced concerning the fourth of the cauſes of the rapid growth of Chriſtianity, *viz. the virtues of the firſt Chriſtians.*—He obſerves, that Mr. Gibbon is eloquent in deſcribing the auſtere morality of the primitive Chriſtians, as adverſe to the propenſities of ſenſe, and abhorrent from all the innocent pleaſures and amuſements of life; that he enlarges with a ſtudied minuteneſs upon their cenſures of luxury, and their ſentiments concerning marriage and chaſtity; but that in this circumſtantial enumeration of their errors, or their faults (which he is under no neceſſity of denying or excuſing) he ſeems to have forgot the very purpoſe for which he profeſſes to have introduced the mention of them; for that the picture he has drawn is ſo hideous, and the colouring ſo diſmal, that inſtead of alluring to a cloſer inſpection, it muſt have made every man of pleaſure, or of ſenſe, turn from it with horror or diſguſt; and that ſo far from contributing to the rapid growth of Chriſtianity by the auſterity of their manners, it muſt be a wonder to any one, how the firſt Chriſtians ever made a ſingle convert.

The union and the diſcipline of the Chriſtian Church, or, as Mr. Gibbon calls it, the Chriſtian republic, is the laſt of the five ſecondary cauſes aſſigned for the rapid and extenſive ſpread of Chriſtianity, and is the ſubject of our author's fifth letter, which contains many pertinent and judicious remarks, but for which, we muſt refer our readers to the work itſelf; though it is not without a conſiderable degree of reluctance that we deny ourſelves the pleaſure of extending, to a greater length, our account of ſo ſenſible and ſpirited a performance.

The ſixth letter is introduced in the following manner:

'I mean not to detain you long with my remarks upon your ſixteenth Chapter; for in a ſhort apology for Chriſtianity, it cannot be expected, that I ſhould apologize at length, for the indiſcretions of the firſt Chriſtians. Nor have I any diſpoſition to reap a malicious pleaſure, from exaggerating, what you have had ſo much good-natured pleaſure in extenuating, the truculent barbarity of their Roman perſecutors.

'M. de Voltaire has embraced every opportunity of contraſting the perſecuting temper of the Chriſtians with the mild tolerance of the ancient heathens; and I never read a page of his upon this ſubject, without thinking Chriſtianity materially, if not intentionally, obliged to him, for his endeavours to depreſs the lofty ſpirit of religious bigotry,

bigotry. I may with juſtice pay the ſame compliment to you; and I do it with ſincerity; heartily wiſhing, that in the proſecution of your work, you may render every ſpecies of intolerance univerſally deteſtable. There is no reaſon, why you ſhould abate the aſperity of your invective; ſince no one can ſuſpect you of a deſign to traduce Chriſtianity, under the guiſe of a zeal againſt perſecution; or if any one ſhould be ſo ſimple, he need but open the goſpel to be convinced, that ſuch a ſcheme is too palpably abſurd, to have ever entered the head of any ſenſible and impartial man.'

The Doctor concludes his ſixth and laſt letter in the ſame genteel manner in which he introduced his firſt.

'I may not probably have convinced you, ſays he, that you are wrong in any thing, which you have advanced; or that the authors you have quoted, will not ſupport you in the inferences you have drawn from their works; or that Chriſtianity ought to be diſtinguiſhed from it's corruptions; yet I may, perhaps, have had the good fortune to leſſen, in the minds of others, ſome of that diſlike to the Chriſtian religion, which the peruſal of your book had unhappily excited. I have touched but upon general topics; for I ſhould have wearied out your patience, to ſay nothing of my readers, or my own, had I enlarged upon every thing in which I diſſent from you; and a minute examination of your work would, moreover, have had the appearance of a captious diſpoſition, to deſcend into illiberal perſonalities; and might have produced a certain acrimony of ſentiment or expreſſion, which may be ſerviceable in ſupplying the place of argument, or adding a zeſt to a dull compoſition; but has nothing to do with the inveſtigation of truth. Sorry ſhall I be, if what I have written, ſhould give the leaſt interruption to the proſecution of the great work, in which you are engaged; the world is now poſſeſſed of the opinion of us both, upon the ſubject in queſtion; and it may, perhaps, be proper for us both to leave it in this ſtate; I ſay not this, from any backwardneſs to acknowledge my miſtakes, when I am convinced that I am in an error; but to expreſs the almoſt inſuperable reluctance, which I feel to the bandying abuſive argument, in public controverſy: it is not, in good truth, a difficult taſk, to chaſtiſe the froward petulance of thoſe, who miſtake perſonal invective for reaſoning, and clumſy banter for ingenuity; but it is a dirty buſineſs at beſt, and ſhould never be undertaken by a man of any temper, except when the intereſts of truth may ſuffer by his neglect. Nothing of this nature, I am ſenſible, is to be expected from you; and if any thing of the kind has happened to eſcape myſelf, I hereby diſclaim the intention of ſaying it, and heartily wiſh it unſaid.

'Will you permit me, Sir, through this channel (I may not, perhaps, have another ſo good an opportunity of doing it) to addreſs a few words? not to yourſelf, but to a ſet of men, who diſturb all ſerious company with their profane declamation againſt Chriſtianity; and who having picked up in their travels, or the writings of the deiſts, a few flimſy objections, infect with their ignorant and irreverent ridicule, the ingenuous minds of the riſing generation.'

We *moſt ſincerely and earneſtly* recommend an attentive peruſal of our Author's concluding Addreſs to thoſe perſons for whom

whom it is intended, it being impossible, in our opinion, to read it with any degree of care and seriousness, without being struck with the force and manly spirit wherewith it is written. The following extract, upon a curious subject, we need make no apology for inserting.

'Before I put an end to this Address, says our Author, I cannot help taking notice of an argument, by which some philosophers have of late endeavoured to overturn the whole system of revelation: and it is the more necessary to give an answer to their objection, as it is become a common subject of philosophical conversation, especially amongst those, who have visited the continent. The objection tends to invalidate, as is supposed, the authority of Moses; by shewing, that the earth is much older, than it can be proved to be from his account of the creation, and the scripture chronology. We contend, that six thousand years have not yet elapsed, since the creation; and these philosophers contend, that they have indubitable proof of the earth's being at the least fourteen thousand years old; and they complain, that Moses hangs as a dead weight upon them, and blunts all their zeal for inquiry *.

'The Canonico Recupero, who, it seems, is engaged in writing the history of mount Etna, has discovered a stratum of lava, which flowed from that mountain, according to his opinion, in the time of the second Punic war, or about two thousand years ago; this stratum is not yet covered with soil, sufficient for the production of either corn or vines; it requires then, says the canon, two thousand years, at least, to convert a stratum of lava into a fertile field. In sinking a pit near *Jaci*, in the neighbourhood of Etna, they have discovered evident marks of seven distinct lavas, one under the other; the surfaces of which are parallel, and most of them covered with a thick bed of rich earth; now, the eruption, which formed the lowest of these lavas (if we may be allowed to reason, says the Canon, from analogy), flowed from the mountain at least fourteen thousand years ago.—It might be briefly answered to this objection, by denying, that there is any thing in the history of Moses repugnant to this opinion concerning the great antiquity of the earth; for though the rise and progress of arts and sciences, and the small multiplication of the human species, render it almost to a demonstration probable, that man has not existed longer upon the surface of this earth, than according to the Mosaic account; yet, that the earth itself was then created out of nothing, when man was placed upon it, is not, according to the sentiments of some philosophers, to be proved from the original text of sacred scripture; we might, I say, reply, with these philosophers, to this formidable objection of the Canon, by granting it in it's full extent; we are under no necessity, however, of adopting their opinion, in order to shew the weakness of the Canon's reasoning. For in the first place, the Canon has not satisfactorily established his main fact, that the lava in question, is the identical lava, which Diodorus Siculus mentions to have flowed from Etna, in the

* Brydone's Travels; or our extract of that work, Rev. vol. xlix. p. 28.

second

ſecond Carthaginian war; and in the ſecond place, it may be obſerved, that the time neceſſary for converting lavas into fertile fields, muſt be very different, according to the different conſiſtencies of the lavas, and their different ſituations, with reſpect to elevation or depreſſion; to their being expoſed to winds, rains, and to other circumſtances; juſt as the time, in which the heaps of iron ſlag (which reſembles lava) are covered with verdure, is different at different furnaces, according to the nature of the ſlag, and ſituation of the furnace; and ſomething of this kind is deducible from the account of the Canon himſelf; ſince the crevices of this famous ſtratum are really full of rich, good ſoil, and have pretty large trees growing in them.

'But if this ſhould be thought not ſufficient to remove the objection, I will produce the Canon an analogy in oppoſition to his analogy, and which is grounded on more certain facts. Etna and Veſuvius reſemble each other, in the cauſes which produce their eruptions, and in the nature of their lavas, and in the time neceſſary to mellow them into ſoil fit for vegetation; or if there be any ſlight difference in this reſpect, it is probably not greater than what ſubſiſts between different lavas of the ſame mountain. This being admitted, which no philoſopher will deny, the Canon's analogy will prove juſt nothing at all, if we can produce an inſtance of ſeven different lavas (with interjacent ſtrata of vegetable earth) which have flowed from mount Veſuvius, within the ſpace, not of fourteen thouſand, but of ſomewhat leſs than ſeventeen hundred years; for then, according to our analogy, a ſtratum of lava may be covered with vegetable ſoil, in about two hundred and fifty years, inſtead of requiring two thouſand for the purpoſe. The eruption of Veſuvius, which deſtroyed Herculaneum and Pompeii, is rendered ſtill more famous by the death of Pliny, recorded by his nephew, in his letter to Tacitus; this event happened in the year 79; it is not yet then quite ſeventeen hundred years, ſince Herculaneum was ſwallowed up: but we are informed by unqueſtionable authority, that "the matter which covers the ancient town of Herculaneum, is not the produce of one "eruption only; for there are evident marks, that the matter of ſix "eruptions has taken it's courſe over that which lies immediately "above the town, and was the cauſe of it's deſtruction. Theſe "ſtrata are either of lava or burnt matter, *with veins of good ſoil* "*betwixt them* *."—I will not add another word upon this ſubject; except that the biſhop of the dioceſe, was not much out in his advice to Canonico Recupero—to take care, not to make his mountain older than Moſes; though it would have been full as well, to have ſhut his mouth with a reaſon, as to have ſtopped it with the dread of an eccleſiaſtical cenſure.'

We now conclude this article with acquainting our readers, that ſome judicious remarks on certain paſſages in Mr. Gibbon's hiſtory are annexed to our Author's letters; they were communicated to him, he tells us, when his letters were in a great meaſure printed off, by "R. Wynne, rector of St. Alphage, London."

* Sir W. Hamilton's Remarks on the ſoil of Naples, &c. Phil. Tranſactions, *vol. lxi.*

Art. XI. *Remarks on the Two last Chapters of Mr. Gibbon's History of the Decline and Fall of the Roman Empire.* In a Letter to a Friend. 8vo. 1s. 6d. Payne, &c.

THAT the two last chapters of Mr. Gibbon's elegant and valuable history should not pass without public animadversion, can be matter of surprise to no one who has attentively perused them, and who considers the difficulty of treating a subject of so delicate and interesting a nature, in such a manner as shall give satisfaction to Readers of different views and prejudices. Two Answers have, accordingly, made their appearance, and others, we are informed, will soon be published.

The *Remarks* now before us are written in a candid and liberal manner; they shew the Author to be a scholar and a gentleman, and they contain some things that merit Mr. Gibbon's attention.

One unhappy bias, we are told, prevails throughout the whole course of Mr. Gibbon's researches; the apologists of Christianity are vilified on every occasion; the objections of its adversaries industriously brought forward, and the testimonies in favour of our religion, sometimes wholly concealed, at other times misrepresented.

'The passages, says our Author, which I allude to, from the nature of the work itself, affect only, for the most part, the history of the first ages of Christianity. But there are also, far too many oblique and ungenerous insinuations, which fail not to suggest their own proper inferences, and which affect materially, the general credit of Christianity.

'The enemy himself in the mean time, often lies hid behind the shield of some bolder warrior; and shoots his envenomed darts, under the protection of some avowed heretic, of the age.—It may be added, that the singular address of the historian, has served even to make the laboured arguments of modern writers, coincide with the description of a remote period of antiquity; and has introduced many well-known objections to Christianity, which the refined scepticism of the present age, claims for its own*. I shall endeavour to oppose his oblique censures, by open argument; and shall enquire into the real weight of the objections, which he has thought fit to set before us, with the strictest candour.

'It should be remarked carefully, that it is not the Author's design, to account for the propagation of Christianity from its earliest date, but during a particular period only.

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* 'We are obliged to attribute to the present age, the invention of many metaphysical subtleties, and perhaps of some arguments of another kind; but for the most part, even the licentiousness of modern infidelity, has been only able to revive old arguments, disguised under some new form. This is a truth, which must strike every one, versed in the history of infidelity, with the strongest conviction.'

'The

'The firſt, and moſt remarkable period of the hiſtory of its miraculous propagation, will not certainly, be found, to be concerned in his diſquiſitions, ſince it is not comprehended in his deſign. He will be found on examination, to have conſidered only, that later period, which commences after the times of the apoſtles, and which exhibits to us not the firſt planting, but the ſucceſſive increaſe of Chriſtianity, after it had already taken root, and covered a very extenſive tract of country.

'If at any time he aſcends higher, he deviates, ſtrictly ſpeaking, from his proper ſubject.

'Our Author has not indeed made any formal declaration, from what period he means to enquire into the progreſs of the eſtabliſhment of Chriſtianity, becauſe, probably it did not ſeem neceſſary. It muſt naturally be concluded, that he cannot have meant to enter into any earlier diſquiſition on the ſubject, than falls within the immediate compaſs of his hiſtory.

'Reſpecting his general plan, he acquaints us, that it is his deſign, in his three firſt and introductory chapters, "to deſcribe the "proſperous condition of the empire, and afterwards from the death "of Marcus Antoninus to deduce the moſt important circumſtances "of its decline and fall †." But the death of Marcus Antoninus, happened towards the cloſe of the ſecond century; and we muſt conclude therefore, even in juſtice to the hiſtorian, that his enquiry, as to its expreſs and immediate deſign, cannot be meant to be carried any higher; and is not conſequently, at all concerned about the propagation of Chriſtianity, in the age of the apoſtles.

'But this age, contains the moſt ſtriking period, of the hiſtory of the propagation, of our religion.—A period, nevertheleſs ſo ſhort, that taking its date, before the middle of the firſt century, it does not extend even to the cloſe of it.

'The laſt apoſtolic journey of St. Paul, ended in the year ſixty-eight. In the courſe of little more than thirty years after the death of Chriſt, his doctrine was ſpread, through a great part of the known world.

'It was ſpread from the Euphrates to the Tiber, even in the moſt populous cities; and the fooliſhneſs of preaching overcame the wiſdom of famous orators, and philoſophers, as the ſteady piety of its votaries, overcame alſo the formidable oppoſition, of its moſt zealous enemies.

'And the evidence of this period, it appears then, we are ſtill left in full poſſeſſion of.

'A period of ſuch peculiar importance in the annals of Chriſtianity, that the judicious advocate of our faith, will ever, principally inſiſt on it. He will however inſiſt alſo, though in a leſs degree, on the ſucceeding ſingular growth of Chriſtianity, amidſt the moſt cruel perſecutions, and in ſpite of the moſt terrifying oppoſition. He will not decline, to give an anſwer, to many even of the moſt favourite objections, that are ſometimes urged, as to the character and conduct of the firſt Chriſtians; nor refuſe to meet the enemy of

† 'Ch. 1.

his faith, though he has artfully made a diverſion, into a country, which he is leſs properly called on, to defend.

With regard however to the character of the firſt Chriſtians, the matter may perhaps, fairly be ſtated thus.

'It is a debt, that we owe certainly to their memories, that we owe to Chriſtianity in general, to keep them untainted, as far as may be, by the breath of ſlander; and we need not fear on the whole to affirm, that their lives did honour to their profeſſion. But if on the other hand, the ſentiments of individuals ſhould ſometimes be found uncharitable and unbecoming; if even their lives ſhould have been diſgraceful to their faith, we are in no ſort, concerned to defend their cauſe, as the cauſe of Chriſtianity itſelf. We may lament that ſo pure a religion ſhould ſo ſoon have contracted a mixture of corruption, even during her firſt reſidence on earth, but we may find comfort in the reflexion, that every material evidence, by which it is ſupported, ſtill remains in full force; and that the authentic records of her doctrines, may ſtill teach us what fruits they ought to have brought forth in others, and ſhould yet produce in us.'

Our Author now proceeds to acquaint his Readers that it is by no means his deſign to follow Mr. Gibbon through all his reſearches; that his remarks ſhall be confined rather to particular paſſages; that it ſhall be more eſpecially his ſubject, to examine diligently into the force of the ſeveral teſtimonies collected, in ſupport of his aſſertions; ſince ſhould theſe be found to fail, the ſuperſtructure built upon them muſt fall in conſequence.

'I ſhall attend particularly alſo, ſays he, to ſuch ſhort but ſignificant reflections, not immediately relating to the ſubject of his hiſtory, as our Author has occaſionally indulged himſelf in, in the courſe of his general notes. From theſe, perhaps the true temper and deſign of our hiſtorian may beſt be collected, ſince in attending to them, we follow him as it were, into his moſt ſecret receſſes, and hear him ſpeaking in his own perſon. For all ſuch reflections too, he is more immediately accountable, ſhould it be found, that the hiſtory itſelf can by no means be ſaid to have required them.'

Having now laid before our Readers the Author's deſign, we ſhall ſelect a few of his *remarks*, and refer them for the reſt to the work itſelf, which, from its very nature, is incapable of a regular abſtract.

Much ſtreſs, he ſays, is laid by Mr. Gibbon, on his firſt ſuppoſed cauſe of the rapid growth of the Chriſtian Church.—But it does not ſeem altogether eaſy to explain, our Author ſays, how *an inflexible and intolerant zeal*, ſuch as condemned even the moſt harmleſs ceremonies of Paganiſm, could invite Pagans, amidſt all their prejudices, to embrace Chriſtianity. It might indeed, he obſerves, produce the only effect Mr. Gibbon has aſſigned to it, in the recapitulation of his argument; it might ſupply Chriſtians with that invincible valour, which ſhould keep them firm to their received principles, but it could hardly

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be of ſervice in converting Pagans. This ſecondary cauſe, therefore, he thinks inadequate to its declared effect.

As to the next cauſe alleged, more force may certainly be attributed to it; and the friends of Chriſtianity will very readily acknowledge the doctrine of a future life, brought to light by the goſpel, to have had its ſhare in ſpreading the belief of it. But with what propriety, our Author aſks, can this be conſidered as an human cauſe? Is not this diſtinguiſhed excellence of the Chriſtian revelation to be conſidered rather as a part of *the convincing evidence of the doctrine itſelf* (p. 450 of Mr. Gibbon's Hiſt. 1ſt Ed.) and as belonging to the very eſſence of the goſpel? If ſo, it is altogether improperly enumerated among the ſecondary cauſes which aſſiſted the truth of the Chriſtian religion.

The miraculous powers aſcribed to the primitive church, are aſſigned as a third cauſe. And here our Author readily joins iſſue with Mr. Gibbon, but at the ſame time reminds him, that he gains no ſtep towards accounting for the growth of Chriſtianity, from *human cauſes*, while he ſets before us, the ſuppoſed extraordinary interpoſition of the hand of God.

Both Seneca and Pliny, Mr. Gibbon tells us, have recorded all the great phenomena of nature, earthquakes, meteors, comets, and *eclipſes*, which their indefatigable curioſity could collect. But they have omitted to mention that particular eclipſe which is related to have happened at the time of the crucifixion.—Our Author's anſwer to this is as follows:

'Of the three chapters referred to in Seneca, two of them treat only of comets and meteors, and one of earthquakes. But his diſquiſitions in this chapter, relate only to ſuch earthquakes as had produced their uſual and dreadful effects in deſtroying cities, and burying thouſands. His attention therefore, cannot properly be ſuppoſed to have been directed, towards a far different kind of earthquake, which, though it rent the rocks, and divided the vail of the temple in twain, does not appear to have occaſioned any ſuch damage as might entitle it to a place, among that claſs of earthquakes, which the philoſopher, alone conſiders. Of *eclipſes*, the more immediate ſubject of the preſent argument, *no one*, of theſe chapters treats; nor have I been fortunate enough, to diſcover, even elſewhere, in the courſe of Seneca's laborious work, any enumeration of eclipſes, "collected by his indefatigable curioſity*." But in Pliny, we are told "a diſtinct chapter is devoted to eclipſes of an extraordinary nature, and unuſual duration," "who contents himſelf "nevertheleſs, with deſcribing the ſingular defect of light, which "followed the murder of Cæſar." As the beſt ſolution of the difficulty, I will repeat to you, this *important* chapter, "devoted" as it is, to eclipſes of that kind, among which, it is contended, the per-

* 'P. 518.

ternatural

ternatural darkneſs, in queſtion, ought to have found a place. It will not detain you long.

"There are, ſays our philoſopher, eclipſes of an extraordinary "nature, and unuſual duration, ſuch as that which followed the "murder of Cæſar, and in the war with Antony; when a perpetual "paleneſs covered the ſun, almoſt throughout the whole year †." You have the whole chapter laid before you.

'You will now perhaps be ſurprized at the ſerious manner, in which this objection is propoſed. It muſt appear ſurely from the whole of the chapter, that it was not the philoſopher's deſign to record all the moſt remarkable eclipſes, that might be collected, but merely to confirm the general truth of his propoſition, ſo far, as not to leave it wholly without proof. Why he ſhould have fixed particularly on a traditional inſtance, relating to Cæſar, will eaſily be conceived, when it is recollected, how flattering the mention of it might prove, and that "this ſeaſon of obſcurity, had already been celebrated by "moſt of the poets, and hiſtorians of that memorable age ‡."

'Had this latter objection, been really formidable, it yet might have been ſufficient perhaps, to have remarked, that a mere ſilence, concerning any fact, in perſons at leaſt, but accidentally called on, to make mention of it, cannot properly be conſidered as of any weight, in oppoſition to the poſitive evidence of thoſe, whoſe expreſs buſineſs it is to record it.

'And we might have inſiſted further on that "careleſs indifference," which it is acknowledged, "the moſt copious and the moſt "minute of the Pagan writers have ſhewn to the affairs of the "Chriſtians §."

'But we have no need to recur to ſuch ſolutions, when it appears, that of the two philoſophers, appealed to, the one has not any where deſignedly recorded eclipſes, and the other has only treated of them in ſuch a manner as to give us no reaſon to expect the mention of the darkneſs of the paſſion, in preference, to that of other inſtances, which the hiſtory of his own nation, ſupplied him with.'

Our Author goes on to obſerve that what Mr. Gibbon ſays of the conduct of the Roman government towards the Chriſtians, is in reality a laboured apology for it, rather than a diſintereſted relation of mere facts; that the guilt of the princes and magiſtrates of Rome is induſtriouſly palliated; the moſt ſtubborn proofs occaſionally turned aſide from their plain and natural ſignification, and the perſecuted Chriſtians conſidered in that light *only*, in which the moſt bigoted of their perſecutors would have placed them. It is every where ſuppoſed, we are told, according to the ſpirit of the argument adopted, that the Chriſtians were acknowledged criminals, and, without doubt, merited the puniſhments inflicted on them. On this idea, the

† 'P. 158. *Fuit prodigioſa & longiores defectus; qualis occiſo Cæſare, & Antoniano bello, totius fere anni pallore perpetuus.* Plin. Nat. Hiſt. lib. II. c. 30. fol. edit. Paris. 1723.'

‡ 'P. 518.' § 'P. 530.'

conduct

ct of their perſecutors is apologized for, and *the indulgent of Rome and of Polytheiſm* (p. 568) is extolled, either on nt of the nature of the puniſhments they inflicted, or of ccaſional ceſſation of their cruelties.

r Author farther obſerves upon this ſubject, that Mr. Gib- ſcends beyond the proper limits of his hiſtory, to ſtate the perſecution under Nero. It is eaſier, he ſays, to ſee eaſon of this digreſſion from his ſubject, than to juſtify ropriety of it. The intent, we are told, is, to blot out, ible, from the page of hiſtory, one diſtinguiſhed perſecu- of the Chriſtians, by the aſſiſtance of a refined conjecture. ſebius, according to Mr. Gibbon, frankly confeſſes, that s related whatſoever might redound to the glory, and has eſſed all that could tend to the diſgrace of religion. This heavy accuſation, and our Author endeavours to ſhew that ntirely groundleſs. It is impoſſible, he ſays, to reconcile xpreſs words of the charge exhibited with any part of the es appealed to, and obſerves that there is a remarkable ment between the interpretation which Mr. Gibbon has ed, and the French tranſlation of Monſ. Cauſin.—He (Eu-) has related whatever *might redound to the glory*, and ſup- d all that could tend to the diſgrace of *religion*, are the s of Mr. Gibbon —Ne voulant donc rien mettre devant ux de fideles, que ce qui peut *relever l'honneur de notre re-* , are the words in which Monſ. Cauſin, according to his method of interpretation, has choſen to expreſs what forms ubſtance of full three preceding ſentences; and has, at the time, entirely miſled his readers as to the true ſenſe of his or.

his ſtriking ſimilarity between the interpretations of Mr. on and Monſ. Cauſin, our Author leaves to others to ac- t for.—But we muſt refer our Readers to the REMARKS ſelves for what is farther advanced in vindication of the cter of Euſebius.

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

NETHERLANDS.

ART. I.

THE bookſellers at Amſterdam have publiſhed a very en- tertaining work, which is, at the ſame time, far from deſtitute of inſtruction, under the following title: *Rela- ou Journal d'un Officier Françoiſe, &c.* i. e. *The hiſtorical al of a French Officer in the Service of the Confederates in Po- who was taken by the Ruſſians, and ſent into Siberia. Am- m.* 1776. The Author of this Journal is THESBY DE

BELCOUR, a Lieutenant-colonel of infantry, whoſe exile in Siberia, during the ſpace of three years, furniſhed him with many occaſions of making curious obſervations on that country. His deſign in publiſhing the Journal ſeems to be upright and humane; it is to inform the auguſt Empreſs of Ruſſia of the little regard that is paid in Siberia to the orders which ſhe has, with ſo much clemency and goodneſs, ſent thither in favour either of thoſe who are condemned to exile, or thoſe who are conducted there as priſoners of war, or of thoſe who are ſent on purpoſe to augment the population of the country. The author gives us an account of the behaviour of the greateſt part of the governors and ſubaltern officers in that northern region, of the authority they aſſume, and which they think themſelves entitled to abuſe with impunity, on account of their diſtance from the Imperial court; he deſcribes the deplorable condition of thoſe who are ſubjected to their orders, which are generally dictated by the odious principles of ſordid avarice or deſpotic caprice; he ſhews the defects of their adminiſtration and the manner of correcting them, ſo as to promote, at the ſame time, the intereſts of the ſovereign and the well-being of the people; he deſcribes the country and the adjacent diſtricts; he takes notice of the nature of the ſoil, and the manners of the people; and makes judicious obſervations on the religion and commerce of the Siberians. Theſe obſervations will contribute to rectify the falſe notions of theſe matters and others of like importance, that have been imparted by ſeveral authors, and eſpecially by M. de Voltaire, who (as our Journaliſt remarks) knows little more of the country than its roubles; and the Abbé Chappe, who took all his accounts from hearſay, while he was riding poſt from place to place.

We hope for the honour of the Ruſſian government, that the accounts our author gives of the military diſcipline, or rather *execution* in Siberia, and of the manner of conducting and treating *there*, exiles, ſtate priſoners, and even the coloniſts, are exaggeratted; for they inſpire *horror*, in the ſtrongeſt and moſt extenſive ſignification of that term. His accounts of *Caſan* and *Moſcow* are more favourable to the Ruſſians in ſome reſpects; but in general his portrait of that people, which is well compoſed both in point of colouring and expreſſion, is much to their diſadvantage. Our author was at Caſan when Pugatchew was in arms, and he relates ſeveral circumſtances of the progreſs and operations of that rebel chief. His account of the different nations, that inhabit, or wander, in the northern parts of the Ruſſian empire, and to the north-eaſt, is curious and inſtructive, notwithſtanding its brevity; and the extract of a *Relation of a Voyage into Siberia*, which is placed at the end of this Journal, will give both pleaſure and information to the reader.

LEYDEN.

LEYDEN.

II. *Dissertatio Philologica de Vita et Scriptis Longini*, &c. i. e. *A Philological Dissertation concerning the Life and Writings of* LONGINUS. 4to. This academical production, which bears the name of P. SCHARDAM, was composed under the inspection, and (as may be supposed) under the directing influence of the ingenious and learned Professor RUHNKENIUS, one of the principal ornaments of the university of Leyden. The researches it contains throw more light upon the character, education, taste, and philosophy of Longinus, than any thing of the kind we have yet met with; and we find here an accurate list of the writings and fragments of that eminent man, that have hitherto been but imperfectly known.

HAGUE.

III. *Plan de Reformation des Etudes Elementaries*, i. e. *A Plan for reforming the ordinary Method of Elementary Study*, by M. BORELLY, Member of the Royal Academy of Sciences and Belles-Lettres, and Professor of Eloquence, &c. at Berlin. 8vo. 1776. This excellent publication, which discovers taste, judgment, and an extensive knowledge of human nature, is the result of much experience in the important art of teaching. The ingenious author had long formed the design of drawing up an *Elementary Course of Study*, and he executed this design on occasion of the reform which the King of Poland proposes to make in the system of public education, having appointed a *commission* for that purpose about a year ago. The plan of Mr. Borelly is nobly sketched, and is very extensive; it is also more liberal, than could well be expected from a writer, who, by his connexions in France, before he fixed his residence at Berlin, we suppose to have been a member of that famous society, whose suppression has left so many schools of learning vacant in Romish countries.

The subjects relative to education which are briefly treated in this little work, are comprehended in fifty-two articles, of which we shall give a more particular account, (if time and place permit) in our *Appendix*.

GERMANY and the NORTH.

LEIPSIC.

IV. A new volume of Professor Meiner's *Philosophical Miscellanies*, has been lately published *(Vermischte Philosophische Schrifften)* which contains *five Dissertations* on the following interesting subjects:—*Consciousness*;—The *Portrait of Epicurus, and the Contradictions of his Theology*.—The *Apathy of the Stoics*,—The *Sources of Consolation, which the Ancients had to remove the Terrors of Death*,—and the *Opinions of the ancient Philosophers concerning the State of the Soul after Death*.

V. Phy-

V. *Phyſicaliſche, Chymiſche Abhandlungen, &c*, i. e. *Diſſertations, relative to Natural Philoſophy and Chemiſtry.* By M. F. Chriſtopher Erxleben, Profeſſor at Gottingen. The firſt of the *Diſſertations* contained in this collection treats of *Fixed Air* and the *Acidum Pingue*, the ſecond of the *Purple Mineral*, the third of the *Allum of Gravenhort*, and the fourth contains remarks on the rapid congelation of water, that had been ſeparated from all contact with the air of the atmoſphere. The laſt Diſſertation comprehends a variety of objects, and conſiſts of obſervations on a lettuce-plant, loaded with prolific flowers of different forms, on the *Emberiza Navalis* and an *Emberiza Calandra*, which was obſerved near Gottingen, and on a very convenient machine for impregnating water with fixed air.

VI. *Petri Caroli Guilielmi L. B. ab Hohental, Liber de Politica, adſperſis animadverſionibus de Cauſarum Politiæ et Juſtitiæ differentiis*, i. e. *A Treatiſe on Political Science, with Obſervations concerning the diſtinctive Characters of Police and Juriſprudence.* By Baron Hohental. This is an uſeful and judicious work, and deſerves to be read by thoſe who have at heart the internal proſperity of a nation.

VIENNA.

VII. The Work entitled *The Hiſtory of the Fine Arts, as they were cultivated in ancient Times*, which was compoſed, ſeveral years ago, by the late Abbé Winkelman, though it contained evident proofs of the learning, taſte, and genius of that celebrated *virtuoſo*, was nevertheleſs chargeable with many defects, and even with ſeveral errors. This was owing to the rapidity and precipitation with which it was compoſed. When the ingenious author had more leiſure and was in eaſier circumſtances, he ſat down coolly and reviewed his work, corrected faults, ſupplied defects, lopped off ſuperfluities, and made many changes of the greateſt conſequence. The hand of an aſſaſſin put an end to his life, when he was ready to publiſh this new edition of his work, and the ſcience of antiquity and the fine arts could not have ſuſtained a more ſenſible loſs, by the deceaſe of any other of their votaries. The new edition of this incomparable work is at length publiſhed, with all its improvements, in a large quarto volume at Vienna, under the following title, *Johann.* WINKELMAN *Geſchichte der kunſt des Alterthums, &c.* i. e. *An Hiſtory of the Arts of Antiquity*, by, &c. Dedicated to the Prince of Kaunitz-Rietberg. The term *Hiſtory* in this title is taken, as we ſee by the work, in an extenſive ſignification; for under it, we have a theoretical and practical ſyſtem of art, as well as an account of its improvement and progreſs. The plan of the work, in its preſent form, is as follows: In the firſt we find a ſeries of chapters, in which the author treats of

rigin of the arts, and the cauſes of the different aſpects re in different nations; of the ſtate of the arts among the ans, Phenicians, Perſians, Hetrurians, and their neigh- and finally among the Greeks and Romans. The ſecond hibits diſcuſſions of a more difficult nature, ſuch as thoſe e to the influence of times and circumſtances upon the nd progreſs of the arts. His obſervations here have little ound to build upon before the time of Phidias; but from eriod to the time of Alexander, and from thence to the ation of liberty in Greece, he has a noble field, and expa- in it with all the judgment of a critic, and all the taſte of ompliſhed connoiſſeur. The chronological hiſtory of the Greece, ſubdued and ſubjected to the Roman empire, is ous piece, and terminates the work, whoſe publication we o the care and zeal of the *Academy of the Arts* at Vienna.

NUREMBERG.

II. *Neue Bibliothek, &c.* i. e. *A New Library or Repoſitory rce and curious Books, together with Fragments and Letters of earned Men of ancient Times, which are now publiſhed for the ime.* By Mr. HUMMEL. 8vo. 1776. We have in ollection, by analyſis or extract, the ſubſtance of ſixty- ſcarce books, many of them curious and remarkable, as ne copy of a newly-diſcovered manuſcript of the treatiſe of ius, *De Moribus Germanorum*, which will be very intereſt- o the collaters of various readings.

FRIBURG *in Briſgaw.*

. We muſt mention here a publication, which, indeed, gs to the year 1775, but is of too much conſequence to overs of Italian hiſtory and literature to be paſſed over in e on that account. It is the true, genuine, and original *ry of Italy, by Franceſco Guicciardini. (Della Iſtoria di, &c.)* X. Books. 4to. 4 Volumes. The world was not in- ed of the caſtrations, mutilations, and interpolations, that ided the edition of this celebrated work which was pub- d in the year 1561, (although that edition was printed at nce under the inſpection of *Angelo*, the author's nephew) e Apoſtolo Zeno publiſhed his notes on the work entitled *Librarian of Italian Eloquence.* It appears from theſe notes, the Chevalier *Ant. Marmi*, on comparing the original ma- ript of Guicciardini's hiſtory, which is in the library of the *ici*, with his printed copy, found that the latter had been iderably mutilated. The circumſtances and political views e government of Florence, at the time that this firſt edition ared, prevented the editors from publiſhing it exactly as author had compoſed it: it is certain that *Concini*, ſecre- to the Grand Duke, curtailed it greatly, and rendered it

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in many places ſo different from the original text, that the true and genuine hiſtory may be ſaid to appear now for the firſt time. The bookſeller who has undertaken the preſent edition declares, that he has printed it after the manuſcript, reviewed and corrected by the author, which is to be ſeen in the library of Magliabecchi at Florence. He has alſo enriched this edition with the life of the author, his portrait, a catalogue of the different editions of this hiſtory, ſummaries, indexes, and inſtructive notes.

PARIS.

X. An anonymous author has publiſhed the *firſt* and preliminary volume of a large work entitled, *Accord de la Philoſophie avec la Religion, prouvé par une Suite de Diſcours hiſtoriques et critiques, relatifs à treize Époques, &c.* i. e. *The Union and Agreement of Philoſophy and Religion, proved by a Series of hiſtorical and critical Diſcourſes, relative to thirteen Epochas, marked in the Courſe of Ages. Volume* 1ſt. 12mo. The author delineates, in this volume, the plan of his work, which is vaſt and comprehenſive, taking in the ideas and opinions of men in all periods of the world, the progreſſive motion of truth, the birth of error, and ſhewing by hiſtorical facts, thoroughly examined and aſcertained, the harmony that has always ſubſiſted between philoſophy and religion. The reader will ſee in the execution of this plan, the patriarchal religion, pure in its ſource, but corrupted in its ſtreams by the various theological ſyſtems of paganiſm;—the primitive religion unfolded under the Moſaic diſpenſation;—the follies of Grecian and Roman paganiſm, which the different philoſophical ſects were incapable of reforming;—the light, that was diffuſed by the Moſaic diſpenſation and its happy effects, in preparing mankind for a more perfect revelation;—the ſublime character of the Founder of Chriſtianity, and the marvellous eſtabliſhment of that divine religion, together with the ſects and hereſies that divided the church, when ſupported by the imperial throne of the Cæſars;—the riſe and progreſs of Mahometaniſm;—the eſtabliſhment of the Weſtern Empire by Charlemagne, and the ſtate of Chriſtianity from his reign to the downfall of the Eaſtern Empire, together with the effects relative to that religion, that were produced by the fall of that empire and the propagation of letters in the weſt in conſequence thereof;—the ſtate of the ſixteenth century, and the riſe and progreſs of the reformation introduced by Luther and Calvin; (the great *ſtumbling-block* of Romiſh theologiſts;) the moral and intellectual ſtate of mankind;—the ſtate of Chriſtianity from the middle of the ſeventeenth century to the middle of the preſent, and the ſingular revolution in the human mind, that has taken place in our times; together with

the attempts of infidelity and irreligion to erect an empire. Such is the plan of the extenſive and intereſting work, of which the firſt and preliminary volume is now before us.

XI. In this age of Dictionaries, one of the moſt extenſively uſeful to young ſtudents, which we have met with, is the *Dictionnaire geographique, hiſtorique, et mythologique, portatif, &c.* i. e. *A portable Dictionary, geographical, hiſtorical, and mythological, which contains a Deſcription of the Empires, Kingdoms, and Countries, that were known to the Ancients, with their various Denominations, and the Revolutions that have happened within their Limits; as alſo the Situation of their Cities, with their Names, both ancient and modern, likewiſe thoſe of Seas, Gulphs, Iſles, Harbours, Rivers, Lakes, Mountains, and Capes.—Finally, a Summary of the Lives of the moſt illuſtrious Men of Antiquity, with an Account of the fabulous Gods and Heroes of Paganiſm, to aſſiſt the young Student in reading with Advantage the Greek and Latin Authors.* By Mr. FURGAULT, Profeſſor in the Univerſity of Paris. 8vo.

XII. *Geographie Univerſelle à l'Uſage des Colleges, &c.* i. e. *Univerſal Geography for the Uſe of Schools and other Seminaries of Education.* By Mr. ROBERT, Ancient Profeſſor of Philoſophy at Chalons Sur-Saonne. This ſecond edition of an excellent elementary book is ſtill ſuperior to the firſt.

XIII. *La Fortification Perpendiculaire, &c.* i. e. *Perpendicular Fortification, or an Eſſay concerning different Methods of fortifying the Right Line, the Triangle, the Square, and all Polygons, whatever the Dimenſions of their Sides may be, by giving a perpendicular Direction to their Defence; in which alſo Methods are propoſed for improving the Strength of Places already fortified, and Plans of Redoubts, Forts and Intrenchments, conſtructed on new Principles: the whole enriched and illuſtrated by Cuts executed by the ableſt Engravers.* By the Marquis of MONTALEMBERT, Marſhal of the King's Camps and Armies, Lieutenant general of the Provinces of Saintonge, &c. Member of the Royal Academy of Sciences, and of the Imperial Academy of Peterſburg. Volume I. 4to. 1776.—The deſign of this work is to render fortified towns impregnable; and it is acknowledged by the firſt-rate connoiſſeurs to be a maſter-piece of its kind. The author complains of the modern method of employing baſtions, which are not, even ſince the invention of cannon, ſo good a defence as the old-faſhioned perpendicular walls, flanked with towers. He ſhews that the towns in France, that are fortified with baſtions, put the government to a prodigious and unneceſſary expence,—reſiſt feebly,—are liable to be ſurpriſed,—that it is eaſy to ſilence their batteries,—that they are taken as ſoon as this happens, nay often, while their fire continues in its greateſt vigour. The learned and ingenious author preſcribes remedies for all *theſe* inconveniencies in the towns already

[illegible] and shews how they may be prevented in the [illegible] that are to be called in the time to come, by his pertinacious writer.

XV. *Lettres sur les Mœurs & les Coutumes des différens Peuples, &c.* i. e. *Letters on the Manners and Customs of different Nations, a Collection drawn from various Travellers and Historians.* 2 Tom. 12mo. At Maestricht. 1776. This collection is by no means the work of a single compiler, it is well chosen, entertaining, and informing.

XVI. *Essai Politique sur l'Industrie & le Luxe, par Cary, &c.* i. e. *Political Essay on the Industry and Opulence that have acquired to the French and Foreign Carry [illegible] Establishment.* By M. CAREY. 1 Tom. 12mo. In these days the ingenious author examines the point of union which connects monastic establishments with the political system of the countries where they take place, compares the advantages that have resulted from their suppression in some nations, and from their continuance in others, and points out the best methods of making them beneficial to the state on the one hand, for what is owed to them on the other.

XVII. M. Moutard, bookseller, has actually in the press, and intends to publish immediately, the two first volumes of a large work projected by Lalande, and of which four volumes are to be published annually until the whole (which is to be completed in 30 volumes in large 8vo with maps) shall be finished. This work is entitled *La Cosmographie, ou Description générale, physique, &c. de la Terre*, i. e. *The Cosmography, or an Historical, political, physical, and literary Description of the known World.* The two volumes, which are in the press, contain the *Preface*, an *Abridgment of Astronomy* considered in its relation to geography, the *Theory* of the Earth, a general Description of the terrestrial Globe with its principal Divisions, and such historical, political, physical and literary Observations or Facts as belong to this general View of the Earth. The kingdom of France, with which the authors of this undertaking (for it is the work of a society) intend to begin their particular detail, will be the subject of the two subsequent volumes, which are to appear in July 1777.

XVII. *Lettre de M. de Voltaire à l'Académie Françoise, &c.* i. e. *A Letter from M. de Voltaire to the French Academy, read publicly in that Assembly on the Festival of St. Louis, the 25th of August 1776.* Here the poet of Ferney nauseously *bepraises* himself through some fulsome pages, and then gathers and scrapes together all the low passages which Shakespeare, either tainted by, or complying with, the taste and manners of his age, let drop from his pen.

MONTHLY

[ONTHLY CATALOGUE,
For DECEMBER, 1776.

MEDICAL.

t. 13. *The New Method of curing Diſeaſes by inſpecting the Urine*, explained: As practiſed by the German Doctor. 8vo. 1s. Bew. 1776.

THE Author inveighs againſt Meyerſbach for his impoſture, laughs at his ignorance, and recites the *experiments* which re been made upon his *ſkill*. He has collected a number of ſtories out the Doctor's blunders: ſuch as that of his diſcovering [by pection of the *liquid*] a woman to be "with child," when, unkily, it turned out that ſhe was *ſeventy* years old;—that of, his nouncing the water of a conſumptive girl to have been made by ſome *old man*," afflicted with the gravel:—and that of his declaring young gentleman" to be in a violent fever, when it happened t the patient was an *old cow*, who had, very innocently, helped e wags to play the doctor this ugly trick*."

t cannot, however, be affirmed that nobody, beſide *the Doctor ſelf*, is benefited by his ſingular mode of practice, ſince the *pamteers* alſo ſeem to be making money of it.

t. 14. *The Impoſtor Detected*; or the Phyſician the greater Cheat: Being a candid Inquiry concerning the Practice of Dr. Meyerſbach;—containing a faithful Account of many remarkable Cures performed by him, which had been deemed incurable—Being a full Refutation of the ſophiſtical Arguments and invidious Reflections of Dr. *Lettſom*, and others. 8vo. 1s. 6d. Wilkie.

Abuſes Dr. Lettſom, extols Dr. Meyerſbach, and recites a parcel unparalleled cures performed by the latter: on which miraculous s this writer (*unknown*) comments, and argues, and proves, and roves,—in order to convince the world that the German Doctor ſt, neceſſarily, poſſeſs greater ſkill, or diſpenſe better medicines, the faculty, who could not work ſuch wonders, can boaſt. But, withſtanding the affected triumphs of this champion without a name, utmoſt efforts ſeem too feeble to parry the powerful thruſts of reſolute and vigorous Lettſom †; who appears determined ‡ to ue the public from the fatal effects of a moſt dangerous deluſion, a moſt impudent impoſture.

. 15. *An Eſſay on Gleets*, &c. By J. P. Marat, M. D. 4to. 1s. Nicoll.

Whatever may be the abilities or ſucceſs of this Author, as a *ſitioner*, we cannot entertain any favourable idea of him as a *riſt*, when we find him ſpeaking of the matter diſcharged in a

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Other, ſimilar, *experiments*, are related; but we have given ugh. Some *caſes* are alſo recited, in which the Doctor's methods reatment are ſaid to have proved *fatal*.

See our account of the Doctor's pamphlet againſt Meyerſbach, October, p. 314.

Vid Dr Lettſom's frequent attacks upon the Urine Doctor, in a eſſion of *letters, &c. printed* in the Daily Gazetteer,

gleet, as proceeding in some cases, from a '*rarefaction of the fluids*, caused by the expansion of the *internal air*; as happens in spring and autumn, two seasons where the atmosphere, being less elastic, does not oppose so great a resistance to the action of the *internal air*.'

In the practical part of the work, the Author displays his secrets in the cure of several gleets unsuccessfully treated by M. Daran himself; and gives an account of the principles on which his method of cure is founded, with the avowed liberal view of 'promoting the good of society;'—not forgetting, however, in a *kind* of dedication to the worshipful company of surgeons in London, to give the Reader a hint where he may be spoke with.

Art. 16. *The Physical Friend; pointing out the Symptoms of every Distemper incident to Man; with those in every Stage of the Disease, and what they foretel, &c. &c. &c.* By J. A. M. D. and F. R. S. 12mo. 2s. 6d. Baldwin. 1776.

This *physical friend* is one of the tamest and most harmless of the class of medical writers and compilers, which so abounds in this writing and compiling age of ours. Whether his friendly professions, which fill a crowded title page, be sincere or not; he can, at least, do you no mischief. He is

'*Awake to buz, but not alive to sting:*'

for there is not a single *recipe* recommended, or even hinted at in his whole performance. '*Many a person*,' says this considerate compiler, 'having lost his life, owing to an ignorance of his disorder,—I thought I could not do mankind a greater service, than by laying before the Reader the symptoms of each particular disease; which will enable him to call in advice before it be too late.' Accordingly, under the different titles of diseases, the *diagnoses*, as your medical people call them, are given, together with the good and bad signs; principally and avowedly compiled from Allen's old compilation; and each paragraph is signed in form by Hippocrates, C. Aurelianus, Etmullerus, &c. and other reverend names in *us*: the whole calculated to inform the Reader what name to give his disorder—which must be a great comfort to a sick man—and whether he is bad enough to send for the doctor, or may safely keep his money in his pocket—which is another great comfort. Should he prefer the latter alternative, we would then recommend him to the friendly gentleman in the next article.

Art. 17. *The Modern Family Physician, or the Art of Healing made easy; being a plain Description of Diseases, &c. with the Methods of Cure, &c.* 8vo. 3s. bound. Newbery. 1775.

The preceding compiler is sententious, pithy, and aphoristical; this is a long-winded gentleman, a compiler too, who *proses* through thirty-six chapters of dull and tedious advice, copied and minced from the writings of Sydenham, Mead, Sloane, Buchan, and others.—Surely the public will at length be surfeited with these medical hashes, served up thus repeatedly, by such a set of woeful cooks!

Art. 18. *Eight anatomical Tables of the human Body*; containing the principal Parts of the Skeletons and Muscles represented in the large Tables of Albinus; to which are added concise Explanations. By John Innes, Edinburgh printed. 4to. 6s. 6d. in Boards. Sold by Becket in London.

Thefe

Theſe tables are deſigned by Mr. Innes to accompany a ſhort deſcription of the human muſcles lately publiſhed by him *. They are copies on a ſmall ſcale, of ſome of the elegant and accurate plates of Albinus; and may be ſerviceable to ſuch anatomical ſtudents as have not acceſs to the originals; which is all, conſidering the minuteneſs of the figures, and the mediocrity of their execution, that we can ſay in their favour.

MATHEMATICS.

Art. 19. *A Syſtem of Military Mathematics.* By Lewis Lochée, Maſter of the Military Academy, Little Chelſea. 8vo. 2 Vols. 12s. ſewed. Cadell. 1776.

The following account is given by the author himſelf of this work. 'The firſt volume contains arithmetic and algebra; and the ſecond thoſe parts of geometry that comprehend the menſuration of diſtances acceſſible and inacceſſible, of plain ſurfaces, and of priſms, cylinders, cones, ſpheres, and other ſolid bodies. The uſe of both ſciences I have endeavoured to illuſtrate by a conſtant application of them to the various duties and employments of military ſervice; and the order in which the ſeveral parts are ranged, though it may differ from that which is adopted by others, is by repeated experience found to be moſt rational in itſelf, and moſt inſtructive to the ſtudent.'

It will be ſufficient to obſerve, that this ſyſtem is drawn up with judgment; that it is well calculated to anſwer the particular purpoſe for which the author deſigns it; and that it may be peruſed with pleaſure and advantage by others, who are not educated for a military profeſſion. Theſe two volumes form part of a courſe of military mathematics, which the author propoſes to purſue, if he meets with ſuitable encouragement.

AMERICAN CONTROVERSY.

Art. 20. *A Letter to the Rev. Joſiah Tucker*, D. D. Dean of Glouceſter, in *Anſwer* to his "Humble Addreſs and Earneſt Appeal, &c." With a *Poſtſcript*, in which the preſent War with America is ſhewn to be the Effect, not of the Cauſes aſſigned by him and others, but of a fixed *Plan of Adminiſtration*, founded in SYSTEM: The *landed* oppoſed to the *commercial* Intereſt of the State, being as the Means in order to the End. By Samuel Eſtwick, L.L.D. 8vo. 1s. 6d. Almon.

The Dean has here met with a very lively, ſenſible, and able antagoniſt. Mr. Eſtwick is an acute reaſoner, and an entertaining writer. His letter abounds not only with pertinent and juſt, but with pleaſant, remarks on the *Humble Addreſs*, and on its reverend author; and, on the whole, he appears to be well informed with reſpect to every branch of the important argument which he has undertaken to maintain, in oppoſition to ſo great a proficient in political and commercial knowledge as the Dean of Glouceſter.—The grand queſtion regarding actual and virtual repreſentation in parliament is particularly diſcuſſed, in order to ſhew the juſtice of what

* See Review for September laſt, p. 243.

has been urged, on this head, by the Americans: for whom the author is a warm and zealous advocate.

Art. 21. *Journal of the Provincial Congress of South Carolina*, 1776. Published by Order of the Congress. 8vo. 2 s. Charles-Town printed, London re-printed, for Almon.

Contains the proceedings of the abovementioned *Provincial* Congress, from February 1st to the close of the session, 1776.

POLITICAL.

Art. 22. *Take your choice!*

REPRESENTATION, and RESPECT.	IMPOSITION, and, CONTEMPT.
ANNUAL PARLIAMENTS, and LIBERTY,	LONG PARLIAMENTS, and SLAVERY.

Motto. "Where annual election ends, slavery begins."
Hist. Eff. on Brit. Const.

8vo. 1 s. 6d. Almon. 1776.

This zealous anti-ministerial politician reminds us of honest Burgh, the author of *Political Disquisitions**, whom he strongly resembles, and often quotes. He calls aloud for parliamentary reformation, and offers a *scheme* for effecting this great purpose; and this, he says, is a matter so easily to be accomplished, that the reader who has ever thought otherwise, will be surprised that he could have overlooked what will now appear to him to be so simple, and so obvious;—but for particulars, we refer to his pamphlet.

Some readers, adepts in political science, may treat this gentleman as a *visionary*; but, however that may be, we think that every rational and sober individual, who thus employs and communicates his thoughts, on subjects of such vast importance to his country, is worthy of attention.—Of the multitude of *hints* which, on every interesting topic, are so publicly disseminated by the assistance of the press, some may, at one season or other, spring up and bear fruit, to the real emolument of the community.—We remember poor Jacob Henriques, whose projects and advertisements were a standing jest for many years, and yet government thought it no diminution of its wisdom to adopt his scheme of a guinea lottery, and had honour and gratitude enough to reward him for his invention.

Art. 23. *Strictures on a Sermon*, intitled, "The Principles of the Revolution vindicated," preached before the University of Cambridge, on Wednesday May 29th, 1776, by Richard Watson, D.D. F.R.S. Regius Professor of Divinity in that University. 8vo. 6d. White, &c.

The free notions of government entertained by Dr. Watson, could not be expected to pass without academical animadversion, when published *ex cathedra*. He is now under the hands of a shrewd examiner, who extends the doctor's principles to extremes, that we

* See Rev. vol. I. and liii.

would

would charitably hope neither he, nor any other ſenſible man ever intended: a treatment which may be eſteemed hardly fair—excepting, perhaps, in ſuch controverſial ſkirmiſhes.

Art. 24. *Obſervations on the Scheme before Parliament for the Maintenance of the Poor*, with occaſional Remarks on the preſent Syſtem, and a *Plan propoſed* upon different *Principles*. In a Letter to Thomas Gilbert, Eſq; Member for Litchfield. 8vo. 6d. Cheſter printed, and ſold in London by Wallis and Co.

Raiſes ſome objections againſt Mr. Gilbert's Bill (as well as againſt the preſent ſyſtem of the poor's rates), which ſeem to be reaſonable and important; and offers a new ſcheme, on the principle of thoſe aſſociations ſo well known in this kingdom, by the name of *Beneficial Clubs*. This *hint*, notwithſtanding its ſingular appearance at firſt ſight, deſerves (as far as we, who have not time to make ſufficient enquiry into its merits, can judge) the ſerious conſideration of the public. The general outline only, of our author's plan is here given, with an hope that the ſcheme might prove beneficial, if digeſted into a regular ſyſtem. 'A ſingle pariſh, he adds, might try the experiment, but the ſanction of the legiſlature is requiſite to authorize the attempt.'

Our author appears to be well qualified for the inveſtigation of this difficult ſubject. His manner of writing convinces us, that he is a perſon of good ſenſe, as well as learning; and his ſtyle is ſuch, as cannot fail of gaining him reputation as a writer.

NATURAL HISTORY.

Art. 25. *Characteres Generum Plantarum, quas in Itinere ad Inſulas Maris Auſtralis, collegerunt, deſcripſerunt, delinearunt annis* 1772—1775. JOANNES REINOLDUS FORSTER, LL D. *et* GEORGIUS FORSTER. 4to. 1 l. 7s. Boards. Elmſly, &c. 1776.

Doctor Forſter and his ſon have, in this elegant work, preſented the botanical world with the firſt fruits of their late circumnavigation, conſiſting of ſeventy-five new *genera* of plants, ſcientifically deſcribed according to the Linnæan method. The genuine botaniſt, in whoſe eye the "hyſſop of the wall," is an object equally intereſting with the "cedar of Lebanon;" will, we doubt not, be highly gratified with this acceſſion of treaſure; but, farther than the addition it will make to his catalogue, we cannot think much advantage to ſcience will accrue from the bare deſcription and delineation of plants, the qualities of which are totally unknown, and which may probably ſcarcely ever again come under the ſurvey of a naturaliſt. Perhaps too, the lover of botany for its own ſake, will think he is made to pay rather too dear for the pleaſure this work will afford him. As moſt of the ſubjects delineated are extremely minute, the vaſt comparative ſize of the plates, while it greatly enhances the price of the volume, gives an air of oſtentation approaching to the ludicrous. The names which it was neceſſary to invent for the new *genera* are, for the moſt part, derived from the Greek, and ingeniouſly contrived to expreſs ſome diſtinguiſhing property of the plant. Several, however, are complimentary appellations, derived from the names of ſome of the author's botanical friends, or others, to whom he choſe to pay this token of reſpect. This practice is, we know, common among

botaniſts, yet we cannot think it a judicious one. Beſide that it gives riſe to many inharmonious aukwardly-compounded words, it is alſo the occaſion of many needleſs ſynonima, ſince few writers have authority enough to eſtabliſh names which may be conſidered as deciding the claims which different nations, or individuals, may have to reputation in the ſame walk. Were a French naturaliſt to go over the ſame ground our authors have trod, it is ſcarcely to be ſuppoſed, that his ear or his vanity would ſuffer him to acquieſce in their *Galinia*, *Scheffera*, *Sharvia*, and *Skinnera*.

We have only farther to remark, that there is all the appearance of accuracy in the deſcription and delineations; and that the engravings are neatly executed. Two of them, one the flower of the *Barringtonia*, the other the fruit, are remarkably beautiful.

MISCELLANEOUS.

Art. 26. *Remarks* ... *es*, viz. 1. The Origin and Ceremony of jud... The Solemnities of ancient Writs. 3. T... n Uſe of Armorial Figures. 4. The Form... By William Borthwick, Eſq. 8vo. 2s. 6d. Ea... d, and ſold by Cadell in London.

Theſe northern memoirs will be thought curious and valuable by the antiquary. The firſt and third eſſays more particularly merit attention: and the author has added, what is not mentioned in the title page, a remarkable account of the family expences, moſtly in the article cloathing of James III. king of Scotland, 1474.

Art. 27. *The Life of Robert Lord Clive*, Baron Plaſſey, &c. By Charles Caracciolli, Gent. Vols. II. III. IV. 8vo. 18s. in Sheets. Bell, in Bell Yard.

To the ſentiments excited by the appearance of the firſt volume of this crude jumble*, it is only neceſſary now to add, that the four volumes are filled with materials collected from the late Reports, and memoirs, of Indian tranſactions, ill digeſted, worſe connected, and ſuitably printed.

Art. 28. *The Truth of the Chriſtian Religion*, a Poem, founded on a very celebrated Work of Hugo Grotius. By Charles L'Oſte, A. M. Rector of Langton in Lincolnſhire. 8vo. 5s. White, &c.

We have not claſſed this publication under the Article of Poetry, becauſe, ſo far from coming under that denomination, it is hardly meaſured rhyme. It is, indeed, a moſt ſtupid diſfiguration of a moſt excellent work.

POETICAL.

Art. 29. *The Patriot's Progreſs*; a familiar Epiſtle, humbly inſcribed to John Wilkes, Eſq; 4to. 1s. Wallis and Co.

Some bold emulator of the great Sternhold here aſſails Mr Wilkes, and '*tells him his own*,' as the ſaying is, in ſtrains that would make even Sternhold (could he hear them) burſt with envy:

'See him one moment from his ſeat driv'n out,
The next an Alderman of *Farr. Without*;

* See Rev. vol. liii. p. 80.

Now

Now to the Tower ſent, and now by rabble
Reſtor'd to his ſeat in *Stephen's Chapel.*'
"Sternhold himſelf he out-Sternholded." SWIFT.

Art. 30. *The General Faſt*; a Lyric Ode: With a Form of Prayer proper for the Occaſion, and a Dedication to the King. 4to. 1 s. Fielding and Co.

Ridicules the faſt, and inſults the government.

Art. 31. *The Genius of Britain to General Howe.* An Ode. 4to. 1 s. Sewell, &c.

It is not often that we meet with verſes of this temporary, fugitive claſs, ſo worthy of an extract, as are moſt of the ſtanzas which compoſe this little ſpirited poem;—which commences with a well-imagined ſketch of the portentous aſpect of the awful night preceding our late victory at Long Iſland. Amidſt the horrid ſolemnity of the ſcene, the GENIUS of Britain appears to General Howe while repoſing in his tent, and thus addreſſes him:

Dauntleſs ſon of freedom hail!
Charg'd with many a victim's doom,
May thy Godlike arm prevail,
Though its valour *load* the tomb.——

Several ſtanzas are here employed in execrating the American rebels; after which, the former happy ſtate of the country is pathetically contraſted with its ſad reverſe of fortune, ſince the commencement of the preſent troubles:

'*Sorrow* was a ſtranger here;
'Diſtant far! the *Mourner*'s voice;
'Plenty rob'd the ſmiling year;
'Rapture bid my ſwains rejoice.

'Where her harp contentment ſtrung,
'Pity's ſighs are heard to flow:
'Scenes that loud with rapture rung,
'Gloom, a wilderneſs of woe.

'Chearful from the kindling eaſt,
'Ruſh'd the gold-hair'd youth of day;
'Bleſt the vale, the mountain bleſt,
'Triumph'd in the genial ray.

'Now each hill and vale forlorn,
'Deſolation's haunt appears:
'Clouded, dim, the eye of morn
'Wakes upon the waſte in tears,

'Dumb the minſtrels of the grove,
'Muſic glads no more the dale:
'Sad, the breeze, that breath'd of Love,
'Swells of death a hollow gale.

'*Safety* ſlept in ev'ry field,
'*Fear* had night's pale empire fled;
'Now, with tyger-crouch conceal'd,
'*Danger* lurks in ev'ry ſhade.'

Having

Having poured a volley of poetic thunder on the devoted head of Lord Chatham, the GENIUS turns with complacency to Lord North:

—— 'whose firm, high-kindling soul,
'Whilst the storms of discord rave,
'Whilst the seas of faction roll,
'Dares to dash th'insurgent wave.

'Gods approve, though Dæmons blame——
'Though from earth no incense rise,
'NORTH enjoys a brighter fame;
'His the pæans of the skies!'

The illustrious apparition then takes leave of the hero, in the following lines:

'Warrior, take thy wish'd repose,
'Gain from Sleep, his strengthning charm;
'E'er the morrow's day shall close,
'Deeds of wonder claim thy arm.——

'Know, ah know, my love will weep,
'Whilst thy sword with vengeance falls;
'Yet I'll aid its glorious sweep,
'When my injur'd country calls.

'Though my eye with pity stream;
'Though my heart with anguish moan;
'*Justice*, bid thy lightnings flame:
'*Virtue*, let thy work be done.'

Art. 32. *The Devil*, a poetical Essay. 4to. 1 s. 6 d. Dodsley. 1776.

This Devil is announced to us under a two-fold description. First, he is *Belzebub*, a fine Gentleman:

'A charming youth, with curls and laces,
Drest by the hands of Loves and Graces.'

Secondly, a fine Lady:

'While *Satan*, worst of deadly sinners,
Shines forth in petticoat and pinners.'

The moral and satirical *improvement* of this stroke of fancy, is diffused through twenty-eight pages of pretty easy, though somewhat obscure verses: evidently the production of no mean rhimester.

Art. 33. *To the Memory of the late pious Mr. Thomas Wilton*, 8vo. 4 d. Buckland.

These pious effusions of virtuous friendship, are not proper objects of *critical* regard; we shall, therefore, only observe, with respect to the present little elegiac poem, that we imagine the Author would have expressed himself more to *our* satisfaction had he recited the excellencies of Mr. Wilton's character in plain prose.

RELIGIOUS and CONTROVERSIAL.

Art. 34. *Concordia. Seu Sacræ Cœnæ Theoria Sacra. Auctore* P. D. K. S. T. P. Londini. 8vo. 2 s. 6 d. Dilly. 1776.

Written with a view of reconciling the Lutherans and Calvinists in their sentiments, concerning the Lord's Supper. The Author conceives, that this ordinance, as it was administered by our Lord to his

his apoſtles, and to which he appropriates the term *ſacra cœna*, differed, both in its nature and deſign, from that which is a perpetual inſtitution in the Chriſtian church; and which he calls *ſacramentum cœnæ*. If we underſtand him right, his idea of the former correſponds to, or at leaſt very much reſembles, that of the Lutherans; whilſt he conſiders the latter as a meer memorial, or monument of the event to which it immediately refers. By this diſtinction, which he labours to juſtify and ſupport, he hopes to unite the contending parties of Chriſtians; his views are laudable, but we much doubt his ſucceſs.

Art. 35. *A Sketch of the Oeconomy of Divine Providence, with reſpect to Religion among Mankind.* By W. Willets. 8vo. 6 d. Evans. 1776.

This ſmall treatiſe affords an agreeable and edifying view of the diſpenſations of heaven with reſpect to the human race, particularly in regard to religion and ſalvation. The worthy Author writes in a rational manner, unbiaſſed by modes and forms of man's device, but firmly attached to the revelation given us in the Bible, and to whatever appears to be *ſcripture truth*. His very brief view of the œconomy of Divine Providence tends to excite the Reader to a diligent improvement of thoſe advantages, which are enjoyed under the Chriſtian diſpenſation. He enters not into diſpute, but in a little poſtſcript juſt takes notice of the 'learned and ingenious Author of *Sketches on Man*;' and ſpeaking of ſome who oppoſe Chriſtianity he remarks that 'Theſe ingenious writers have their ſyſtem of divinity, and may be biaſſed thereby, as well as other men; and their ſyſtem is *deſtiny*, the ſame, he adds, with that which the Aſſembly's catechiſm formerly adopted, viz. that God *ordained* from all eternity whatſoever ſhould come to paſs.' Divines, we apprehend, will hardly agree to this account; and there certainly is a very great difference between *deſtiny* or *fate* (which Heathen writers ſeem to have talked of as ſuperior even to the Gods themſelves) and the *appointments* of a BEING, INFINITE in wiſdom and goodneſs.

Art. 36. H ΚΑΙΝΗ ΔΙΑΘΗΚΗ. *The New Teſtament, collated with the moſt approved Manuſcripts*; with ſelect Notes in Engliſh, Critical and Explanatory; and References to thoſe Authors who have beſt illuſtrated the Sacred Writings. To which are added a Catalogue of the principal Editions of the Greek Teſtament, and a Liſt of the moſt eſteemed Commentators and Critics. By E. Harwood, D. D. 12mo. 2 Vols. 7s. bound. Johnſon 1776.

Doctor H. informs us in his preface, that the principal authorities to which he has had recourſe in preparing this new edition, are the *Cambridge* manuſcript of the Four Goſpels and of the Acts of the Apoſtles, bequeathed by Beza to that univerſity, and the *Clermont* copy of St. Paul's Epiſtles. He prefers theſe, becauſe in his judgment they are ſuperior both in age and accuracy to the *Alexandrian* manuſcript preſerved in the Britiſh Muſæum: but in all caſes of various readings, or where either of the former copies was mutilated and defective, he has conſulted other manuſcripts, and particularly the *Alexandrian*. And he ſolemnly profeſſes, that he has not inſerted a ſingle word in this edition, which is not ſupported by the beſt manuſcripts;

nuſcripts; and that he has not altered a ſingle word, or the minuteſt particle to ſerve any cauſe, or to ſupport any favourite ſyſtem: however, he has thought proper in ſome paſſages to diſcard the commonly received reading, and to ſubſtitute another in the text, ſupported, as he apprehends, by better authorities: and he refers the Reader for the reaſons of ſuch alteration to a *third volume* of his *Introduction to the New Teſtament*, ſpeedily to be publiſhed: but ſurely ſome notice ſhould have been given in the margin of every variation of this kind. The marginal notes are partly the Editor's own, and partly a ſelection from other writers, to whom the Reader is referred; and in many inſtances they are a valuable addition to the text. This edition is printed on a neat type, and ſeems to be carefully reviſed.

In the Editor's annexed catalogue of approved commentators, harmonizers, &c. we are ſurpriſed to find, that he has omitted Dr. *Doddridge*.

Art. 37. *A Second Diſſertation on Heretical Opinions*; ſhewing the Nature of Hereſy; in what reſpect Errors in Religion may be innocent or ſinful; the Cauſes from whence they generally proceed; the Excuſes often alledged by falſe Chriſtians and avowed Unbelievers. Concluding with an Addreſs to the Young, or Students in the Univerſity. By John Rawlins, M. A. Rector of Leigh in Worceſterſhire, Miniſter of Badſey and Wickamford, and Chaplain to the Right Honourable Lord Archer. 8vo. 2s. Oxford, printed. London, ſold by Rivington. 1776.

For an account of the firſt diſſertation we muſt refer our Readers to our Rev. vol. xlvii. p. 327. It is there remarked, that what this Writer's notions of error and hereſy are, and in what reſpects he thought them innocent or ſinful, we could not exactly determine from that performance, but might expect ſome farther light from his next publication. We wiſh to ſpeak with all poſſible candour on the ſubject, but muſt acknowledge that we cannot yet conclude with any certainty from this work what particular ſentiments or opinions are to be eſteemed erroneous or heretical. Hereſy is repreſented as ſomewhat very dreadful, ſeveral cauſes of it are aſſigned, ſome circumſtances are mentioned, which may alleviate error, or render it nearly innocent, but whether it conſiſts in a departure from the words of ſcripture, or from the ſenſe which a particular church, or ſet of men have affixed to thoſe words, we are left unable to determine. The ſecond ſection, indeed, profeſſes to explain the nature of hereſy, and tells us, that 'in its primary ſignification, it is not a *practical*, but a *ſpeculative* error,' and afterwards we are informed, that 'it is not a ſimple error of the underſtanding only, but its malignity conſiſts in an obſtinate and determined perverſeneſs of the will.' It is in this latter ſenſe only, we ſuppoſe, that hereſy can be conſidered as implying any thing criminal; yet we are ready to fear that our Author's enlarging ſo much on the ſubject, may lead ſome perſons to paſs ſuch a cenſure on many, who have the moſt candid and ingenuous minds, but cannot agree to every thing which might even in a Proteſtant church be given out as *orthodox*.

The tenth ſection of this pamphlet is called 'a ſketch of ſome vain and incoherent opinions patronized by modern *heretics* and *unbelievers*.' But though *heretics* are brought into the title of this ſection,

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the opinions cenſured are only thoſe which are advanced by Deiſtical writers, ſuch as Chubb, Blount, Hume, &c. while room is left to bring this charge of hereſy againſt others who do believe the goſpel. The Author may explain himſelf more clearly in a third diſſertation, which is yet to appear, and is to ſhew that 'the fences which the church of England has raiſed againſt the inroad of errors in religion, are formed with wiſdom, and moderation.'

Mr. Rawlins diſcovers good ſenſe and learning.—His work tends to inſpire young Readers, to whom it is principally addreſſed, with an awful ſenſe of the danger of hereſy;—but before we advance any farther opinion of it, let us wait for his next publication. A great part of this and the former diſſertation, appears to have been preached before the univerſity, in four diſcourſes. The two laſt ſections in this work are immediately addreſſed to the younger ſtudents; and here much ſeaſonable and judicious advice is adminiſtered. Among other things, the ſtudy of eccleſiaſtical hiſtory is recommended; which if they impartially and attentively purſue, they will probably be convinced, that the brand of hereſy has been affixed by different parties on their opponents, each in their turn, and that no man who really ſeeks after truth, or who loves God and his word, can in a criminal ſenſe, or in the ſcripture ſenſe, be a heretic, though he may not be able to agree to ſome human, or eſtabliſhed explications of the ſacred writings.

Art. 38. *Divine Worſhip due to the whole Bleſſed Trinity*, the Father, Son, and the Holy Spirit, as being one and the ſame God: Proved from Scripture and Antiquity: As that Doctrine is taught in the Articles, and the Practice of it enjoined in the Liturgy of the Church of England. Among which are interſperſed, Doctor Samuel Clarke's Cenſures of Arians, Socinians, &c. with divers Citations from his Writings to ſhew what Conceſſions he made, and what near Advances to the true Catholic Faith. 8vo. 1 s. Rivington. 1776.

This Author writes with mildneſs and good ſenſe. The arguments he propoſes, are ſuch as have been repeatedly conſidered. He frequently introduces Dr. Clarke, as affording ſupport to that doctrine he wiſhed to defend: from ſome paſſages we ſhould almoſt think that this Writer and Dr. Clarke agreed in their ſentiments on the ſubject. As when we read that 'Chriſt is the Son of God—by an *ineffable derivation*,' and again, there is, 'we agree, a poſteriority of order in the Son and Holy Spirit, with reference to their *emanation* and *extraction*,' and further,—'it will always be our duty principally, and in the firſt place, to make our ſupplications and prayers, to offer up our praiſes and thankſgivings, and to render all poſſible honour and adoration to *God the Father*, as head and fountain of the Godhead.' But there are other expreſſions in the pamphlet to which Dr. Clarke could not have aſſented. We may, however, obſerve, that perſons, who are ſerious and ſincere, in what they ſay on diſputed points, often come much nearer to thoſe who ſeem to differ from them, than they are ready to apprehend. Thoſe who are eſteemed moſt orthodox, we ſuppoſe, would allow of the above expreſſions, which, nevertheleſs, convey ſome ideas of inferiority,

which in another view they would be hardly willing to admit. The appendix, recommending the practice of catechising, chiefly consists of extracts from the writings of some of our former bishops.

Art. 39. *The true Sonship of Christ investigated.* And his Person, Dignity, and Offices explained and confirmed from the sacred Scriptures. By a Clergyman. 12mo. 2s. Dilly. 1776.

The great aim of this writer, we are told, is to shew, 'that the general, unanimous, and consistent voice of Revelation, declares our Saviour to be Son of God, as he is God-man, begotten of the Father, by the unition of the Divine Word with human nature in his incarnation.' The greatest part of the volume, it is also said, has been delivered to a numerous congregation, who were universally satisfied—that the explication given of this matter is the scriptural and just one. Some of the most judicious and learned of his brethren, the Author farther adds, to whom his work has been submitted, have urged the publication of it, as what might be of real service to the interests of Christianity. Perhaps it may be so; and lovers of truth and goodness will wish success to whatever *really* contributes to so valuable an end. But we do not see the great tendency of this performance to such a purpose. The incarnation of Jesus the Saviour is surely hidden and mysterious. How fruitless then must be our inquiries about it! Indeed it has appeared to us, that some expressions and reasonings, which have been used on these subjects, are little short of prophane. And when we reflect on the malignant spirit, the hatred and persecutions which have been excited in the Christian world by words and phrases relating to them; we are concerned to see any thing which may seem to have a remote tendency of this kind. For undoubtedly these malicious dispositions are more repugnant to the truth and spirit of Christianity, than any failure in the use of scholastic phrases and metaphysical niceties and distinctions can possibly be. But we do not mean to insinuate, that this book is written in an uncharitable strain; its language is temperate and mild, and the principles it inculcates seem to arise from the conviction of the Author's own mind.

Art. 40. *The Child's Directory; or Easy Lessons*, in four Parts; designed for the Instruction and Improvement of Children and Youth. Part I. A Collection of Scripture Sentences. Part II. The Ten Commandments explained. Part III. Against Sloth and Idleness; on Compassion and Cruelty; a summary View of the Things that are Lovely. Part IV. Hymns and Forms of Prayer. To which is prefixed, an Address to Children on good Behaviour. By James Walder. 12mo. 6d. Buckland, &c.

To compose a book for the instruction of children, in the duties of religion or morality, is perhaps, one of the most difficult kinds of writing. We have multitudes of little tracts intended for this purpose, but few of them are properly adapted to the conceptions of the very young people for whom they are professedly calculated. When Paul 'was a child, he *spake* as a child, he *understood* as a child;' but Paul, 'become a man, put away childish things,' and, probably *forgot* them too: so that Paul himself would, perhaps, have found it difficult to reduce his notions of moral and religious truths to a

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level with the understandings of master and miss; who (it must be knowledged) were never more successfully tutored than they have been of late, under the care of "their old friend, [the late] Mr. John Newbery, of St. Paul's church yard."

The present little work is intended for children who have learned to read, and are supposed capable of comprehending the good lessons here collected, from the Scriptures, for their instruction. The brief commentary on the commandments, may, especially, be useful to those who are too young to enter fully into the peculiar nature and design of several of the precepts delivered by the Jewish legislator.

Art. 41. *A Reply to Parmenas.* By the Author of a Letter to a Baptist Minister. 8vo. 6 d. Shrewsbury printed.

Art. 42. *More Work for the Vicar of St. Alkmond's*, Author of "A Letter to a Baptist Minister." A Letter to ******, occasioned by "A Reply to Parmenas." 8vo. 6 d. Shrewsbury printed. Sold in London by Otridge, &c.

The above pamphlets relate to a controversy which has lately risen on the subject of baptism; some account of which is given in the Review for September last; where the three principal publications in this debate are mentioned with remarks; for which reason we think it sufficient, as to these two tracts, to give only their titles.

Art. 43. *The Harmony of the Truth*; an absolute Confutation of all Infidelity, addressed to Mr. L——y, on the Publication of the Sequel to the Apology: Being chiefly a Comment on, or Illustration of, the Author's Reply to the Author of the Remarks on a scriptural Confutation of the Apology, &c. 8vo. 1 s. Law.

This performance is compounded of bigotry and absurdity, with scarcely any other ingredient, except it be a little vanity. Were we to say that the Writer appears to be absolutely *insane*, with relation to the subject he treats upon, he would probably be much offended with us; and yet it is the only judgment which sober and candid criticism can pronounce.

SERMONS.

I. Preached at the Visitation held at Church-Stretton, Shropshire, May 18, 1776. By John Mainwaring, D. D. Rector of Church-Stretton, and Fellow of St. John's, Cambridge. 4to. 1 s. Woodyer, Cambridge; Beecroft, &c. London.

II. *The Duty and Advantage of Integrity in private and public Life, stated*—Sept. 28, 1776. (Being the Day of electing a chief Magistrate for the City of London.) Before the Right Hon. John Sawbridge, Lord-Mayor, the Aldermen and Livery of London. By the Rev. Wanley Sawbridge, A. M. Chaplain to his Lordship. 4to. 1 s. Dilly.

III. *American Resistance indefensible*—On the late Fast-Day, Dec. 13. By a Country Curate. 4to. 6 d. Gardner.

Contains a brief, but clear and consistent state of our present unhappy conflict in America; with strong deductions in favour of the measures of government.

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CORRESPONDENCE.

THE ſtrictures of an ingenious Correſpondent, upon Mr. Bryant, ſo far as they relate to Philo Judæus and Clemens Alexandrinus, are not juſt. Mr. Bryant hath produced the paſſages from thoſe authors at the bottom of the page, and his references are exact. We have examined the originals; and if our Correſpondent had an opportunity of doing the ſame, he would find the aſſertion of Philo Judæus in the ſecond volume of his works, p. 84, Mangey's edition; and *that* of Clemens Alexandrinus in Potter's edition, p. 413. Nevertheleſs, as Mr. Bryant maintains that Helleniſmus and Hellenes are very ancient terms, and that the name of Hellenes was given to an order of Amonian prieſts in Egypt; may it not be aſked, whether Philo and Clemens might not mean thoſe prieſts, and not the Grecians properly ſo called, when they ſay that Moſes was inſtructed by the Hellenes? In that caſe, neither Philo nor Clemens will have fallen into ſo great a miſtake as Mr. Bryant has repreſented, unleſs they ſhould be convicted of this miſtake from other circumſtances.

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†‡† The *Governor of the Hoſpitals for the Small-pox and Inoculation*, who has favoured us with a letter on the ſubject of our account of Baron Dimſdale's *Thoughts on Inoculation* [in our Review for November, page 394] muſt have greatly miſtaken our intentions, if he thinks that we had any deſign, in that article, of diſcouraging the charitable and uſeful inſtitution, at Pancras, in behalf of which he has addreſſed us.

We only wiſhed to ſecond the views of Baron Dimſdale, by briefly ſtating the inconveniences and dangers which might probably attend the proſecution of a certain plan, to which the Baron alludes, formed for eſtabliſhing a *Diſpenſary* for inoculating the poor of London, *at their own houſes*: as the execution of ſuch a ſcheme appeared to us to have a manifeſt tendency to ſpread the *natural diſeaſe* among great numbers of perſons who might otherwiſe have eſcaped it. We do not imagine the hoſpitals at *Pancras*, and *Cold-bath-fields*, are ſo conducted as to furniſh room for any apprehenſions of this kind. On the contrary, we have reaſon to believe, as well from the papers which our Correſpondent has communicated to us, as from Baron Dimſdale's obſervations on theſe inſtitutions, that they have been highly beneficial to numerous *individuals*, without producing any injury to the *community* at large.

From a ſtate of the Hoſpital ſent us by our Correſpondent, it appears that 13,343 patients afflicted with the *natural* ſmall-pox have been received into the houſe, from the commencement of this eſtabliſhment in September 1746, to March 1776; and that 14,843 perſons have been inoculated in this Hoſpital during the period included between the years 1752 and 1776.

Erratum, in the Review for April, p. 323, l. 37, *ludicrous* is miſprinted, for *judicious*. This is materially injurious to M. Condillac's Obſervations on Hiſtory; and we aſk pardon of the ingenious Academician: who, we believe, never thought of making *merry* with *that* ſubject.

APPENDIX

TO THE

MONTHLY REVIEW.

VOLUME the FIFTY-FIFTH.

FOREIGN LITERATURE.

ART. I.

Nouveaux Memoirs—New Memoirs of the Royal Academy of Sciences and Belles Lettres of Berlin, for the Year 1774, Vol. v. 4to. Berlin, printed by Fred. Voſs, 1776.

THIS volume opens with the hiſtory of an *Extraordinary Sleeping Diſorder*, which affected a lady of Niſmes, in regular and periodical paroxyſms, twice a day, at ſun-riſe and at noon; the firſt continuing almoſt always until near the time that the ſecond began; and the ſecond ceaſing about ſeven or eight o'clock in the evening. The *Phyſico-Pſychological Conſiderations* of the *perpetual* ſecretary, M. FORMEY, on this ſtrange phenomenon, are curious. It is remarkable, as he obſerves, that the paroxyſm of the morning always came on at the break of day, in all the different ſeaſons of the year, and thus began ſooner or later according to the length or ſhortneſs of the days; and that the other commenced a little after noon; that the former ceaſed in part, during a ſhort interval before twelve o'clock, during which, the patient had only time to take a little broth before its return; while the ſecond paroxyſm ceaſed entirely between ſeven and eight in the evening; ſo that the patient recovered the uſe of all her members, until the dawn of the next morning, when her ſleep returned with all the characters of the moſt compleat inſenſibility, except a feeble, but free reſpiration, and a weak, but regular motion of the pulſe. The farther detail of the circumſtances of this extraordinary diſorder, merits the attention of the Medical Faculty; becauſe certainly, there are few lethargies recorded in the annals of Phyſiology, that have been attended with ſuch ſingular

ſymptoms. It is remarkable, that when the diſorder laſted ſix months, and then ceaſed, the patient had an interval of perfect health during the ſame ſpace of time; that when it laſted a year, the interval was in the ſame proportion, and that for four or five days before the interval came, a great quantity of *ſaliva* flowed from the mouth, mixed with ſerous humours, ſo ſharp and corroſive, that they affected the parts which they touched in their paſſage. At length the diſorder ceaſed entirely, without the leaſt appearance of return. The woman lived many years; was always lively and active, though reſtleſs and ill-humoured; and died in the 81ſt year of her age, of a dropſy, which did not ſeem to have any connexion with her preceding diſorder.

The learned Academician, after having ſhewn the great difficulties that attend our enquiries into the cauſes of all diſorders, whoſe paroxyſms are regular and periodical, and the peculiar difficulties that attend the caſe now before us, makes ſeveral *phyſiological* and *pſychological* reflections on this caſe; but the former are too hypothetical, and carry with them ſo little perſpicuity, and evidence, that we ſhall not abridge them here; while the *latter* are drawn from the moſt chimerical, fairy regions of metaphyſical refinement and ſpeculation, and tend to ſhew little elſe than that our Academician, (who has ſerved under ſeveral philoſophical ſtandards, of various colours) thinks matter *may be*, for ought we know, the ſeat of intelligence, and poſſeſs all the qualities that are *needleſsly* attributed to a ſpiritual ſubſtance.

Memoirs, by M. Caſtillon, Junior, concerning the Flutes of the Ancients. This ſubject has been treated by ſeveral learned men, particularly *Bartholinus*, and the celebrated *Le Fever* (Tanaquillus Faber) but imperfectly; notwithſtanding their vaſt erudition, as they were ignorant of muſic. M. Caſtillon, who is both a ſcholar and a muſician, has ſucceeded better: his principal deſign here, is to prove that the flute of the ancients was a kind of hautboy, which uttered its ſound by the means of a reed, and that there were two ſorts of flutes, in one of which the reed was viſible, as it is in our hautboy, but was concealed in the other, in the ſame manner as it is in children's trumpets. Several paſſages of the ancients are elegantly explained in this memoir; in which we find reflections on the different parts of their flutes, and on the names that were given to theſe inſtruments.

MECHANICS.

Account of a Manuſcript Memoir of the R. F. *Knell*, relating to the manner of rendering the beds of ſick perſons more convenient, by a new method of conſtruction, which makes it eaſy

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to change the poſture of the patient, without any effort on his part, or his being removed from the bed.

ANTIQUITIES.

Extract of two Letters from Marſeilles, addreſſed to M. Formey, by Mrs. Barbier de Longpré. Mr. Paw, in his *Philoſophical Reſearches concerning the Egyptians and Chineſe*, affirms that the Pharaohs coined no money, and that the Egyptians carried on their commerce by weighing the metals, that were employed in ſales and purchaſes. The author of theſe letters diſcovered, amidſt the medals of her father, (who had reſided in Egypt as French conſul) an ancient coin, which appears to be of the moſt remote antiquity, and elegantly engraven; it repreſents one of the Pharaohs, and is particularly deſcribed in the paper before us.

The two following articles, in the hiſtorical part of this volume, exhibit the principal contents of two letters addreſſed to M. de Caſtillon, the one by Mr. *Magellan*, in which he mentions the noble teleſcope, of four feet diameter, which M. Trudaine de Montigne had conſtructed for the Academy of Sciences, and gives an account, among other things, of mercury calcined or precipitated *per ſe*, by the means of a continual ebullition, during the ſpace of two years, which M. de Beaumé preſented to the ſame learned ſociety,—the other from M. de *Luc* concerning his new hygrometer, and the experiments of Dr. Prieſtley on fixed air, which are well known.

EXPERIMENTAL PHILOSOPHY.

MEMOIR I. *An Examination of the following Phyſiological Queſtion, "Whether Women are as fruitful, and the Inſtances of Twins as "numerous, in modern as in ancient Times?"* By M. de Francheville.

In order to prove that man is not in a *phyſical* ſtate of weakneſs and degeneracy, and that the principles of life and fecundity, are neither vitiated nor enfeebled in the human race, the learned Academician takes the affirmative ſide of the queſtion here propoſed, and preſents us with an enormous liſt of *women in the ſtraw*, who have brought forth twins, in the *remote period of antiquity*,—in *the middle age*,—and in *modern times*. By *twins*, however, we are not here to underſtand *pairs*; for the author confines his examples to the caſes, where three children or any number above that, have been produced at a birth. Excellent reading, this, for midwives and goſſips, and all lovers of the *marvellous*. Egypt, Greece and Italy, furniſh our Academician, in the 1ſt period, with many examples of 3, 4, 5, 6, and 7 children produced at a birth, and Pliny mentions a miſcarriage of 12. The 2d period is not inferior to the firſt in female fecundity, and one caſe is alleged of a Poliſh Counteſs in the territory of Craçovia, named *Virboſlos*, who was deli-

vered of 36 living children at a birth, in the 13th century. Martin Cremonenſius, who wrote the hiſtory of Poland in 1270 (the year after this is ſuppoſed to have happened) affirms the fact; which, however, we are inclined to place in the claſs of fables, along with the delivery of the Counteſs of Henneberg (at the village of Loſduin near the Hague) of 365 children at one birth; a ſtory, which M. de Francheville mentions and explodes under the firſt period. The 3d period, from the 15th century to the year 1775, furniſhes deliveries of 3, 4, 5, 6, 7, 9, 11, and an imperfect one of 17; and thus is not inferior in fecundity to the two former. Q. E. D.

MEMOIR II. *Remarks concerning the Temperament in Muſic.* By M. Lambert.

The queſtion here is, to expreſs a ſound or any given relation *a* by means of the numbers 2, 3, 5, in ſuch a manner, that the formule $a = 2^m . 3^n . 5^p$. may be reſolved either exactly or with a certain given degree of preciſion, the exponents *m*, *n*, *p*, being entire numbers, poſitive or negative.

MEMOIR III. *Concerning Aerial Perſpective.* By M. Lambert.

The ſubject of this memoir is that branch of the painter's art, which relates to the degradation of the colour of objects proportionably to their diſtance, and the conſtitution of the *atmoſphere*; and it is here treated in a maſterly manner.

MEMOIR IV. *Conſiderations on the Parts of Generation in the Female Sex.* By M. Walter.

A very curious and learned memoir, every way worthy the attention of anatomiſts.

MEMOIR V. *Experiments on the Allay of various Metals and Semi-Metals.* By M. Margraff.

Theſe experiments are divided into four claſſes. The 1ſt contains thoſe that were made with *copper* and *zinc*, both as perfectly diſengaged from all heterogeneous parts, as was poſſible. The author employed the copper of Japan, as being the fineſt, and zinc, which he purified by diſtillation. The experiments of the 2d claſs were made upon copper mixed with fine pewter of Malaga: thoſe of the 3d on copper, mixed with zinc and pewter: thoſe of the 4th, on common and malleable braſs, mixed with fine pewter. The effects of theſe experiments are curious, and deſerve the peruſal of the chymiſt,—who is referred to the work itſelf.

Continuation of M. Beguelin's *Inquiry concerning the Variations of the Barometer.*

In the former part of this *memoir* * the learned and ingenious Academician had endeavoured to prove, that the variation of the whole maſs of the atmoſphere, and the variation of the

* See the Appendix to the 53d Vol. of the Monthly Review.

ſpring or elaſticity in a part of that maſs, are the two general cauſes of the variations of the barometer; now the primitive cauſes that affect and modify the maſs and elaſticity of a portion of the atmoſphere, of a conſiderable extent, are *heat*, *cold*, *dryneſs*, *moiſture*, with their different combinations; and the influence of theſe cauſes is diſcuſſed in the memoir now before us.

The effect of *heat* is the dilatation of the air. Many eminent men have alleged alſo, that heat augments the elaſticity or ſpring of the air, and from hence it is concluded, that heat muſt make the mercury riſe in the barometer. Experience however proves the contrary. It is a general obſervation, that the barometer is often, nay regularly, higher in Winter than in Summer; it is moreover remarked, that, in Summer, the mercury deſcends a little every day towards the hour of the greateſt heat at noon, and M. de *Luc* joins his weighty teſtimony to thoſe of Meſſrs. Bouguer and de la Condamine, in the confirmation of theſe obſervations. With reſpect to this point, our Academician adopts a well-known opinion *, which comes to this: that the air having, like all other bodies, a *vis inertiæ*, this prevents the rarefaction that it undergoes from the firſt impreſſion of the heat, from being inſtantaneous; even when being ſuddenly warmed, it can expand itſelf freely on all ſides. Thus the augmentation of the ſpring or elaſticity of the air, muſt accompany the firſt moments of the expanſion of the atmoſphere, which is produced by a new degree of heat; and thus the heat will make the barometer riſe, and that more or leſs as the portion of the atmoſphere, ſo warmed, is more or leſs denſe or loaded with vapours; for the vapours are ſuſceptible of a degree of elaſticity ſuperior to that of pure air. But when theſe firſt moments are paſt, it is natural to think that the heat, continuing to act upon a portion of the atmoſphere, ſhould make the barometer deſcend, and that for the following reaſons: 1ſt. Becauſe the expanſion of the air diſperſes it on all ſides, and thus the column of the atmoſphere, which the heat rarifies, becomes lighter by loſing the quantity of air which the heat impels into the collateral columns. 2dly. Becauſe the dilatation of the air weakens its ſpring in proportion as that ſpring can expand itſelf with freedom in the rarified air: thus the influence of elaſticity, which before ſupported the mercury in the barometer, muſt neceſſarily diminiſh in the ſame proportion.

From hence the author proceeds to conſider the effect of *cold* on the barometer. *Cold* contracts and draws together the

* See the Memoirs of the Acad. of Sciences of Paris, for the year 1699, *p.* 101—125.

parts which it is the property of heat to ſeparate; and thus its natural effect, in the atmoſphere, is, to condenſe the air, to compreſs its ſpring, and thus, *ceteris paribus*, to augment the preſſion, which makes the mercury riſe in the barometer.

As to the effects of *dryneſs* and *moiſture* on the air, our author obſerves, that the elaſticity of bodies encreaſes in dry weather, and that their ſpring is relaxed and weakened by *moiſture*. Conſequently the dryneſs of the air muſt augment the preſſion of the atmoſphere, and make it ſuſtain an higher column of mercury, while moiſture, by the effect now mentioned, muſt make mercury deſcend. It is, however, neceſſary to obſerve, with reſpect to the *dryneſs* and *moiſture* of the air, that if the latter diminiſhes the preſſion of the air by relaxing its ſpring, it, on the other hand, loads the air with watry particles, which, by their denſity, muſt very conſiderably augment its maſs, ſo that it would be difficult to determine *a priori*, whether the moiſture of the air be adapted to make the barometer riſe or fall. The ſame thing may be ſaid of dryneſs, which diſpels the watry particles that increaſed the weight of the air. So that there appears to be here a conflict between the effect of *ſpring* and *maſs*, between *elaſticity* and *weight*, and it is experience alone, which can aſſure us, that in this conflict, the effect of elaſticity is much ſuperior to that of weight. The ingenious Academician, after theſe obſervations, combines theſe four different ſtates of the air, two by two, and points out the effects that muſt reſult from them with reſpect to the barometer. We muſt refer the reader to the *memoir* itſelf, for an account of the curious detail into which he enters, with a maſterly ſpirit of ſagacity and obſervation. We do not recollect any production in which this intricate, complicated, and difficult branch of natural philoſophy, (the variations of the barometer) is treated with ſuch depth, preciſion, and perſpicuity, except the juſtly celebrated work of M. de Luc, to which M. Beguelin does eminent juſtice, though he does not adopt all the principles and reaſonings of that ingenious obſerver of nature.

An Extract of the Meteorological Obſervations, made at Berlin, in the Year 1774. By M. Beguelin.

Experimental Reſearches concerning the Cauſes of the Changes of Colour in Opaque Bodies, which are naturally coloured. By M. Delaval.

The obſervations and experiments, contained in this article, were made on vegetable, animal, and mineral ſubſtances. Each of theſe have furniſhed a great number of examples of the changes mentioned in the title of this memoir, which throw new light on the theory of colours, and lead to a variety of

diſcoveries, which may be of ſingular uſe to the painter, the dyer, and the chemiſt.

MATHEMATICS.

MEMOIR I. *Concerning the particular Integrals of Differential Equations.* By M. de la Grange.

Only one hundred and ſeventy ſeven pages of Algebra.

MEMOIR II. *Concerning the Motion of the Noduſes of Planetary Orbits.* By the Same.

——— *Two Letters from M. D'Alembert to M. de la Grange.*

MEMOIR III. *Demonſtration of the Theorem of Bachet, and an Analyſis of Numbers into Triangular and Square.* By M. Beguelin.

MEMOIRS *Concerning the Pole-Star, containing principally Reſearches relative to the Science of Trigonometry.* By M. Bernoulli.

SPECULATIVE PHILOSOPHY.

MEMOIR I. *Concerning the Muſcular and nervous Palſy, and the Method of curing it.* By M. Pereboom.

This ſubject was propoſed as a problem to the Academy, by the late M. de la Condamine, with a premium annexed to its ſolution. The Author of this Memoir, who is a phyſician in North-Holland, obtained the prize. The method he follows, in treating this difficult and complicated ſubject, is judicious and clear, and the detail into which he enters, contains a wiſe and happy mixture of theory and experiment, the former of which juſtly entitles the memoir to a place in the claſs of ſpeculative philoſophy. To prepare the way for ſolving the problem, our Author gives a ſuccinct account of the ſtructure of the *nerves*, and particularly of thoſe in the extremities of the body, which terminate in the ſkin or in the muſcles, and thus become reſpectively the inſtruments of *mobility* and *ſenſibility*, the privation of which in any part of the bodily frame conſtitutes a palſy. From hence he proceeds to diſtinguiſh *three* kinds of paralytic complaints, which he calls the *Nervous*, the *Muſcular*, and the *Nerveo-Muſcular*; the firſt deſtroys feeling without affecting motion; the ſecond renders the part affected motionleſs without diminiſhing ſenſibility or feeling; the third, which is a compound of the two firſt, deſtroys both motion and feeling, and takes place, when the regular communication of the members, by the means of the nerves, happens to be intercepted. Dr. Pereboom takes notice of the various cauſes that produce theſe different kinds of the diſorder under conſideration, points out the circumſtances in which this difference conſiſts, and illuſtrates his obſervations by a great number of caſes and examples that have occurred to him in the courſe of his reading or practice.

The method of cure is the next object that employs the reſearches of this learned phyſician; but this *ſecond* and important part of his memoir would ſuffer eſſentially by being abridged.

MEMOIR II. *Concerning the variable Nature of moral Perceptions, when they are conſidered as connected with the diverſity of pſychological Syſtems.* By M. Beguelin.

The meaning of this title will perhaps be rendered more palpable, if we expreſs it thus in a free tranſlation: *Concerning the Diverſity that muſt take Place in Moral Perceptions and Maxims, if we conſider them as influenced by the diverſity of Speculative Opinions.* If the actions of men, ſays this ingenious Academician, were exactly determined by the dictates of reaſon in *each* individual, it is evident that every man would follow a rule of morality proportioned to the meaſure and extent of *his* reaſon, the degree of *his* underſtanding, the weakneſs or ſtrength of *his* intellectual view, and *his* peculiar manner of diſcerning the various fitneſſes and relations of things: and as the faculty of reaſoning, and the degree of intelligence, acuteneſs, and capacity, differ conſiderably in different perſons, nay in the ſame perſon, at different periods of life, there would be as many ſyſtems of morals as there are different men, if every individual formed his moral notions and maxims preciſely upon the dictates of his own reaſon, and made them ſquare directly with his ſpeculative opinions. But happily, for man and for ſociety, (continues our author) the ſuppoſition is falſe: man is not conſiſtent with himſelf, and nothing is more rare than to ſee a perfect conformity between moral actions and intellectual principles. This inconſiſtency M. Beguelin conſiders as an happy arrangement of providential wiſdom; for ſince reaſon is ſo late in its appearance, and ſo ſlow in its growth, that, during the ſhort ſpace of human life, it is able to take in but imperfect views of the nature, relations, and connexions of things, it would not have been deſirable that ſuch a creature as man ſhould have had no other principle of approbation, volition or action, but the little theory, formed from the feeble and ſcattered rays of his acquired knowledge.

But though man follows rarely in the tenor of his conduct, the ſpeculative ſyſtems, in which his inquiries have terminated, our Author, nevertheleſs, thinks it may be worth while to enquire, to what moral and practical notions each ſpeculative ſyſtem would lead its followers, if they formed *their* notions and actions according to *its* principles. He thinks this enquiry important, becauſe he imagines the time *may* come, when this latter ſuppoſition will be realized, and when the *deſire of happineſs*, which always directs the actions of men, and will act in concert with a diſtinct knowledge of all the means, by which

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that happineſs can only be attained. Then, ſays he, man will be conſiſtent with himſelf: theory will be the lamp to practice, &c. &c. M. Beguelin ſays this *muſt* happen *one day*; we hope it will; though we do not expect to ſee that day *here*; ſome ſtreaks of its dawn may be obſerved at preſent, but it will ſhift its meridian luſtre to another ſcene.

The principle from which our Academician ſets out in his inquiry is this: that every man is irreſiſtibly impelled to ſeek, what (according to his preſent manner of feeling and judging) appears to him the moſt adapted to render his ſituation more agreeable. Now common ſenſe muſt perſuade us that true happineſs muſt embrace (in order to its exiſtence) not the preſent moment only, but the whole of our duration, and that we reap a real advantage from ſacrificing the pleaſure of a few minutes to the attainment of enjoyments, which though future, are more ſolid and permanent. Thus a bitter potion is ſwallowed to enſure health, or to recover it. Hence it follows that the notions of *good* and *evil* are variable according to the ideas we form of the duration of our exiſtence; and the meaſure of that duration depends on the notions we entertain of the nature of the ſoul, and conſequently on our ſyſtem of pſychology.

In the entrance upon the inquiry propoſed, M. Beguelin makes a diſtinction between the opinions concerning the ſoul, which have *no influence* on morality or morals, and thoſe which have, or ought naturally to have, *a palpable one*. In the former claſs he places the different ſyſtems of Ariſtotle, Malebranche, Locke, and Leibnitz, and ſhews that whether the ſoul be *a ſpirit*, *a monade*, or *an atom*, whether it be ſimple or extended, whether it operate by a *phyſical influence*, *occaſional cauſes*, or *a pre-eſtabliſhed harmony*, it matters not with reſpect either to moral ideas or moral practice, provided that this ſoul be conſidered, by the abettors of theſe different ſyſtems, as an intelligent and rational ſubſtance, created by the power and goodneſs of a Supreme Being, who, inſtead of deſtroying his own work, will lead it, by degrees, to all the perfection of which it is ſuſceptible, through an unbounded duration. But the caſe is different when we come to the ſecond claſs of opinions: for on a ſuppoſition that the ſoul exiſts by blind chance or a fatal neceſſity, as there is no aſſurance of exiſtence or felicity beyond the preſent moment, virtue will conſiſt in enjoying the minute that paſſes, and the terms *honeſt*, *decent*, *juſt*, *moral*, *upright*, are words evidently without meaning. Again—on the ſuppoſition that the ſoul periſhes with the body, or that the former paſſes, by tranſmigration, through an infinite ſeries of different ſtates without the remembrance, in any one, of its preceding ſituation, or any connexion between its ſucceſſive *modes of exiſtence*, virtue can have little or no reality:—if

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the ſoul periſhes with the body, the value of virtue can only be appreciated by the fruits it produces in this preſent ſcene of exiſtence, and theſe fruits vary according to our different conſtitutions, taſtes, tempers, and ſituations in human life: and if the ſoul has even a perpetual duration, but in ſucceſſive ſcenes of being, that are *totally unconnected*, the appreciation of virtue muſt ſtill be formed upon its influence in the preſent ſtate alone. And thus (concludes our Author) *ceteris paribus*, it was infinitely more the intereſt of Plato to be virtuous, than it was of Epicurus, conſidering their reſpective pſychological ſyſtems. Becauſe to the one virtue could promiſe no more than the happineſs of a *few days*, while it held out, in proſpect, to the other a ſcene of felicity without end. The value, therefore, and the excellence of virtue, in theſe oppoſite ſyſtems, are as one *age* to an *infinity* of *ages*; i. e. as *unity* to *infinite*.—But this is not all: for the *moral notions* really *change* in conſequence of the different ſyſtems of Plato and Epicurus, and it is not ſtrictly true, that virtue is always ſuppoſed to produce, more or leſs, happineſs in both. The diſciple of Epicurus, who happens to be of a voluptuous turn, and expects nothing beyond a preſent life, will be diſpoſed, by his ſyſtem, to look upon virtue and morality as *viſionary*, and to place his ſovereign good, and conſequently his rule of obligation, in the longeſt and fulleſt enjoyment poſſible of ſenſual pleaſures; while the Platoniſt regarding ſenſual pleaſure as a low and *tranſitory* thing, and virtue as ſublime and immortal, will form to himſelf a very different notion of things, and a quite different rule of moral conduct. The Author purſues this compariſon of the Platonic and Epicurean ſyſtems in their effects on moral conduct, or in the effects they *ought* naturally to produce on the conduct of men in all the ſtations, relations, circumſtances, and events, of human life, if men acted conſiſtently with their opinions, and this detail is intereſting in the higheſt degree. He afterwards examines, in the ſame manner, the influence of the *Neceſſitarian* and *Sceptical* ſyſtems on moral notions and conduct, and diſcovers the ſame maſterly hand in treating moral ſubjects, which has procured him ſuch eminent reputation in other branches of ſcience.

MEMOIR. III. *Concerning the Problem of Molyneux*, by M. Merian. *The Fourth Memoir.*

In M. Merian's preceding Memoir * on this intricate ſubject, we ſaw a trial made of Berkeley's principles in the ſolution of this famous problem, and he continues this trial in the paper now before us. He begins here by the judgment, which the blind man, ſuddenly endowed with the ſenſe of ſeeing,

* See the *Appendix* to Rev. vol. liii. 1776.

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muſt pronounce concerning the terms *extenſion* and *figure* applied to *viſible* objects, and affirms that he would not confound them with that *extenſion* and *figure* which he had already perceived by his touch; as *viſible* extenſion and figure and *tangible* extenſion and figure are neither the ſame thing, nor even homogeneous, and thoſe only, who have always enjoyed the ſenſe of ſeeing, can confound, in conſequence of early prejudice and illuſion, things which really have nothing in common. To illuſtrate this, our Author ſhews, firſt, how we have acquired the habit of confounding the objects of ſight and touch, and then how this confuſion has paſſed into our ordinary language, ſo that the terms *extenſion* and *figure* expreſs equally ideas received by ſight and touch. The detail into which he here enters is truly philoſophical and ingenious. He not only points out the origin of this confuſion in the firſt dawn of infancy, but alſo ſhews its final cauſes, and its effects in the magic of painting and perſpective. He then proceeds to ſhew, how we perceive objects without us, which only exiſt in our perceptions, points out the ſymbolic union between *ſight* and *touch* according to the theory of Biſhop Berkeley, conſiders the analogy that exiſts between natural and artificial language, and diſcuſſes ſeveral other points, which relate to the ſolution of the problem under conſideration. The ſummary and reſult of all theſe diſquiſitions is as follows:

Objects, and conſequently extenſion and figure, conſidered as *viſible* and *tangible*, are heterogeneous things, which have nothing ſimilar, nothing in common. They are only related to each other by aſſociation; the union that connects them is merely ſymbolic, in conſequence of which they become the ſigns of each other, and recal each other reciprocally to the mind, as articulate ſounds denote and recal certain thoughts, and as written words denote and recal articulate ſounds.

Now, under this aſpect, what becomes of the problem of Molyneux? To aſk the blind man, when he has firſt opened his eyes to the light, which of the two *viſible* objects is the globe and which is the cube, is it not to aſk him how the *tangible* globe and cube are called in a language, which he does not underſtand? Let us ſuppoſe that he does not underſtand French; is it not as if he, continuing blind, was aſked, which of the two bodies he had touched was that which the French called the globe and which that denominated the cube? Or as if, in opening his eyes, they ſhewed him theſe words, written in French letters, which he neither could decypher nor underſtand? Now the *viſible* globe and cube are really no more than characters written or painted: they have no other relation to the *tangible* globe and cube than that which words bear to things; *and, in order* to underſtand them, it is neceſſary to underſtand

underſtand the language: but the blind man is totally ignorant of this viſual language: its characters have no meaning to him, nor can they have any, until he has learned this language, by combining the objects of *ſight* with thoſe of *touch*. He therefore ſtands before his viſible globe and cube, juſt as a child who does not know his letters ſtands before a book.

Thus then the fundamental maxim of thoſe who affirm that the blind man will diſcern the globe from the cube, is entirely overturned by Berkeley's theory, and the reaſonings they employ to maintain their ſolution, are involved in the ſame ruin, as M. Merian propoſes to ſhew in another Memoir, by applying this theory to each of theſe reaſonings ſucceſſively.

POLITE LITERATURE.

MEMOIR I. *Concerning the Influence of the Sciences in Poetry*, by M. Merian. *Firſt Memoir.*

This is another problem, which may be reſolved both by hiſtory and philoſophy, or in other words by facts, or by reaſoning from the nature of things. M. Merian employs both theſe methods of ſolution, and the hiſtorical part, which occupies him in this and in a ſubſequent Memoir, is left unfiniſhed, and is to be reſumed in the following volume. The objects exhibited to us in the firſt of theſe Memoirs are, the *Origin of Poetry*, and an account of the *Hebrew*, *Celtic*, and *Grecian* poetry. In tracing poetry to its *origin*, in the ſtriking objects of nature, in the vivacity of imagination, in the want of a primitive language, and in the ardor of paſſions, neither reſtrained nor modified by art or experience, M. Merian diſplays his uſual eloquence, and ſays many good things that have been both ſung and ſaid, times without number, before him. He turns however this origin to his purpoſe, by ſhewing that poetry bears no marks of its derivation from ſcience, that it was not to any effort of intellectual faculties that we owe the firſt poetic numbers, and that poetry not only aroſe in times of complete ignorance, but was rendered neceſſary by this very ignorance to ſupply the want of thoſe arts that were afterwards formed by knowledge and experience, and particularly the art of writing. It is well known that the earlieſt legiſlators and hiſtorians compoſed ballads, and alſo ſung them.

The Author gives a moſt beautiful and elegant deſcription of the poetry of the Hebrews, in the writings of Moſes, David, Solomon, and the prophets, on which he beſtows the higheſt encomiums; and then proceeds to prove that poetry borrowed nothing from ſcience. Here he gives a long and exaggerated deſcription of the groſs ignorance of the Jewiſh nation. "Before the captivity of Babylon (ſays he) the Jews were not enlightened with a ſingle ray of human ſcience, and when, after that period, they began to ſtudy philoſophy, and to be divided

into

into different ſects, the poetic ſpirit had already diſappeared with the prophetic. The other enlightened nations, the Greeks and Romans, looked upon the Jews as the moſt barbarous of barbarians; and if it muſt be acknowledged, that they entertained much nobler ideas of the Supreme Being, than the Gentile nations, who treated them with contempt, they obtained theſe ideas traditionally from their anceſtors, who do not *pretend* to have formed them *of themſelves.*" M. Merian finds here the acknowledgment of a revelation favourable to his hypotheſis: he leaves, at leaſt, pretenſions to *inſpiration* unmoleſted, that his aſperſions on the Jewiſh nation may not appear intuitively groundleſs. And, indeed, he is in a ſort of dilemma; for if Moſes, David, Solomon, and the prophets were *inſpired*, he muſt acknowledge a Divine Revelation, and if they were *not* inſpired, his aſperſions are the fruits either of groſs ignorance or of a perverſe partiality. But leaving *inſpiration* and *non-inſpiration* out of the queſtion, it betrays either inconſideration or ignorance in our Academician to ſay, that the people who had a Moſes for their founder, and a David and a Solomon for their kings, were ignorant even of the names of the ſciences;—that in the time of Moſes, the Egyptians were only children in intellectual improvement,—that Solomon's knowledge was confined to morals, religion, civil prudence, and the art of reigning (which by the by are no ſuch ſmall matters) and that his knowledge of plants and animals was *aſſuredly* (are you ſo ſure of that, Sir?) neither botany nor anatomy. If M. Merian will be at the pains of reading, what the learned Biſhop of Glouceſter, in his Divine Legation of Moſes, and the Preſident Goguet in his *Origin of Laws, Arts, and Sciences*, have obſerved with reſpect to the ſtate of learning and arts in Egypt, he will find his expreſſions and aſſertions on this ſubject worthy of correction.

The next claſs of Poets, that come under conſideration, are thoſe of the *Celts*, properly ſo called, to whom our Author joins the German and, in general, the northern bards; and here he has no great difficulty in ſhewing, that poetry aroſe with multiplied marks of (indeed cloudy) grandeur and ſublimity, even from the very boſom of ignorance and barbariſm. He here paſſes in review the two *Eddas*, which contain the religious doctrine and mythology of Odin, and the works of Oſſian; and ſhews, particularly in the compoſitions of the latter, how force of genius, and ſenſibility of heart, can bring forth the moſt ſublime, affecting, and aſtoniſhing numbers, in a ſphere of ideas, both narrow and barren. For there are no rays of ſcience in the poems of Oſſian: and *Nature*, *Society* and *Religion*, which in aftertimes became ſuch abundant ſources of ideas and images, preſented to him but a few dreary and uniform ſcenes. The

first (Nature) exhibited vaſt heaths, cloud-capped mountains, arid rocks involved in miſts, ſolitary vales reſounding with the noiſe of torrents or the cries of diſmal birds, pines, aged oaks, the graves of warriors covered with moſs, tempeſts, whirlwinds, the ſtormy and troubled ſea of the Orkneys, and the north-wind whiſtling thro' the Caledonian foreſts.—— The *ſecond* (Society) in its rude ſtate furniſhed him with no ideas, but what were offered by a people of hunters and navigators, without cities, laws, arts, agriculture, and even paſturage in ſome ſenſe: as to the *third* (Religion) it has no exiſtence in the poems of Oſſian, and the only objects that engender here the marvellous, are ghoſts and phantoms, the manes of ancient heroes ſometimes riding on the waves and raiſing tempeſts, ſometimes mounted upon clouds, and thus contemplating in ſolemn ſilence, the exploits of their deſcendants.

As to the mythology of the *Eddas*, we have here a note, which deſerves to be mentioned, as it ſhews that we muſt not give unbounded credit to theſe poems, nor to the concluſions that have been drawn from them, relative to the ancient poetical literature of the north. They are both conſidered as, at leaſt, liable to ſuſpicion, if not entirely falſe and ſpurious, by ſome eminent writers. The reaſons for this ſuſpicion are as follows: The greateſt part of the poetical tales and ſongs of the northern bards, nay, the *Edda* itſelf came to us from Iceland during the laſt century. It is well known that Iceland was peopled by Norwegian fugitives, in the year 874; that it aſſumed the form of a republic in 928, and that its inhabitants were converted to chriſtianity in the year 1000. About the middle of the eleventh century the *Icelanders* began to travel: their clergy ſtudied in the German univerſities, and even viſited France and Italy. Hence their literature was not only infected by monaſtic erudition, but alſo with that of the *Troubadours* which belongs to the ſame period; and on their return to their cold country, they, in their turn, infected with this monkiſh erudition, the poems and traditions of the north, which were depoſited among them. We muſt therefore (continues our Academician) diſtinguiſh *three* claſſes of northern geniuſes: *Firſt*, the Scandinavian Scaldes or Normans, ſtill more ancient than the people of Iceland, and whoſe poems breathe yet a beautiful ſimplicity, tho' perhaps adulterated in ſome meaſure: of this number are *Ragnar*, *Lodbrog* and *Thiodolf*; *Secondly*, the Scaldes of Iceland before the chriſtian æra, the diſciples and ſucceſſors of the former: *Thirdly*, the Iceland poets, poſterior to the introduction of chriſtianity, whoſe works exhibit an uncouth mixture of ſcaldiſm, Troubadouriſm, tales of knight errantry, fairy tales, and monaſtic pedantry. In this third claſs, the learned men of whom we ſpeak, place the *Edda* and conſider it as a ſyſtem formed out of all theſe

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rude and heterogeneous materials.—There is not therefore a double *Edda*, as hath been hitherto imagined; and this book, inſtead of being compiled by Semand or Sturleſon, is a much later production, poſterior even to the year 1300. The Author here refers to a very curious letter of Mr. Ihre, concerning the *Edda*, accompanied with the remarks of M. Schloezer.

Grecian Poetry, in its early period, is the next object that employs M. Merian's attention. And here he makes as great havoc among the Authors of antiquity, celebrated for their knowledge, as Don Quixote did among the puppets. The ſibyls and oracles vaniſh like phantoms,—Linus is unknown; —Muſæus is not the author of the loves of Hero and Leander, which were compoſed by a grammarian of the fifth century.—Orpheus perhaps never exiſted, or, if he did, he never wrote, or if he did write, all his productions tend only to exalt the power of poetry and to ſhew that it does not ſtand in need of ſcience. His ſuppoſed *Argonauts*, *Hymns*, *Initiations*, *Fragments* are full of a mythology that is incompatible with true ſcience: and the theological poems of the early times are compoſed of ſuch gigantic images and errors, as could not obtain any footing but in times of the greateſt ignorance and barbariſm. The pure and ſublime ideas of the deity which are found in ſome of the fragments of Orpheus (while others breathe the moſt extravagant pantheiſm) are (ſays our Author) manifeſtly traditional, and ſcience, in theſe early times, conſiſted only in diſfigured traditions, and in nature explained by the moſt abſurd fables. In the coſmogony of the Scandinavians, the earth, the ſea, and the heavens were extracted from the dead carcaſe of a giant, the earth from his fleſh, the ſea from his blood, the mountains from his bones, the ſtones from his teeth, clouds from his brain, the celeſtial vault from the concave of his ſkull, &c. This fable reſembles much a fragment of Orpheus, in which Jupiter derives his ſubſtance from the various parts of nature.—Theſe are your predeceſſors! illuſtrious Spinoza, Diderot and the reſt of you!—Get as faſt as you can into the claſs of poets, for poetry never owed any thing to true ſcience, ſays Mr. Merian.

As to the Grecian coſmogony it was made up of *Chaos*, *Tartarus*, *Love*, *Erebus*, and *Night*, as we find in Heſiod, the compiler of all the idle fancies of the ancients concerning the gods and the univerſe, and who firſt unfolded publicly to his fellow-citizens the celeſtial genealogy, and the code of their religion.

The Greeks then, in theſe early times, furniſh little towards the illuſtration of the queſtion treated in this memoir; but will this be the caſe, when M. Merian comes to the great epocha of their poetry, fixed by one man, HOMER, who alone takes up a ſubſequent memoir? we ſhall ſee.

This ſecond Memoir begins by reſearches highly curious and

intereſting, *concerning the Learning of Homer*. This, indeed, could not be very great, if what our Author ſays be true, that in the time of that immortal bard, the arts were in their infancy, that there did not exiſt even a ſhadow of ſcience, that the Greeks, *probably*, had not even an alphabet, and that Homer himſelf, could neither read nor write. There is nothing abſtracted, ſcientific, or philoſophical (obſerves our Author) in the works of Homer. He deſcribes the *Phenomena* of nature, as they ſtrike the ſenſes; or if he aſſigns their cauſes, it is not in the ſources of philoſophical truth that he ſeeks them: Jupiter hurls the thunder: Neptune raiſes the foaming waves: Minerva inſpires wiſdom, Mars courage: we ſee no *ſecond* cauſes produced: The gods do *all*, both in the natural and moral world.

Our ingenious Academician acknowledges here, that he has againſt him, a great number of adverſaries, and more eſpecially the interpreters of Homer, who repreſent him as the maſter of Pythagoras and Plato, and as the ſource from whence the ſages of Greece derived the principles of their reſpective ſyſtems. The maxim (ſays he) by which theſe commentators proved this opinion, was, that the expreſſions of the poet were ſuſceptible of an infinite variety of ſenſes, and ſignified every thing, which it was poſſible to *make them* ſignify: and with the aſſiſtance of this magic lanthorn, they exhibit to you, in their Author, the inventions, diſcoveries, reaſonings and reveries, of ſucceeding ages. M. Merian quotes many inſtances of this method of interpretation, which are entertaining and amuſing.—This method of interpretation would have been ill received in ancient times; Father Boſſu (ſays he) would have met with a cool reception at the court of Epirus with his treatiſe on epic poetry, where he obſerves that Thetis, the mother of Achilles, ſignified nothing but *Sea ſalt*. Accordingly our Author proves in a learned and judicious detail, that the wiſeſt philoſophers of antiquity and ſome of the moſt reſpectable critics of modern times rejected theſe allegorical interpretations of the Grecian bard, tho' Bacon and Cudworth, Boſſu and Madame Dacier, and even Pope himſelf, have ſhewn them too much favour.

It is not, however, the deſign of our Author to deny that there are any allegories in Homer: no poet can diſpenſe with them, for an allegory is no more than a metaphor prolonged; but he admits only, in that character, ſuch allegories as are palpable and ſtriking. He denies that the ſubject of Homer's poems is allegorical,—that his mythology is a ſeries of fictions, imagined with ſcientific views,—that the human or divine perſons he introduces are ſhadows, or phantoms,—or even that there is in all the Iliad or Odyſſey any one perſonage purely allegorical; not even Diſcord, Tumult, and Death, Dreams, Prayers, Flight and Terror; for theſe are all gods and goddeſſes,

or ſubaltern demons, who preſide over circumſtantial details and particular events in the government of the world, and have their particular names or attributes to diſtinguiſh them from each other. M. Merian proves this bold denial in a maſterly manner.

But even ſhould the learning, that has been attributed to Homer, be found to have belonged to him really, it would (ſays our Author) have embarraſſed him, by the neceſſity he was under of hiding it under the veil of allegory, from his contemporaries who did not reliſh it, and yet of rendering this veil ſo tranſparent, that the *knowing ones* in future ages might ſee and admire the extent of his philoſophy. But after all, ſays our Author, read Homer in this aſpect of a philoſopher, ſubſtitute as you read him the thing to its image, the antitype to the type, the myſtical to the literal ſenſe, and what will be the conſequence? a miſerable hotch-potch, in which poetry ſpoils ſcience, and ſcience ſuffocates poetry.

Our Author goes on to conſider Homer in his true point of view, as an happy genius, born in a happy climate, where nature diſplays her choiceſt beauties and her faireſt forms, travelling thro' different countries, whoſe ſituation, landſcapes, culture, arts, religion, and government paint themſelves in his ſtrong imagination, with their natural colours; and, after theſe views of nature, human life, and civil ſociety, meeting with a famous event, which recent tradition was ſtill celebrating in the Grecian cities, and which furniſhes an occaſion to employ the whole ſtock of his ideas, and to diſplay all the powers of his genius. M. Merian then repreſents him as an original poet, notwithſtanding the liſt of obſcure bards, that ſome have held forth as his predeceſſors, tho' Herodotus denies their exiſtence, and Joſephus affirms that the Greeks have no book, (whoſe authenticy is aſcertained) older than the Iliad. That Homer was, indeed, the *Father of Poetry*, our Author palpably ſhews; that not only all ſucceeding epic poets have been his imitators, but that the dramatic and lyric muſes have derived their reſpective forms, as well as their poetic language, and their rhythmical harmony, from him. He refined and ennobled his native language, enriched it with bold figures, and happy expreſſions, which bore the colours of their objects, painted, with truth and vigour, the motions of body, and the energies of mind, and caught the manners *living as they roſe*. And thus was Homer not only the true father of poetry, but the hiſtorians, orators, and philoſophers formed their ſtyle on the Iliad.

The conſequence, which our Author deduces from all this, for the illuſtration of his ſubject, is, that poetry owes nothing to ſcience, ſince Homer aroſe in almoſt unclouded majeſty, as a poet, at a period, and in a country, when and where ſcience was

unknown, and that his poetic fire ſpreading its genial flame to the weſt, the ſouth and the north of Europe, extended the empire of the untutored Muſes almoſt thro' all nations.—The truth is, man *feels*, *imagines*, and even *ſpeaks* before he *thinks*, or *reflects* deeply, and thus, in the order of nature, *Poetry* is prior to philoſophy and erudition;—it is the firſt in date, and any influence between *Science* and *Poetry* is (in the opinion of our Author) entirely to the advantage of the former, to which poetry may often ſerve as an uſeful and agreeable vehicle; tho' it will neither gain in elegance nor ſublimity by being ſo employed.—

In a following Memoir (perhaps in more than one) our Academician propoſes to continue his hiſtorical review of poetry, and to examine how far its *ſhining Periods* after Homer, coincide with *thoſe* of ſcience and philoſophy; whether the progreſs of the one has correſponded with the progreſs of the other; and finally, what concluſions we are authoriſed to draw from the inſtances of their coalition, (whether tranſitory or permanent) with reſpect to the *influence* which is the ſubject of theſe Memoirs.

MEMOIR III. *General Obſervations concerning Grammar and Languages*, by M. THIEBAULT.

The length which we have imperceptibly given to our preceding extracts, obliges us to content ourſelves with a brief notice of this concluding Memoir; beſide, the matter is not new, and has been recently treated, under different forms, by ſeveral Britiſh Authors of note. M. THIEBAULT, who is really an adept in grammatical ſcience, diſcuſſes, in the piece before us, the following queſtions: 1. *Is it poſſible to form and eſtabliſh an univerſal language that might be of any uſe to mankind?* He anſwers, that ſuch a language might eaſily be formed for the uſe of the *learned*, and that *they* might all be maſters of it in a ſhort time. 2. *Concerning the beſt plan of an hiſtory of living languages.* 3. *When a language may be ſaid to be formed.* This happens (ſays Count Algarotti; *when* it has writers in proſe and verſe, who furniſh expreſſions for *all* objects and for *all* our thoughts. Our Academician combats, juſtly, this vague and erroneous definition, and ſhews, that a language is then formed, when its *rules* are determined and its *character* is developed. 4. *Is it poſſible to fix a living language?* No: no more than it is to ſecure to *feathers* their throne on the female head. *Multa renaſcentur quæ jam cecidere.* 5. *Are all languages derived from one primitive language?* They may be ſo—they look like one family diſperſed into various branches; but this derivation (ſays our Author) is a matter of mere curioſity, which were it demonſtrated would contribute nothing to the advancement of grammatical ſcience. 6. *What are the chief qualities, which conſtitute the beauty of a language?* Simplicity, preciſion, concatenation, conciſion, energy, figures and

d images, copiouſneſs and melody; which are all here exained at large. 7. *What is meant by the genius and character of anguage?* The character of a language is *that* notion of it, ich is drawn from its *peculiar* properties; the genius of a lanage is that notion of it, which is drawn from the effects, it and *ought* to produce; and the latter of theſe is a neceſſary ſequence of the former: the illuſtrations of this nice point abundant and intereſting. 8. *What advantages does a nation ive from the beauties and formation of its language?* A national e, the improvement of the intellectual faculties, delicacy of timent, morals and manners, progreſs in ſcience, the culture d perfection of arts and commerce, the eſteem of other nans, acquiſitions of knowledge from the productions of foreign *terati* who ſtudy and cultivate it, the affluence of ſtrangers, o viſit, as the center of taſte, the country where this lanage is ſpoken, and laſtly a kind of authority which a nation ercifes, in conſequence of the excellence of its language, over te, arts, modes, and manners in general.

ART. II.

fenſe des Livres de l'Ancien Teſtament, &c.—A Defence of the Old Teſtament againſt a Book entitled, "The Philoſophy of Hiſtory." Amſterdam. 1776.

THIS work is deſigned to anſwer the objections of Mr. de Voltaire againſt ſeveral paſſages of the Old Teſtament.* d the objector written with as much gravity as this ſenſible d learned man has preſerved in anſwering him, his objections otwithſtanding the keen demand of licentiouſneſs for attacks on religion) would have been forgotten, and his polemic iungs againſt Jews and Chriſtians would have been, long ſince the hands of the trunk-makers and paſtry-cooks. But the witching doſe of pleaſantry and ſatire that this inconſiderate n has always been mixing with an appearance of argument, kept his irreligious compoſitions from oblivion. Hence ny have thought it expedient to anſwer him; tho' he has ered no objections that have not been made and anſwered an ndred times. Theſe ſolemn reſpondents do not reflect, that re is no anſwering a laugh, and that where reaſon and good ſe are not diſguſted at the ſight of religion treated with the rit of a *Merry-Andrew*, there is no remedy. In effect, what ſolid argument avail, where a fool's cap and a Harlequin's maſk

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* See an account of M. Voltaire's work in the Appendix to our 32d l. p. 505. For an Engliſh tranſlation of it, ſee Rev. Vol. xxxiv. 395. And for our account of Father Viret's anſwer to it, ſee v. Vol. xxxvii. p. 538.

mark are placed, by a prophane hand, upon the countenance of truth? In ſuch caſes the ſober and ſerious behold the object with contempt for the ſeducer, and compaſſion for the ſeduced; but we think they do beſt who behold it with ſilence; while the corrupted imaginations of the ignorant and licentious, take the cap for the head and the mark for the countenance, and, being confirmed by a laugh, in the illuſions of an unhappy ſophiſtry, go on in their frenzy, till the ſhort-lived ſcene concludes, and ano her arises, which, without any ambiguity, ſhall exhibit *Folly* and *Vice* in their native colours, to *every* eye.

The celebrated ſatyriſt of Ferney, indeed, has raked together arguments and objections with a degree of malignity, that we have not remarked in the other adverſaries of divine Revelation: a kind of ſpite, a *rabies*, a canine ſort of acrimony and peccant humour flows from his pen, when he points at Judaiſm and Chriſtianity. The meek, benevolent, and ſublime character of the Author of Chriſtianity, and the candid ſimplicity of its firſt miniſters have, at leaſt, procured decent language, nay, expreſſions of reſpect, from many deiſts; and we have even known ſome, who doubted or diſbelieved with a kind of reluctance, becauſe they were ingenuous enough to diſcern in this Religion the pureſt precepts, the moſt comfortable doctrines, and the nobleſt proſpects, tho' they pretended (ſtrange indeed!) that the evidence of its divine origin was defective; but the Author, whom we have now in view, has grown grey in hatred to chriſtianity, as it were *in the lamp*, and his trembling hands are daily throwing impotent and feeble ſhafts, againſt that ſyſtem of religion, which ennobles human nature, directs in proſperity, conſoles in adverſity, ſupports in death, and lays a foundation for felicity in endleſs ſcenes of Being.

He, however, meets with anſwerers, and good ones too. The work before us is a reply to ſome of his attempts upon the Old Teſtament. It is divided into nine chapters. In the firſt the Author defends the authenticity of the books of that part of the ſacred writings againſt the critical remarks of M. de Voltaire, which this famous wit had (it ſeems) drawn from *his* profound knowledge of the Syriac language. Our Author, indeed, is no joker, nor does he make any attempt towards pleaſantry; but his plain expoſal of the oriental blunders of the poet, is ſufficient to provoke a ſide-ſhaking laugh in the moſt puny profeſſor in Hebrew literature. A ſingle inſtance, which we have juſt before us, will ſerve as a ſpecimen of our deiſtical joker's erudition and reaſoning.—He had learned from Philo, an Helleniſtical Jew (who wrote excellent Greek, but knew very little either of the Hebrew or Chaldaic languages) that the term *Iruel* was Chaldaic, and from thence he concluded that all the books of the Old Teſtament, where this term is mentioned, were com-

compoſed after the Babylonian captivity, becauſe the Jews could not give themſelves the name of Iſraelites, until they had learned the Chaldaic language, and they could only have learned that language during the captivity.—This is a curious piece of criticiſm and reaſoning! The Critic forgot that the family of Jacob, was originally Chaldean, and that Jacob himſelf, who had lived twenty years in Meſopotamia, might have brought from that country a Chaldaic *proper name*, which might naturally enough have been preſerved among his deſcendants. But this reflection is not neceſſary, tho' it be ſufficient to remove Voltaire's objection; for it happens that the term *Iſrael* is not Chaldaic, but is really compoſed of two Hebrew roots; as will appear to any perſon, who, with the ſmalleſt knowledge of oriental literature, caſts an eye on the Hebrew text and the Chaldee paraphraſe. *Ex ungue Leonem.*

In the ſecond Chapter our Author proves the antiquity of the books of Moſes, to be much more remote than that of the books of other nations, and in this compariſon the fragments of *Sanchoniathon*, the Chineſe *King*, and the *Zend* and *Vedam* of the Indians are particularly conſidered.

In the third Chapter he ſhews, with equal learning and judgment, the *poſſibility* of miracles and the *reality* of thoſe of Moſes and Joſhua; and removes, with a maſterly hand, the contradictions which his adverſary imagined he had ſeen, or endeavoured to make others ſee in the ſacred text.—The following Chapter is deſigned to ſhew that Voltaire is miſtaken, in affirming that the Jews borrowed the rite of circumciſion from the Egyptians; and ſome Chriſtian writers are here involved in the defeat of our Philoſopher. The Jews (ſays our Author) that is, the family of Jacob, practiſed circumciſion, before their ſettlement in Egypt; it was performed upon all the males of which that family was compoſed, without diſtinction; and it was a practice originally derived from Abraham, from whom it was communicated to the Arabians by Iſhmael, and to the Jews by Iſaac. If Moſes had borrowed this rite from the Egyptians, with his other ceremonies, why, inſtead of deriving its authority (like that of the other rites) from the legiſlation of mount Sinai, did he aſcribe its origin to Abraham, preferably to all the other obſervances which he eſtabliſhed? and if the Hebrews had ſeen circumciſion univerſally practiſed in Egypt, how could they look upon it as a rite peculiar to the poſterity of Abraham? nay, what is more; (ſays our Author) it appears ſufficiently from the book of Joſhua, that the Egyptians had not as yet practiſed circumciſion, when the Iſraelites went out of their country, and, therefore, the *latter* could not have borrowed that ceremony from them.

In the fifth Chapter our Author proves the authenticity of the *Prophetic Writings, and more eſpecially* that of the book of Daniel; and

and in the ſixth, he takes a particular and accurate view of the religion of the Jews, in order to maintain againſt his adverſary, that the *unity* of God and the *immortality of the ſoul* are poſitively taught in the Books of Moſes; concerning the firſt there can be no diſpute, but it is only by induction from ſome expreſſions, which are not intuitively poſitive on this head, that the latter is proved to have been a Moſaic doctrine.

In the two laſt chapters of this work, we have a learned diſquiſition concerning the different ſyſtems of Scripture-Chronology, and Reflections on the Primitive State of the Human Race.

This work is undoubtedly replete with learning and good criticiſm, and it deſerves a place among the more ſolid publications of the French *Literati* in defence of revealed religion, ſuch as thoſe of a *Bullet*, a *François*, a *Bergier*, and a *Guenée*. It will not be improper to obſerve here, that it is to the laſt mentioned of theſe learned men, (the Abbé GUENNE, ancient profeſſor of Rhetoric in the univerſity of Paris) that the public is indebted for the incomparable work which appeared a few years ago under the title of *Letters of certain Portugueſe, German, and Poliſh Jews, to M. de Voltaire**, in which erudition, ſtrong ſenſe, eaſe, and ſimplicity, were blended with mild and decent touches of pleaſantry, and made many a reader frown and ſmile alternately at the expence of the Joker of Ferney. Theſe excellent letters have lately appeared in a fourth edition, in three volumes, reviſed, corrected, and conſiderably augmented; and we ſcarcely know of any polemical production, in which inſtruction and entertainment are ſo agreeably mixed. In this new edition, there are large additions made to ſeveral important articles, an additional letter concerning the opinion of the ancient Hebrews relative to the duration of the human ſoul, and ſeveral new and excellent letters concerning the nature and ſpirit of the Moſaic legiſlation.

ART. III.

Richerche Filoſofiche, &c.—Philoſophical Reſearches concerning the Phyſical or Material Principles of the Animal Oeconomy; by the Abbot FONTANA, Domeſtic Profeſſor of Natural Philoſophy at the Court of Tuſcany. Vol. I. 4to. Florence.

THE deſign of this work is, to examine the laws and properties of irritability *in the muſcular fibres*, in order to apply them to the various *phenomena* of the animal œconomy. With this view, the volume before us is divided into two parts. In the *firſt*, the learned Author proves, that at each contraction

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* A ſhort account of this work was given in the *Appendix* to our 41ſt vol. p. 562.

of a muſcular fibre, a new impreſſion is neceſſary to renew its irritability; that this irritability is not always permanent, but only returns into the muſcles, after a certain time, according to the diſpoſition of their fibres; and that muſcles contracted, vellicated, compreſſed or relaxed, for a long time, ceaſe to be irritable. In the *ſecond* part, the Abbot Fontana endeavours to prove, that the nervous fluid is not the cauſe of the motion of the *heart*. His reaſons are, that the fluid in queſtion irritates the nerves of *that* muſcle, without producing in it the ſmalleſt degree of contraction; that there is no ceſſation of motion in the heart, when its nerves are ſo bound as to ſtop the courſe of the nervous fluid; that there is no void ſpace between that muſcle (the heart) and its ſmall valves: that there is no animal in which the point of the heart, when it is contracted, removes to a greater diſtance from its baſis: that the heart is not more irritable than other muſcles: that the nerves may be compreſſed, cruſhed, nay even cut in pieces, without any motions reſulting from thence in the muſcles into which they enter: and, that if a muſcle, in a living animal, is ſufficient to ſuſtain a great weight without breaking, (which cannot take place after the death of the animal) the reaſon is, that, by its contraction, it acquires a degree of force which it had not before.

The *Reſearches* of this ingenious and laborious Author, (whoſe progreſs in the path of ſcience is directed by the light of experience) *concerning the probable cauſe of the death of animals by the electrical ſhock*, are perhaps the moſt curious part of this volume. Among the various kinds of animals, that expire inſtantaneouſly by the electrical machine, the ſudden death of the cold animals, in whom life is ſo tenacious of its hold, ſuch as eels, frogs, &c. ſurprized our author the moſt. His firſt notion, on the obſervation of this phenomenon, was, that the *electrical ſhock* killed in the ſame manner, with the venom of the viper, and the exhalations in coal-mines; and ſucceeding experiments, often repeated, convinced him afterwards, that air not renewed, air in which a candle has been extinguiſhed, fixed air, and the electrical *ſhock*, kill animals in the ſame manner, even by removing the irritability of the fibres, and thus diſpoſe them to an immediate putrefaction. That electricity kills in this manner, and not by *taking away reſpiration*, ſtopping the *circulation of the fluids* or humours, or by *burſting any delicate parts* or veſſels through the violence of the ſhock, appears to our Author evident from this conſideration, that there are animals, who undergo theſe accidents, without ceaſing to live, as the experiments of the late Mr. Heriſſant upon toads abundantly teſtify.

To come to a full perſuaſion, that the electrical ſhock attacks the principles of life and motion, by a force or cauſe more

active and penetrating than those above-mentioned, the indefatigable Abbot made a great number of experiments upon animals of different kinds, such as turkeys, lambs, kids, &c. and from all the facts and phænomena that presented themselves to his observation, during these experiments, he thinks it demonstrable, that electricity and lightning kill only by depriving the muscles of their irritability. In some of the animals, which he had killed by the electrical shock, he found all the parts entire, no vessel broken, no blood extravasated, no alteration in the animal machine or the position of the parts, capable of occasioning death. If we consider, says our Author, how tenacious of life the cold animals are, how long the muscles, in them, retain their irritability, it is natural to conclude, that the whole force of the electrical shock bears upon the muscular fibre. If lightning killed animals as we ordinarily kill them, the muscles would lose nothing of their irritability, and, on being pricked or vellicated, the motions which they usually undergo, when thus affected, would be again excited; but nothing like this motion is perceivable in the animals who have been killed by electricity;—all is dead in them—the very principle of motion is destroyed. Now, as according to our Author, the irritability of the muscular fibre is the principle of life and motion, to which all animal movements, both voluntary and involuntary, are to be attributed, the immediate cause of the death of animals, struck violently by the electrical fluid, must be the privation of that irritability.

The electrical fluid, in consequence of this privation, leaves the fibres in a state, similar to that which is produced in animals that die of the bite of a viper, and that state is an accelerated tendency to putrefaction. This is proved by experiments that are daily repeated, and certainly speak the same language. A fowl, or a lamb, which would require several days keeping, after being killed in the ordinary way, before it became tender, acquires this quality in five or six hours after it has been killed by the electrical fluid, and many historical relations inform us, that those who have lost their lives by lightning have fallen speedily into a state of putrefaction. By this appears, that electricity deprives the muscular fibres of [illegible] by a considerable alteration, which it produces [illegible] of their parts; the order, harmony, [illegible] primitive particles (or *molecules*) being [illegible] active and penetrating fluid.—Thus, the [illegible] ed, according to the Abbot Fontana, [illegible] ing irritability, and preparing [illegible] This is all we can know, [illegible] ment of the particles of the [illegible] and the precise

alteration

eration they muſt undergo, in order to be diſpoſed towards trefaction, are unknown to us: the *facts* are certain, but the *nner* is yet a ſecret.

Whatever merit we may allow to the *Reſearches* of this ſaga-ous and induſtrious obſerver of nature, we cannot juſtify the rboſity and repetitions which unneceſſarily ſwell the bulk of s firſt volume. We are made to expect *four* more, in which : are promiſed, 1ſt. An explication of the motions of animals, th voluntary and involuntary, and of the moſt ſurpriſing tions of thoſe that walk in their ſleep.—2dly, An ample ies of obſervations and experiments upon animals cut into ny parts, and on the *ſenſibility* which theſe parts retain after eir ſeparation from the body to which they belong.—3dly, aſonings and obſervations, deſigned to eſtabliſh (or at leaſt ſet up as candidates) two new attributes of matter, viz. *ndency* and *Sentiment*.—4thly, Remarks on the motions of imals, natural and non-natural, reduced to theſe two pro-rties. The preſent volume and thoſe which we are to expect, 1ſt render this work, upon the whole, intereſting to all lovers natural philoſophy, anatomy, and phyſiology.

ART. IV.

:uil de Memoires & d'Obſervations ſur la Formation, & la Fabri-quation du Salpetre.—A Collection of Memoirs and Obſervations relative to the Formation and Manufacturing of Saltpetre. By the Commiſſaries, whom the Academy has appointed to diſtribute the Royal Premium, &c. Paris.

THE members of the commiſſion appointed to examine the *memoirs* relative to the beſt method of forming and manu-turing ſaltpetre, and to which a conſiderable premium * is nexed, are Meſſrs. *Macquer*, *D'Arcy*, *Lavoiſier*, *Sage* and *umé*. It is to theſe very eminent adepts in chymiſtry, and the ſtudy of nature in general, that we are indebted for the uable collection now before us. The Academy, ſeconded M. Turgot, thought it expedient to propoſe to the candi-es for the royal premium, a general view of the ſubject ich was to employ their reſearches, and, knowing that there l been publiſhed, in different languages, diſſertations rela-e to the manufacturing of ſaltpetre, they appointed the rned men above-mentioned, to procure tranſlations or ab-gements of every foreign publication, that could contribute throw light upon this important ſubject. It was thus, that : collection of pieces, now under conſideration, was formed the labours of Mr. Macquer and his aſſociates, aſſiſted by

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* This is 4000 livres (or 200l.) to the beſt memoir, 1200 to the ct in merit, and 800 to the third.

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ſeveral learned men in foreign countries. In forming it they have been more attentive to truths that relate to practice, as alſo to facts and the evident concluſions they announce, than to reaſonings of a merely ſpeculative kind; and their collection contains a ſufficient extent of practical knowledge to direct thoſe, who are deſirous of forming artificial beds of ſaltpetre.

This collection begins by an extract of the works of Glauber, who is not only the firſt, in the order of time, that has treated this ſubject, but whoſe writings, moreover, in the opinion of our Academicians, are the germ, the bud of all the moſt valuable productions which have appeared ſince, in that line of natural ſcience. Accordingly, the authors of this collection give a very large and circumſtantial account of the experiments and opinions of Glauber. They, however, obſerve, that his ideas ought not to be adopted without a careful examination, as there reigns in his writings, a tone of oſtentation, and an affected air of myſtery, which denotes a good deal of the ſpirit of the alchymiſt. Glauber propoſes ſeveral methods of producing ſaltpetre. Some of them, upon trial, have proved ſucceſsful, and have occaſioned the eſtabliſhments, that have been projected and executed, with relation to that object, in Sweden, Pruſſia, and other places. Glauber believed, that the ſea-ſalt was convertible into ſaltpetre, and he points out ſeveral methods of producing this change. But as it is certain that ſaltpetre is to be obtained by the greateſt part of various proceſſes indicated by Glauber, without the addition of the ſea-ſalt to the ingredients which enter into that mixture, it is probable that the ſaltpetre, which he imagined to be the effect of a *Tranſmutation* was, in reality, a *new Formation.* The experiments, which will be made, in conſequence of the publication now before us, will probably either aſcertain the reality of this tranſmutation, or prove the contrary, and thus remove the doubts that remain hitherto concerning this queſtion.

Stahl was of a different opinion from that of Glauber: he affirms, that the acid which conſtitutes the eſſence of ſaltpetre, is a modification of the univerſal acid, a combination of the vitriolic acid with the inflammable principle, the *Phlogiſton*, which proceeds by emanation from bodies in a ſtate of putrefaction. He indicates accordingly, ſeveral methods of converting the vitriolic acid into a nitrous one: but the ſucceſs of theſe methods has not, as yet, been aſcertained by any Author, and therefore the hypotheſis is not ſufficiently confirmed.

Lemeri, the younger, endeavoured to prove, that nitre is the product of vegetation alone; but he demonſtrated, in oppoſition to ſeveral eminent men, that the air alone is not ſufficient to impregnate with ſaltpetre, earth entirely diſengaged from all

nal and vegetable ſubſtances. M. Pourſour du Petit, mem-

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ber of the Academy of Sciences, drew up a memoir in the year 1729, concerning the precipitation of ſea-ſalt in the compoſition of ſaltpetre. The council of war in Sweden, publiſhed in 1747, an account of the artificial methods of making ſaltpetre. This is inſerted in the work now before us, accompanied with cuts, and is a kind of elementary treatiſe, which, however, contains a very circumſtantial account of the method of forming ſaltpetre by *Strata*, which is ſtill followed in Sweden. The year after, the King of Pruſſia fell upon another method of multiplying the production of this valuable ſubſtance. He ordered each corporation, town, or village, in his dominions to build a certain number of thick walls, compoſed of earth, ſtraw, and other vegetable ſubſtances, and to cover them from the inclemencies of the air by a little thatched roof. The ſame year the Academy of Berlin offered a premium, whoſe ſubject was the formation of ſaltpetre. M. *Pietſch*, whoſe diſſertation was crowned, affirms, with Stahl, that the acid of nitre is compoſed of a vitriolic acid, ſomewhat weakened by the *phlogiſton*, which ariſes out of animal or vegetable ſubſtances in putrefaction. In an Appendix, ſubjoined to this diſſertation, M. Pietſch ſhews, firſt, that vegetables are endued with the power of attracting and appropriating all the nitre that is contained in every kind of ground where they grow; and afterwards enters into ſome particular details relative to the walls above mentioned.

The *Oeconomical Society* of Bern publiſhed Three Memoirs on the ſubject in queſtion, which do not ſpeak the ſame language. The particular points diſcuſſed in theſe Memoirs, are, the expedience of employing walls, vaults, ditches or *ſtrata*, for the formation of ſalt-petre; and the Authors are not agreed on theſe points. In the extract which the Authors of the collection, now before us, have made from them, we find the account of a very ſucceſsful trial that has been made of one of the methods of Glauber, by M. Neuhaus, who, having amaſſed, in a corner of his houſe, for ſome time, all the ſubſtances and materials that were ſuſceptible of putrefaction, drew from it, at the end of ſeven years, twelve quintals of ſaltpetre.

In Sweden, the artificial nitre-works and the branches of knowledge which relate to them, have made a conſiderable progreſs. M. *Gadd*, perceiving the difficulty with which the air penetrated the ditches formed for the making ſalt-petre, employed with ſucceſs the kind of tubes that are uſed for conveying air into the mines. M. Bergen improved upon this expedient. He propoſed placing the earth, deſigned for the formation of ſaltpetre, upon a falſe bottom of planks, at the diſtance of about two foot from the ground, and piercing theſe with a great *number of holes*, that the air might have as free an entrance

trance below the maſs as above it. One of the moſt recent of the Swediſh publications on this ſubject is the diſſertation of M. *Granit*, concerning the means of improving the manufacture of ſalt-petre in Sweden, and which appeared in 1771. According to him, the circulation of the air is of the greateſt efficacy in this matter. He is of opinion that the mixture of ſea ſalt, vitriolic ſalt, and lime, with the earth employed in theſe operations, beyond a certain proportion, muſt retard the progreſs of putrefaction; but our Academicians do not think this obſervation exactly juſt, though they are highly pleaſed with M. Granit's Diſſertation, and particularly with the detail, into which he enters, concerning the manner of extracting ſalt-petre from the places where it grows.

We paſs over the Memoir publiſhed upon this ſubject in Poland about five years ago, by Mr. *John Chriſtian Simet*, becauſe, though his detail is extenſive and intereſting, his theory is, nevertheleſs, viſibly built upon the *inſtructions* mentioned above, as publiſhed in Sweden in 1747.

Many able hands are, doubtleſs, employed at preſent on this ſubject, with a view to the academical or rather royal prize. Nay, ſome have diſintereſtedly anticipated this event; ſuch as the Count de *Milly*, Monſ. *Tronſon du Coudray*, and ſome other writers, and have publiſhed their pieces before-hand. The *former* deſcribes, at great length, artificial nitre-works, which he had ſeen and examined in Germany; he treats of the ſaltpetre from the firſt inſtant of its formation to its laſt calcination and refinement, and as his relations and deſcriptions are accompanied with engravings, his *Memoir* * is a ſufficient guide to ſuch as ſtand in need of direction in carrying on a manufacture of ſaltpetre.

The nitre-works of Malta are carried on in a manner ſimilar to thoſe in Sweden: the pyramids are ſprinkled with putrid urine, which is gathered, for that purpoſe, in ciſterns. Monſ. *Clonet* has alſo preſented a Memoir to the Academy concerning the manner of extracting ſaltpetre in India. In certain countries of that great peninſula, all the vegetable ſoils are, in reality, natural nitre-works. The ſaltpetre grows in abundance during the dry ſeaſon; it vegetates there, in ſome meaſure, and appears on the ſurface in ſmall *ſpicula* like needles. A great quantity of it may be gathered every year, without any apparent diminution of the produce of the year following. The Writer of this Memoir, upon the authority of M. Perot, tells us that there are, in the kingdom of Cachemire, mines from whence ſaltpetre is drawn in lumps, as ſtones are from a

* Count De Milly is a Member of the Royal Academy of Sciences,

quarry;

quarry; and he affirms that the ſame thing happens in the kingdoms of Siam and Pegu. Our Academicians think, however, that in the facts and informations communicated to M. Clonet, the *natrum* may poſſibly have been confounded with *nitre*. The former, as they obſerve, is a mineral foſſil ſubſtance, which is ſometimes found in a lump in the inward parts of the earth; but they are not of opinion that we have, as yet, ſufficient proofs of ſaltpetre's exiſting in a like manner. M. Clonet acknowledges, that, notwithſtanding this natural ſaltpetre, the Indians encourage greatly its production by artificial methods. The natural ſaltpetre is abundant in China, nay alſo in Spain, as we learn from Mr. Bowles's Natural Hiſtory of this latter country. The magazines of tobacco, in America, are real nitre-beds. When the mould of the earth, on which the tobacco is placed, is mixed with the refuſe of the leaves of that plant, and moiſtened with the *lie* of theſe leaves, a fine ſaltpetre is ſoon formed, which appears in a beautiful efflorescence on the ſurface.

This collection is terminated by a Memoir of Mr. Lavoiſier, one of the Academical Commiſſaries; in which he proves that the nitrous acid contains a great quantity of air in a purer ſtate than that of the atmoſphere, and that it is even poſſible to convert the whole of the nitrous acid into an elaſtic ſubſtance, as Dr. Prieſtley had ſaid before him.

Such are the heads of the hiſtory of the operations and proceſſes of the learned in manufacturing ſaltpetre, which are circumſtantially deſcribed in the work before us, in order to direct the labours of thoſe who are diſpoſed to contend for the prize held forth by his moſt Chriſtian Majeſty, and his literary council, the Academy of Sciences.

ART. V.

Ethocratie, ou Gouvernement fondé ſur la Morale.—Ethocracy, or a Treatiſe concerning Government founded on Morals. 8vo. Amſterdam (Rey) 1776.

WHERE is *that* government? In the head of the Author—in the ardent wiſh of every *good* man (or which is the ſame thing) of every *true* patriot; and it is to be feared it will remain there, until the *reſtitution* of all things. We beg pardon of certain choice ſpirits both among the *Ins* and *Outs*, here at home, for this ethical union of patriotiſm with virtue, and alſo for this deſperate prediction; but it is upon their authority we ſpeak, and they make us prophets againſt our will, as Æneas did the Sibyl. Our Author, here, comes in with a frown, and tells us that he propoſes nothing chimerical; that every thing, even a reformation of manners and principles, is poſſible, *provided* "that the prince be zealouſly diſpoſed to reſtore order

order and happineſs among his people, and that his generous intentions be ſeconded by intelligent, *upright*, and *virtuous miniſters*." That theſe two *conditions* (the difficulty of finding which together we ſhall not calculate) might have a great and extenſive influence, is not to be denied; but that they would be ſufficient to complete the reformation of a people, whoſe corruption has ariſen to a monſtrous height upon the foundations of immenſe opulence, engendering a peſtilential luxury, and of liberty ſpringing up wild into almoſt all the forms of licentiouſneſs, this is what *we* would not venture to affirm without a more profound knowledge of men and things than we pretend to poſſeſs. Our Author is not ſo timid. He has found, as he thinks, in his own country (France) a prince to his mind; and he calls upon him to execute the grand project of reformation, in the following dedicatory inſcription, blazing in *capitals* at the head of his book, but which, to ſave ſpace and paper, we ſhall reduce to *Italics*. *To Lewis XVI. King of France and Navarre, a Monarch juſt, humane, and beneficent—the Friend of Truth, Virtue, and Simplicity—the Enemy of Flattery, Vice, Pomp, and Tyranny—the Reſtorer of Order and Morals—the Father of his People—the Protector of the Poor; whoſe Reign is the Hope of the Good, the Terror of the Wicked, the Conſolation of the true Patriot,* THIS BOOK *is offered, dedicated by a faithful, zealous, reſpectful Citizen, who ſpeaks the Truth to a Prince who is willing to hear it.*

This Author is no leſs than a moral Hercules; and certain it is, that he has a many-headed Hydra to combat, and a *large ſtable* to clean, before the *Ethocracy* is eſtabliſhed. But *that* is not our buſineſs. We therefore proceed to the book, which is a production of the ſame ingenious, eloquent, and perhaps well-meaning caſtle-builder, who was the aerial architect of the *Univerſal Morality*, of which we delineated the roof and walls (for it had no foundation) in one of our former Reviews *.

The work is comprized in fourteen Chapters. The ſubject of the firſt is, the *Union of Morality with Politics*. The Author begins it by the maxim of SULLY, the virtuous miniſter of Henry IV. of France, who ſaid that *good morals and good laws engender each other reciprocally*. We think the excellent obſervation of Horace would have been more to his purpoſe, *quid leges vanæ proficiunt ſine moribus?* i. e. *What are laws without morals? an empty ſound.* Good laws do not *always* produce good morals; it is their faithful execution (which preſuppoſes good morals) that renders them uſeful to the community, by reſtraining the paſſions of men within the proper bounds, and thus promoting ſecurity and peace in civil ſociety. Be that as it may, it is

* See Review for Auguſt 1776.

certainly

nly true, as our Author obſerves, that "national felicity ompatible with prevailing vice and licentiouſneſs, and can e promoted by the practice of the duties of ſocial life, reſpect for the obligations of virtue." All this has been thouſand times; it is one of thoſe palpable truths that ly requires any diſcuſſion, and it has been acknowledged ory, and neglected in practice, in all periods of the world. eed the Author could indicate any new and effectual me- of blending together, in an happy union, morality and po- he would render a very important ſervice to virtue and ind. What he propoſes is, that virtuous princes and mi- s ſhould form all their plans, edicts, laws, regulations, ſtitutions on the principles of juſtice, equity, and bene- ce, and arm virtue with the influence of *power*. We ly wiſh they would do ſo: and we think, with our Au- that the friends of virtue ſhould not loſe courage, nor nd their remonſtrances and efforts through deſpair of ſuc- but we have not very clear ideas of the kind of *power*, pting that of exhortation, encouragement, and example) rinces, legiſlators, or miniſters, can employ in promoting *ude*, *fidelity*, *candour*, *meekneſs*, *equity*, and *benevolence*, exerciſe, by their own nature and that of the human , muſt be left free and unreſtrained, and cannot be the of coercive or penal laws. That ſovereigns could do, *hat* eaſily, much more toward the reformation of manners he advancement of national felicity and virtue than they do, is a melancholy truth. And yet that they have many ulties to encounter, which plead for ſome indulgence, is be diſguiſed; our Author takes notice of thoſe that ariſe their unhappy education, from the flattery that intoxicates from that peſtilential air of courts which blaſts the prin- of virtue in the bud, and other circumſtances too obvious ention. He, however, omits other obſtacles to their re- ng influence, which it is much more difficult to overcome, s extent of empire, which prevents the eye and influence ſovereign from diſcerning with perſpicuity, and employ- ith efficacy, the means of reformation; not to ſpeak of ſadvantages that ariſe in this matter even from the ineſti- bleſſing of liberty.

e ſecond Chapter contains a *compendious View of the funda- l Laws of a good Government*. Whatever form of govern- takes place in a country, its conſiſtence and proſperity d on its being founded on the principles of morality. re the governing power departs from virtue it becomes ty- , becauſe no authority can be juſt but that whoſe object whoſe fruits are the public felicity, or in other words,

which

which maintains the liberty, the property, and the ſecurity of each individual. "The annals of the world ſhew us (ſays our Author) in every page, that thrones and empires have been overturned, that nations have been ſunk into miſery and ruin, by violating the great duties and obligations of morality;" and he cenſures and rejects the opinion of Monteſquieu, that honour is the ſupport of monarchy, as virtue is that of republican government. His cenſure would have been juſt, if Monteſquieu had been ſpeaking of the *happineſs* of a people; but it is abſurd, when it is conſidered that he is only laying down thoſe principles which ſeem more immediately connected with the maintenance of *certain forms* of government. Monteſquieu, who was an excellent man, as well as an admirable writer, did not ſurely think that any nation could flouriſh truly, that is, enjoy a *permanent* ſtate of proſperity and grandeur, without morals or virtue. Be that as it may, there are ſeveral bold truths and juſt obſervations in this chapter, relative to the repreſentatives of the ſovereign, the courts of juſtice, the choice of miniſters, the rights of the church, the ſtate and conduct of the clergy, the ſpirit of conqueſt, and the education of thoſe who are called, by their birth, to the government of nations.

From theſe obſervations our *Ethocratiſt* proceeds in the *twelve* following chapters to point out all the happy effects that the enacting and the execution of laws, founded on the pure principles of morality, muſt produce upon all the orders of which a ſtate or nation is compoſed. The details here, though they preſent nothing new, are animated and intereſting; but the tone with which he addreſſes his precepts and admonitions to the great and the opulent, is as violently ſatirical in ſome places, as it is affecting and pathetic in others. In theſe chapters he paſſes in review courtiers, nobles, ſoldiers, lawyers, the clergy, the men of letters, the poor and rich, the methods of education, the obligations and duties of domeſtic life, crimes, vices, and public diſorders, and the means of reforming the manners of a nation.—Upon the whole, this ſpirited, warm, and eloquent Writer is more abundant in telling us *what* ought to be done, than in ſhewing *how*, what he recommends is to be effected: there are, nevertheleſs, excellent things in his book, and it may be read, with utility, by all orders, more eſpecially by princes and their miniſters, who are placed at the fountain-head of national felicity.

ART.

ART. VI.

Obſervations ſur les Signes avant coureurs, &c.—Obſervations on the Signs that denote before-hand the riſing or falling of the Mercury in the Barometer. by Mr. Changeux.

IT has been remarked by every obſerver of nature, that when the mercury is agitated violently in a barometer, the upper ſurface of the column is concave, when it ſinks, and convex, when it riſes. The ſame thing happens, tho' more imperceptibly, when the motion or oſcillations of the column of mercury are leſs conſiderable.

The action of the Air in the different ſtates of the atmoſphere, i. e. its different degrees of weight or gravity, make the mercury riſe or ſink in the barometer with more or leſs velocity. I obſerved (ſays Mr. Changeux) in a barometer of great mobility, firſt, that the concavity and convexity, nay, the leſs conſiderable concavity of the upper ſurface of the mercurial column, appeared viſibly before the riſing or falling of the ſame column, and hence I could foreſee the riſing or falling of the column before it happened: 2dly, that the differences in the ſurface of the mercury were the more ſenſible, in proportion as the ſucceeding change of weather was more conſiderable and permanent.

Theſe preceding *ſigns*, being well aſcertained, would render the barometer much more uſeful than it has hitherto been; and this engaged Mr. Changeux to communicate his obſervations to ſome eminent Naturaliſts, who imagined that they had remarked on ſeveral occaſions, the ſame phenomenon. It requires, however, a nice penetration in the viſual organ, and alſo a confirmed habit of obſerving, to diſcern, at firſt ſight, the exact meaſure of convexity in the upper ſurface of the mercury in moſt of our barometers. A number of experiments convinced Mr. Changeux that all barometers do not exhibit this phenomenon in ſuch a ſtriking manner as to render it eaſily perceivable; and the reaſon of this he thinks deducible from the different degrees of purity in the quick-ſilver and to the greater or leſſer force of attraction in the glaſs tube.

Our Author points out two or three methods of diſcerning the degrees of the *boſs* or curvity which is formed on the ſurface of the mercury in the different ſtates of the atmoſphere, and what they denote and portend. The firſt thing to be remarked is the curvature of the mercury when it is in the moſt entire ſtate of reſt: The barometer then muſt be ſhaken: After this motion, if the ſurface of the mercury becomes much more convex in reaſcending, this is a ſure ſign, that not having its *mean* convexity, it will continue to deſcend; but if the ſurface of the mercury is not become much more convex in reaſcending, this is a ſign that it has acquired its mean, nay, even its greateſt convexity, and it may be concluded from thence, that it will continue to riſe, or that it will become ſtationary.

There is another, and a ſtill more eaſy method of making theſe obſervations, by conſtructing a barometer, with a border of a coloured liquor. This may be done by inſerting a ſmall drop of liquor (ſuch as ſpirit of wine dyed red) above the column of mercury: this drop, by occupying a place between the glaſs and the mercury, will form a kind of border; and this border (as we ſhall ſee immediately) will mark the degree of convexity from the top of the column and render the previous ſigns of the riſing and ſinking of the mercury in the barometer clearly perceptible.—In effect, it is highly conceivable, that when the mercury is diſpoſed to riſe, the coloured border will occupy the void ſpace between it and the glaſs: when, on the contrary, it is ready to ſink, the coloured border will riſe to a level with it, nay, will ſometimes get above the ſurface of the mercury, becauſe the mercury having almoſt entirely loſt its convexity, will leave no void ſpace between it and the glaſs which contains it.

But here ariſes a queſtion: whence the mercury derives the property of aſſuming a convex form when it aſcends, and a concave one when it deſcends? this property is generally ſuppoſed to depend upon attraction, which indeed accounts for a part of the phenomenon, even the concave form which the mercury aſſumes, when it deſcends: and that in the following manner.—We may repreſent to ourſelves the mercury in the barometer, as attached, in all the points of its external ſurface, to the internal ſurface of the glaſs tube, in which it is contained. The attractive force of this internal ſurface acts upon the mercury from the top to the bottom of the column, and in the reſervoir where the mercury communicates with the atmoſphere.—Let us then (ſays our Author) divide, ideally, or in imagination, the column of mercury into as many concentric cylindrical layers as we think proper; it is evident that the firſt ſurface or external layer will be more powerfully attracted, than thoſe which don't immediately touch the ſides of the glaſs-tube. In effect, the force of attraction is in an inverſe duplicate proportion of the diſtances. When therefore the mercury ſinks in the barometer, the firſt ſurface or layer, which is contiguous to the glaſs will not yield to the central force which is imprinted on it, until the ſecond layer, which is leſs powerfully attracted, has already yielded, nor the ſecond, until the third, and ſo on, till we come to the center of the column, which will be the center of the concavity.

But if attraction accounts for the concavity of the upper ſurface of the mercury in its deſcending motion, it does not ſeem to indicate the reaſon of the convexity of that ſurface, when the mercury riſes. The attraction of the glaſs may, indeed, in the firſt moment of aſcent, ſuffer thoſe parts of the mercury that compoſe the internal layers of the column, to riſe above the *level*, becauſe theſe layers are leſs attracted, during this firſt moment.

moment, than thoſe, which are contiguous to the glaſs: but this firſt moment being paſt, and the mercury being in a ſtate of perfect reſt, ought not the level to reſume its place? * how comes it then that the convexity of the upper ſurface of the mercury ſtill remains? how does it come to paſs, that, in the capillary tubes where the attraction of the glaſs ought to be the moſt ſenſible, in proportion to the extent of the ſides of the glaſs, this convexity equally takes place? muſt we look for the reaſon of this phenomenon in the ſpherical form, that is uſually attributed to the parts of which mercury is compoſed?

* No, in our opinion; becauſe the preſſion of the air which acts upon the column of mercury, acts always with more force upon the internal layers of the column, than on the external ones, where its force is more or leſs counteracted by the attraction of the ſides of the tube.

ART. VII.

Diſſertation ſur la Nature du Froid, &c. A Diſſertation on the Nature of Cold, with Proofs founded on new Chemical Experiments. By Mr. Herckenroth, Aſſiſtant Apothecary to the King's Armies. Paris. 1777.

THE elements will ſoon appear to be *no* elements, if philoſophical chemiſts go on at the rate of this laborious and acute Author. The conſideration of the elements as compound ſubſtances is not, indeed, a new doctrine: it was propoſed formerly by a learned chemiſt of Germany, Dr. Hunckel; and was treated both by his countrymen and by ſtrangers, as the *noſtrum* of a dreamer or the preſcription of an High German doctor. Our Author is certainly no enemy to the Theory of Hunckel; at leaſt it is one of the principal deſigns of this diſſertation to ſhew that *water* is *not* an element, but a ſubſtance compoſed of the principles of *heat* and *cold*. However that may be, his work is divided into two parts: the *firſt* treats of *Decrepitation*, *Fulguration*, and *Ice*, and contains a compariſon of volatile alkali with the principle of cold in ice. In the *ſecond* part our Author treats of melted ice or water, of the mean or middle ſtate † of water, and of its artificial congelation by ſea-ſalt. We refer the curious to the work at large, for a further account of the experiments of our Author, and the concluſions he deduces from them.

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† That is, the ſtate between *Vapour* and *Congelation*.

ART. VIII.

Hiſtoire de Loango, Kakongo, et d'autres Royaumes d'Afrique, &c. The Hiſtory of Loango, Cacongo, and other Kingdoms of Africa, drawn up from the Memoirs of the Apoſtolical Superintendeant of the French Miſſion, and accompanied with a Map, of great Uſe to Navigators. By the Abbé Poyart, Vol. I. 12mo. 1776. Paris.

THE part of Africa, which is the ſubject of this Hiſtory, is little known. The deſcriptions hitherto given of it by travellers, are erroneous or imperfect, and therefore the labours of the Abbé Poyart will certainly be well received by the curious. He divides his work into two parts. The firſt contains the natural and civil hiſtory of the kingdoms of Loango, Cacongo, and other adjacent ſtates, and the ſecond exhibits an accurate, at leaſt a circumſtantial, account of the French miſſion in theſe countries.

In the firſt part we find a deſcription of the geographical ſituation of theſe countries, of the temperature of their climate, of the nature of the ſoil, of their principal productions both in the animal and vegetable kingdoms, and of the character, manners and cuſtoms of the inhabitants, together with their occupations, government, laws, commerce, wars, language and religion. We ſhall draw ſome particularities from this part of the work, which may enable the reader to form an idea of its merit; and we ſhall begin with the natural productions of the country.

The bananas-tree, ſays our Author, is rather a plant than a tree, notwithſtanding its ſize, which is very conſiderable, as it riſes to the height of between twelve and fifteen feet, on a ſtalk or trunk of eight or ten inches diameter. The fruit ſhoots forth from the middle of this trunk in a bunch or cluſter, compoſed of, from one to two hundred, bananas, each an inch thick and eight or nine inches in length; ſo that a ſingle cluſter is often as much as a man can carry. The plant never produces more than one cluſter and it dies as ſoon as it is deprived of its fruit. It is, accordingly, cuſtomary to cut it down, in order to gather the fruit; and ſeveral plants ſpring up in the place of the one that is thus cut down. The trunk of this tree or plant is ſurrounded with ſeveral ſprigs, which have a ſort of rind, of which the negroes make cords. Its leaves are ſeven or eight feet long and about twenty inches broad: they are almoſt as ſtrong as our parchment, and may be folded every way without breaking. They are ſometimes uſed for paraſols or umbrellas, but moſt frequently as a covering to earthen pots, vaſes, &c.

The fig-bananas or fig-tree of Adam, differs from the plant, now mentioned, only by the nature and qualities of its fruit; this fruit, indeed, grows in a cluſter like that of the other; but the cluſter is not ſo long and the fruit has neither the ſame taſte nor the

the ſame qualities. The produce of the bananas-plant is a kind of bread; but that of the fig-bananas is a delicious fruit: the ſubſtance of the former is dry and mealy; while that of the latter is ſoft and humid.

Our Author enters into a very inſtructive and curious detail of the vegetable and animal productions of this country. His account of the *Manoc* or *Magnoc*, which is the bread of the people, and which is in ſuch abundance as removes every form of beggary, is accurate and intereſting; but it is to be found in other writers; as this vegetable is an American production which we have had occaſion to mention in former articles.

The trees in this part of Africa are covered with leaves in all ſeaſons; none of them reſemble the trees known in our European climates. Some of them are of ſuch a prodigious ſize, that, at a certain diſtance, they look like towers rather than trees. Several of them are tender and ſpongy, and reſiſt the hatchet, like cork, but may be eaſily cut with a ſharp inſtrument. Others are of a hard ſubſtance, and, among theſe, there is one, which, after having been cut down ſome months, grows ſo hard, that anvils are made of it for working red hot iron: it is impoſſible to drive a nail into it with a hammer.

The country and the woods abound with animals of all kinds, quadrupedes, wild-fowl, and inſects; and the Africans, inſtead of feeding poultry, which the king's officers would ſeize upon with avidity for their own uſe, as well as that of their maſter, ſupply their kitchen with game, as want impels.—Of all the animals of this country the tyger is the moſt formidable. The ſtrongeſt quadrupedes, ſuch as the ſtags and buffaloes, fall victims to his ſanguine fury and appetite. He watches them as they paſs, ſeizes them by the hinder parts, and never loſes his hold till they expire. The buffaloe is not ranked among the domeſtic animals: he is fierce and ſavage: he wanders in the woods and foreſts, and his hideous bellowings are heard at a conſiderable diſtance. When he cannot wreak his vengeance upon the hunter, who has wounded him, he runs to and fro ſeeking ſome other victim to his fury; and thus many an unhappy paſſenger has met his fate.

The capital city of the kingdom of *Loango*, which is the moſt conſiderable territory mentioned in this Hiſtory, is ſituated about four degrees and 45 min. of ſouth latitude. The heat of the climate is not ſo intolerable as might be expected from this ſituation. During ſix months of the year there is no rain; but the quantity of dew, that falls every night, is ſufficient to nouriſh the produce of the earth, and vegetation appears every where lively and vigorous. The heat of the ſun is alſo mitigated by an abundance of exhalations that riſe conſtantly to intercept his rays. The ſummer ſeaſon begins with October and ends in

April; and then the atmoſphere is refreſhed with ſhowers which fall in great quantities and almoſt without interruption. It is remarkable, that the great rivers, and even the ſmalleſt rivulets, flow with a current as full and rapid, after the ſix months dry weather as at the concluſion of the rainy ſeaſon. Our Author conjectures that the heavy rains, with which the earth is impregnated during ſix months of the year, are diſcharged with a gradual and regular motion into the rivers and the reſervoirs that ſupply their ſources. Thick foreſts, ever green, cover a vaſt extent of the country: and every negroe has the privilege of hunting, and cutting wood, in ...ch quantities as he thinks proper.

Tho' the Africans of *Loango* are, in general, indolent, yet this defect is neither viſible in the commerical part of the nation, nor in thoſe who are entruſted with the adminiſtration of public affairs: even the weaker ſex apply themſelves, with indefatigable ardor, to the moſt laborious occupations of agriculture. This people, according to our Author, are not inferior, either in memory or judgment, to the peaſants and inhabitants of the country, in Europe. They diſcourſe about trifles with great ſolemnity, and meet for converſation generally in the afternoon, when they ſit, in a circle, under the ſhade of a tree, with their legs acroſs, their pipes in their mouths, and a *Calebaſh* or *Gourd* of palm wine to animate the diſcourſe. They are mild and humane; and, our Author refutes, as entirely falſe, and groundleſs, what ſome modern Hiſtorians have ſaid of their ſacrificing ſlaves to the *manes* of their departed Kings; a kind of oblation (ſays he) of which they have not even the idea. When they have been fortunate in the chace and have brought home any game that is rare or much eſteemed, they divide it among their friends and neighbours, and enjoy a ſingular pleaſure in giving them this teſtimony of their friendſhip. They call the Europeans *ſhut-hands*, becauſe they give nothing but by barter or without ſome return. There are among them no inns or public houſes: a traveller, who paſſes thro' a village during their repaſt, enters the firſt cottage he meets, without ceremony, and is hoſpitably received. The maſter of the houſe regales him with his beſt proviſions, and then ſhews him his way, and conveys him a part of it.

The Abbe Poyart acknowledges that the Negroes, who live near the ſea-coaſt, are *almoſt* as irregular and corrupt in their morals, as the Europeans, who frequent them for the purpoſes of commerce: but he conſiders, as a calumny, the reproach of licentiouſneſs and debauchery that is too liberally caſt, by hiſtorians, on all the Africans. By the accounts of certain travellers one would think, that adultery and every kind of proſtitution,

nay, that the moſt monſtrous exceſſes of impurity were cuſtomary among that people, that even the huſbands contributed to, and encouraged the debauchery of their wives, and that the funeral rites of departed friends were celebrated by the moſt infamous and abominable practices. All this, however, our Author diſavows as falſe: he attributes ſuch narrations to the diſingenuous ſpirit of mercenary writers, who diſguiſe the truth, in order to pleaſe that numerous claſs of frivolous or libertine readers, who like to have their corrupt imaginations ſtruck with deſcriptions of this nature, and who think perhaps, that *their* licentious purſuits are ennobled or juſtified by a compariſon with the groſſer impurities that extend their influence over whole nations. Our author might have added, that it is too often the cuſtom of ſuperficial travellers to draw the *general* character of a nation from the conduct and actions of a few individuals.——

However that may be, the Abbe Poyart affirms, that it is a thing unknown in the country he deſcribes, that a man and a woman live together publicly without being united by lawful wedlock; and that there is nothing that reſembles thoſe *ſocieties* ſet apart for proſtitution and debauchery, that diſhonour ſo many of the great cities in Europe. The Negroe women go with their arms and breaſts naked, as the men do; but the cuſtom is univerſal, offends no body, and therefore hiſtorians unjuſtly conclude from hence, that theſe women affront all the laws of modeſty. A young man is not allowed to ſpeak to a girl, unleſs it be in the preſence of her mother; nor to make her a preſent unleſs he aſks her in marriage. "A Negroe girl (ſays our Author) coming from the fields with her mother, ſaid with a certain tone of levity, in the language of the country, to a miſſionary who met them, *Good day, man of God!* upon which the mother reprimanded her for ſpeaking to a man with ſo much freedom." The auſterity of the mother in this reſpect might depend ſomewhat upon the character and morals of the *man of God*; for all is not gold that glitters.

It would ſwell this extract to too great a length, did we mention all the intereſting accounts, which the Abbé Poyart gives of the alliances, arts, trades, laws, government and cuſtoms, that take place in this part of Africa. The King alone confers all employments, and this he does ſitting in council. There is no enquiry made into the merit of the candidates; the vacant place, whatever it be, is given to the higheſt bidder: the day that the King confers, or rather ſells the employment, is celebrated as a feſtival throughout the capital, and the poor people, who always hope for ſome redreſs of grievances under a new comer, accompany with every demonſtration of joy the pro-

motion of a new officer, who has purchaſed the privilege of fleecing or oppreſſing them.

It is a very remarkable circumſtance in this country, that none are acknowledged as *Nobility*, but the children of *Princeſſes*. The King's children are excluded from this rank, unleſs their mother be a Princeſs, which happens rarely. All the edicts of the King are arbitrary, and generally carry the marks of the moſt abſolute deſpotiſm. Abuſes and miſdemeanours of a light nature, which the ſmalleſt penalties would be ſufficient to prevent, are conſidered as atrocious crimes by the nature of the puniſhment annexed to them. When the King has enacted a law, he ſends it to the governors of the provinces, who have it publiſhed by a herald in the markets, which are held in the towns and villages of their juriſdiction. The governors of provinces, cities and villages, are judges both in civil and criminal matters; appeals, however, may be lodged from their tribunals to that of the King, who employs every day, ſeveral hours, in deciding the conteſts that ariſe among his ſubjects.

Our Author relates ſome very ſingular cuſtoms, that take place in the court of the King of Cacongo. There is, among others, a poſitive law, by which the King is obliged not to touch, with any part of his body, any foreign merchandize, and the obſervation of this law is carried to that degree of rigour, that when the Europeans go to pay their court to this monarch, they are admoniſhed to take all poſſible care, that no part of their cloaths may touch his Majeſty. The King is alſo obliged to drink a glaſs at the end of each cauſe which he decides; and he ſometimes decides fifty at a ſitting; when his cup-bearer preſents the wine, a *Ganga*, who performs the triple function of phyſician, ſorcerer and ſteward to his Majeſty, rings the bell and bawls out, with all his power of lungs, *tina ſowa*, i. e. *fall proſtrate, or fly:* upon this, all preſent except the *Ganga*, fall upon their faces, as it is a general notion that the King would die if he was ſeen while drinking by any of his ſubjects. When his Majeſty happens to fall ſick, his phyſicians begin by publiſhing his indiſpoſition through all the kingdom, and then every one is obliged to kill his cock, (only *one* we ſuppoſe, if he has three or four.) No body knows the origin of this ridiculous cuſtom, which is a matter of pleaſantry among the more ſenſible people of the country.

The *ſlave-trade* is the only branch of commerce which the French cultivate on theſe coaſts. The Engliſh draw from the foreſts of Jomba every year, a conſiderable quantity of log-wood, a good dying ſtuff, though inferior in quality to that of Brazil.

In theſe nations, where the crown is elective, the funeral of the monarch is frequently a ſcene of conteſt and battle; but as

the

the art of war and the military ſpirit, have made as little progreſs among theſe Africans as the other ſciences; the battles which happen on the demiſe of a King are not very bloody. It is true, "every citizen who can carry arms, is a ſoldier "when he pleaſes, but he is a bad ſoldier.—When a battle is "to be fought, the troops advance on each ſide, without order "or diſcipline; and the chiefs who command them, reſemble "much more the drivers of a herd, than the generals of an "army."

All the travellers, who have given relations concerning theſe countries, have obſerved a profound ſilence with reſpect to their language; and yet this is an eſſential object in the hiſtorical picture of a people. The plain and ignorant Africans, who are the ſubject of this work, ſpeak a language, which, according to our Author, is both rich and learned, and bears an analogy to ſome ancient languages. "Beſide, (ſays he) that multiplication of tenſes, which contributes ſo greatly to accuracy "and preciſion in ſpeaking, there is in the language of theſe "Africans, a multiplication of verbs, which tends greatly to "ſimplify (if we may uſe that term) their expreſſions. Each "ſimple verb has appertaining to it ſeveral other verbs, of "which it is the root; and which, beſides the fundamental "and principal ſignification that runs through them all, have "each an acceſſory meaning, which we can only explain by "paraphraſes: Thus, for example, *Sala* ſignifies to work: "*Salila* to facilitate any work: *Saliſia* to work with ſome one: "*Saliſila* to cauſe work to be done for ſome one's profit: *Sazia* "to help one to work: *Salanga* to have contracted a habit of "working: *Saliſiana* to work for each other: *Saiaugana* to be "capable of working. All the radical verbs of this language "admit of the like modifications; and, by the means of cer-"tain particles and additions, each of theſe verbs and all its "progeniture, expreſs, beſides the frequency or rarity of the "action or object in queſtion, its difficulty, facility, and many "other differences. This multiplication of verbs, joined to all "the modifications of which they are ſuſceptible, forms an "inexhauſtible fund of riches in a language, and unfolds beau-"ties, which can only be felt and appreciated by thoſe who "uſe it."

As to the article of *religion*, theſe Africans acknowledge the exiſtence of *two principal deities*, the *one* juſt and perfect, and the author of all that is beautiful and good in the univerſe, which they call *Zambi*: and the *other*, the author of all the evils which afflict human nature, and whom they call *Zambi a-n'bi*, i. e. God of wickedneſs. As they are perſuaded that the good Deity will be always favourable and propitious to them, *their only care is* employed in appeaſing the evil one, and

and in averting the effects of his malignity. They are fully convinced, that the *Ganga*, or Miniſters of Religion, have an immediate intercourſe with this latter divinity, and they therefore conſult them, in order to come at the knowledge of the ſecrets of futurity. They imagine, that by the marvellous virtue of their enchantments, theſe miniſters can render themſelves inviſible, and paſs through doors of the hardeſt wood, nay even of iron. On the other hand, the *Ganga* encourage the diſpoſition of this people to ſuperſtition and idolatry, and, though far from being uniform in the doctrines they teach, yet *all* agree in declaring the extreme danger of eating partridge, and maintain that the fingers will infallibly drop off from the hands of thoſe who dare make the experiment.

The miſſionaries, during their long reſidence in this country, have, as they affirm, never met with a ſingle perſon, who entertained the ſmalleſt heſitation or doubt concerning the immortality of the ſoul. Accordingly, theſe Africans pay extraordinary honours to the dead, and are much afraid of ghoſts and apparitions. As to the deſtination of the ſoul, after the body is diſſolved, they believe that it keeps at a perpetual diſtance from cities and villages, and hovers in the air above woods and foreſts, as it pleaſeth the Deity. There is, indeed, nothing more capricious and contradictory than many of their notions and rites, relative to inferior divinities and idols; but theſe may be ſeen in the generality of voyage-writers, and alſo in the *Modern Univerſal Hiſtory*, which though circumſtantial in the deſcription of theſe matters, is not however always *exact*. This is no reproach to the learned compilers, as they were obliged to draw their relations from jarring materials.

ART. IX.

Memoires Concernant l'Hiſtorie, les Sciences, les Arts, &c.—Memoirs concerning the Hiſtory, Sciences, Arts, Manners, and Cuſtoms of the Chineſe. By the Miſſionaries of Pekin. Vol. I. 4to. Paris 1776.

AT length it is to be hoped, that we ſhall know ſomething clear, circumſtantial, and intereſting about the vaſt empire of China. The *Grand Annals*, which we have already mentioned * as a new luminary, that is on the point of riſing upon the miſty region of hiſtory, and the memoirs now before us, which are likely to be ſucceeded by a number of volumes, derived from the ſame ſource, promiſe great things to the learned and curious: and though promiſe-keeping is not the habit of the times, (eſpecially with reſpect to literary undertakings) yet there is ſome probability that they will not be entirely diſappointed.

* See our Appendix to Rev. Vol. liv. p. 539.

For

For the preſent collection of memoirs, the Public is indebted to a correſpondence that has been carried on theſe ten years paſt, with the miſſionaries in China, and with two young Chineſe, whom the deſire of being uſeful to their country engaged to leave it for ſome time that they might learn, in France, the European languages and ſciences. After a reſidence of ſeveral years in France, where they applied themſelves with ſingular attention to the ſtudy of natural philoſophy, chemiſtry, &c. * and alſo acquired a conſiderable knowledge of trade, manufactures, and the mechanic arts; they returned to China in 1765, carrying with them inſtructions and queſtions, relative to a variety of objects, which the learned and others deſired to have elucidated. On their arrival in China, they joined their labours with thoſe of the miſſionaries; and thus, ſince the year 1766, a variety of pieces hath been annually ſent, containing anſwers to the queſtions that had been propoſed to them. Some of theſe pieces were communicated to the public ſome time ago; and, among others, a *Treatiſe concerning the military Art among the Chineſe* †. The preſent publication is the firſt of a ſeries of volumes, which we are allowed to expect from the annual correſpondence of the miſſionaries and the two Chineſe already mentioned. It contains 1ſt, An ample Memoir *concerning the Antiquity of the Chineſe Nation.* 2dly, A letter from Father *Amiot*, who in anſwer to the queſtions propoſed to him by the Royal Society of London, and in particular, by Mr. Needham, relative to the characters engraven on the famous (ſuppoſed Egyptian) buſt of Turin, gave it as his opinion, that theſe characters had nothing which reſembled the ancient writing of the Chineſe. 3dly, The explication of a *monumental* Chineſe poem, compoſed by the preſent Emperor (who adorns ſovereignty by his genius and talents) to tranſmit to poſterity, and aſcertain the conqueſt of the nation of the *Eleuths*, which was made in the year 1757, with the notes of Father Amiot. 4thly, The hiſtorical monument compoſed by the ſame Emperor, to hand down to future ages the memorable emigration of the *Tourgouths*, who, in the year 1771, left the coaſts of the Caſpian ſea and the banks of the Volga, in a body of 500,000 men, women, and children, and ſubjected themſelves to the dominion of the Emperor of China. And 5thly, The tranſlation of two books of great antiquity, the one entitled *Ta-hio* or

* The King of France granted them an annual penſion, and two members of the academy (Meſſrs. *Briſſon* and *Cadet*) were appointed to inſtruct them.

† Printed by Didot at Paris, in 1772. See an account of this work in the Appendix to our 49th Vol. p. 554.

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the *Grand Science*; and the other *Tſong-yong*, or the *exact Middle Way*, with a preface and notes.

Such are the contents of this firſt volume; we ſhould be glad to learn who are its editors, that we might know the degree of credit due to theſe contents, which, conſiſting almoſt entirely of matters of fact, require reſpectable witneſſes to aſcertain their authenticity and truth. In the mean time, it will not be improper to paſs in review theſe memoirs, and to give ſome account of the principal matters contained in them.

The *firſt* Memoir, which treats of the antiquity of the Chineſe empire, is replete with learned reſearches, and ſhews a very extenſive degree of erudition. It is addreſſed to Mr. *Bertin* * by one of the two Chineſe already mentioned, who ſpeaks of himſelf as its author, and ſubſcribes to his ſhort dedication the name *Ko Jes*. In this memoir, the great object is to enquire about what time the Chineſe monarchy was founded, and its hiſtory began. To prepare the way for this intereſting enquiry (which iſſues in the refutation of M. de Guigne's Egyptian ſyſtem, and M. Voltaire's ignorant hiſtorical pleaſantries) the Author, under four preceding articles, ſhews how the learned Chineſe are at preſent circumſtanced for enquiries into a remote antiquity, gives a ſhort account of the ancient monuments and writings, which have eſcaped the ruins of time,—makes us acquainted with the more recent hiſtorians, who have recorded the events of the earlieſt periods, and mentions the fabulous and romantic ages, through which writers (fond of the marvellous) have carried up the thread of the Chineſe hiſtory to the creation of the world.

As to the firſt of theſe articles, it appears from the obſervations of our Author or Authors, that the Chineſe have ſo little curioſity about the events of the firſt or early periods of their monarchy, that they rarely caſt back an eye to a remote antiquity. During the courſe of thirty centuries, the learned have been protected, and the ſciences encouraged by the Chineſe government, only for the following purpoſes,—to keep public inſtruction on a good footing, to maintain the rules of morality, to regiſter the diſcoveries of the uſeful arts, to educate the youth in the knowledge and practice of virtue, and to diſtinguiſh in the croud, thoſe who have talents for buſineſs, &c.—Again, the ſphere, or (what our Author calls) the atmoſphere of the ſciences is much leſs extenſive in China than in Europe, and the nation in general gives little attention to what paſſes. The women and children are ſhut up in their apartments, and their domeſtic circle is their univerſe. The artiſts, merchants, and all the citizens, except the literati, or thoſe in public poſts, are

* Counſellor of State.

equally

equally ignorant and incurious, the civil and military mandarins paſs their lives in performing the duties of their ſtations, and have neither time to read nor write; the occupations of the former are numerous, and the imperial ſword hangs over their head, ſuſpended by a hair, to puniſh the leaſt inſtances of inattention and negligence; and the books of the *latter* are their arms and their ſoldiers. Even at *Pekin*, literature is as little known among the people as in the provinces; the court, buſineſs, and commerce, abſorb the attention and activity of the citizens; and even the *literati* are ſo influenced by the tone of the government, that they do not ſo much as correct the ſtile of pieces that are daily repreſented, though they have been compoſed a thouſand years ago.

What farther diſcourages the learned, is the total non-exiſtence of literary fame in China; the emulation of letters in Europe forms a ſpecies of national glory, and kingdoms vie with kingdoms in this career, as well as in thoſe of commerce and arms. The Chineſe are ſurrounded by barbarous nations, and though they might find within themſelves, (province vying with province) ſprings and incentives to literary emulation, the political ſyſtem forbids all competition and conflict of this kind, and its guardians maintain, that rivality of talents corrupted the ancient doctrine of the dynaſty of the *Tcheou*, engendered a thouſand errors, ſowed the ſeeds of diviſion and revolt, and converted into problems the moſt uſeful truths and the moſt eſſential duties. Accordingly, the firſt *literati* are only encouraged to *do buſineſs*, and even in their literary labours they are obliged to work in concert in the compoſitions with which they are charged.—Add to this, that while the books in China are multiplied beyond number, and the life of a man is inſufficient for the peruſal of the *Grand Annals* alone, the fortunes of private perſons are too ſmall and too fluctuating to admit of their making collections of books. The ſon of a miniſter or of a general, returns after the death of his father, into the obſcure claſs of citizens, unleſs perſonal merit gives him admiſſion to high employments, and thus he cannot even keep the collections of books that have been made by his parents. The magiſtrates moreover, and the grand officers of the empire, being almoſt in perpetual motion from one province to another, is a great obſtacle to the formation of libraries. And though the *Bonzeries* in which the government depoſits the rareſt manuſcripts and the moſt precious collection of books and records, are rich ſources of information; yet they are ſituated in the mountains at a conſiderable diſtance from the great cities, where a man of learning, whoſe family and affairs demand his attention, has neither the time nor the courage to follow them. It is only a diſgraced

mandarin, or an unconnected philoſopher, that can reſolve to go ſo far in queſt of knowlege.

One would think indeed, that the *Hon-lin*, which the European miſſionaries compare with the academy of ſciences at Paris, might render ſucceſsful, reſearches into the firſt periods of the Chineſe monarchy; but this academical body, which, by its acceſs to the choiceſt treaſures of learning, is alone capable of treating accurately the nobleſt ſubjects, avoids looking back to thoſe remote periods, diſdaining the frivolous glory of gathering clouds of erudition, from whence no ray of light or truth comes forth to clear up the hiſtory of the firſt Dynaſties, and contenting themſelves with collecting the papers, that relate to the different ſyſtems of chronology, without adopting any hypotheſis on a ſubject ſo ambiguous and obſcure.

All this ſhews, that our Author is not an abettor of the ſyſtem, that carries the Chineſe annals far beyond the period to which the ſcripture chronology aſſigns the creation of this globe; as will appear more particularly when we come to examine the principal part of this memoir.

In the ſecond article, preparatory to this diſcuſſion, the Author, under the general title of *Ancient Chineſe Books and Monuments*, gives an account of the *Characters* of the Chineſe writings, of the riſe and progreſs of the ſciences in China, which he dates from the Grand Dynaſty of *Tcheou*, about 1200 years before the Chriſtian æra. He then proceeds to take notice of the four claſſes into which the *ancient* books of China are divided, and gives a moſt tireſome and uninſtructive detail of what the critics have ſaid concerning theſe books,—the reſult of which is, that the moſt of theſe ancient books are a motley heap of forgeries and fables, interſperſed with ſublime pieces of poetry, and excellent precepts of morality; and that thoſe of the collection, whoſe authority is the moſt reſpected, have no ſufficient marks of authenticity. This is abundantly evident from the confeſſion of our Author relative to the *Chou-King*, which is ſuppoſed to be the moſt ancient of the Chineſe books, "That it is unknown, and cannot be conjectured from what the writer ſays of himſelf, *when*, *how* or by *whom it was compoſed*.

From the diſcuſſion into which our Author here enters, it appears evident, that there is no ſort of credit to be given to what has been affirmed with ſuch oſtentation and ignorance of the ancient hiſtory and chronology of China. Hiſtorical facts and chronological dates, cannot be aſcertained otherwiſe than by books, medals, inſcriptions, coins, ſepulchral monuments, and depoſitories of this kind. Now it is well known, that in the year 213 before the Chriſtian æra, all theſe were devoted to deſtruction by a tyrannical Emperor, who aimed at nothing leſs

than

than burying in eternal oblivion, every thing that had paſſed before his time, and determined that there ſhould be throughout the Chineſe empire, no earlier record, date, or authority relative to religion, ſcience or politics, than thoſe of *his* reign. In the execution of this deſign, all the ancient books were burnt, inſcriptions were effaced, ſepulchral monuments were deſtroyed, and hundreds of learned men periſhed in this hideous devaſtation. Little was ſaved in this general ruin, of the writings anterior to the reign of this odious tyrant *, and perhaps nothing that can throw light upon the remote periods of antiquity. This cataſtrophe would not have had ſuch a fatal effect on the hiſtorical credit of the accounts of the firſt Dynaſties of China, had the records of that empire been communicated to or ſtudied by the neighbouring nations; but this has never been the caſe, as the groſſeſt ignorance has always reigned in thoſe parts of the globe.

It is, however, to be obſerved, that ſome ancient books, records, and monuments eſcaped by chance, or by the care of individuals, from this general and odious coaſlagration. The reigning Emperor has ordered all ſuch remains as have been thus ſaved, or diſcovered in after times, down to the preſent, to be engraven, and they make a collection of forty-two volumes. But the moſt ancient vaſes and monuments of this collection go no farther up than the Dynaſty of *Chang* (which is to be placed in the xivth century before Chriſt, if not in the xiiith.) and even theſe are enriched with but a ſmall number of characters, which it is very difficult to decypher, and which after all, afford little nor nothing to enlighten the darkneſs of ancient hiſtory. The Author of this memoir regrets, among the other effects of this devaſtation, the loſs of the *Pei* or marbles, which the Jews on their arrival in China, about the concluſion of the Dynaſty of the *Tcheou*, erected in the ſynagogue at *Kai-fong-fou*. "The long inſcriptions (ſays he) with "which they were enriched, ſhewed, as tradition reports, the "exact correſpondence of their hiſtory and chronology with "*ours*;" i. e. with the Chineſe, for it is one or both of the natives of China, mentioned at the beginning of this extract, that hold the pen in the memoir before us, and they hold it in perfect concert with the miſſionaries of Pekin, and appear zealouſly attached to the Chriſtian religion, which they are actually employed in preaching to their brethren. But it is granted, there may be ſceptical people, who will be apt to carp at this very circumſtance.

In the following article, our Authors give a brief account of the principal writers who have (ſince the deſtruction of the

* Tſin-chi-*hoang*—otherwiſe called, *Chi-hoang-ti*.

books

books and records already related) compoſed the Hiſtory of the firſt Periods of the Chineſe Empire. They ſhew that the recovery of the ancient records, mentioned ſo often by European writers, to favour their ſyſtems, is a matter that has been ill underſtood; that the books collected by the Emperor *Ou-ti* of the dynaſty of *Han*, were modern, and that the policy of the Emperors from the incendiary *Tſin ch-Hoang* down to all his ſucceſſors in the dynaſty of *Han*, was in direct oppoſition to every attempt to recover *ancient* records, which would have diſplayed the iniquity of their uſurpations and pretenſions, and opened the eyes of the inferior princes and people upon the rights, privileges, and felicity, they had loſt. They ſhew, that the Imperial Court did not dare to riſk the undertaking of a general hiſtory of the monarchy from its firſt foundation, before the remembrance of the ancient annals, and all poſſibility of recovering them were removed; and, accordingly, that this undertaking was only propoſed about the year 104 before Jeſus Chriſt, when *See-ma-tſien* was intruſted by the Emperor with that work, and, in that quality, placed at the head of the tribunal of hiſtory. The hiſtory of this Writer conſiſted of 130 books, and in three of theſe all the ancient hiſtory of China, as far down as the year 1122 before Chriſt, was comprehended. Nay, it is farther to be remarked, that the *Grand Annals*, though they are already ſwelled to the bulk of 668 volumes, without having reached the preſent dynaſty, comprehend all the ancient hiſtory of China, from the foundation of the empire to the dynaſty of *Tcheou* (which begins with the year 1222 before Chriſt) in one ſingle volume. This is ſufficient to ſhew the ſterility of the ancient records. Our Authors allege many proofs of this, and it is confirmed by a circumſtance, which is aſcertained by the unanimous teſtimonies and complaints of the learned, that ſince *See-ma-tſien* not one record, monument, or manuſcript, has been diſcovered, that relates to any part of the Chineſe hiſtory prior to the dynaſty of Tcheou.

We ſhall not follow our Authors thro' their learned accounts of ſucceeding hiſtorians, *Pan-kou*, *See-ma-tchin*, *See-makouang*, *Lieou-jou*, *Kinchi*, and *Lopi*, nor thro' the fabulous ages, which exhibit ſuch a motley heap of gigantic mythological abſurdities and contradictions, as muſt aſtoniſh the imagination and afflict the heart of the benevolent obſerver of man in the endleſs variety of his errors and follies. The Deiſt would do well to eye with attention this hideous picture of religious opinions undirected by the light of divine revelation. Accuſtomed to the view of the ſalutary effects of chriſtianity on our national ſyſtems of religion, and to the encomiums beſtowed on the ancient writers of Greece and Rome as models of genius, eloquence, and taſte, that have

concealed, more or leſs, by their luſtre, the motley maſs of vulgar errors, we have not perhaps a ſuitable impreſſion of the diſmal ſtate of unaſſiſted nature, nor of the happineſs we enjoy, by living under a diſpenſation of religion, which has a more intimate connection with the progreſs of univerſal ſcience than we are apt to imagine.

Having thus prepared the way for the great queſtion, *at what period of time we are to place the commencement of the empire of China?* our Authors diſcuſs it with the greateſt eloquence and erudition; and, if we are not miſtaken, they give a mortal blow to the pretended antiquity of the Chineſe empire, and the authenticity of its ancient hiſtory. They prove that all the hiſtorical relations of events prior to the reign of *Yao* (2057 years before Chriſt) are entirely fabulous, compoſed in modern times, unſupported by authentic records, and full of contradictions; and that neither the *King*, nor the books of Confucius and his diſciples, make the leaſt mention of any genealogies or princes before *Yao*. They alſo prove that any authentic accounts we have of *Yao*, *Chun*, and *Yu*, concur in evincing that the origin of the Chineſe empire cannot be placed higher than one or two generations before *Yao*. This they demonſtrate by entering into a long and learned detail concerning the geography, the government, the manners, the population, the arts, the ſciences, and the religion of China, in the times of *Yao*, *Chun*, and *Yu*.

The piece that follows this Memoir, is a *letter concerning the Chineſe characters; by the Rev. Father* * * * *, *of the company of Jeſus*. This letter was ſent from Pekin to the Royal Society of London, in the year 1764; and we gave an account of its principal contents, and of the occaſion on which it was written, in Vol. xliv. p. 317, 318, &c. of our Review, to which we refer the reader.

The monument, which relates to the conqueſt of the *Eleuths*, is an hiſtorical poem, from whence particularities may be drawn that give ſome idea of the ſtate, manners, and ſpirit of the Tartars. The *Eleuths*, ſituated to the north-weſt of China, were, together with the other *Mongul* or *Mungl* tribes, more or leſs ſubjected to the *Chabar Kan*, but became at length independent, and are, at preſent, the moſt numerous of all the great branches into which the Monguls are divided. They grew formidable in the laſt century, and, from time to time, made frequent attacks even upon the frontiers of China; and tho' often repulſed by the arms of that nation, always ſaved themſelves by flight, or ſtratagem, and ſtill renewed their incurſions. In the midſt of their proſperity and power, their government was enfeebled by inteſtine diviſions, which were artfully fomented by the Emperor of China. A conſiderable part of the nation ſurrendered themſelves as vaſſals *to this* prince, (*Kien-long* the preſent emperor of China)

China) and theſe he formed into an army, headed by valiant chiefs, who ſubdued the rebellious hords of the *Eleuths*, and compleated the entire conqueſt of that people. When tranquillity was thus reſtored, Amourſana, who had been the principal of the rebellious chiefs, ſubmitted to the Emperor, and became not only the object of his clemency, but was placed by him at the head of the Eleuths. He could not, however, long bear the yoke of ſubjection: his proud ſpirit ſowed anew the ſeeds of rebellion; horrid ſcenes of cruelty and perfidy were again exhibited; the war was renewed, and inteſtine diviſions reigned in both the armies. The imperial Poet deſcribes theſe ſcenes with warmth and eloquence, the flight of *Amourſana* into Siberia, the triumphant exploits of the Chineſe generals, the total reduction of the *Eleuths*, and the wiſe regulations he employed to preſerve their liberties without augmenting their power, to render their ſubjection agreeable, and to make them inſtruments of chaſtiſement to each other, in caſe of any future rebellion. The narration is long, and circumſtantial; in many places, however, it is curious and intereſting; but it is impoſſible to read, without horror, of the torrents of blood that were ſhed in the field, and on the ſcaffold, during this terrible war. All the tribes of the *Eleuths* did not remain in their allegiance: of the four Viceroys or *Han*, which he placed at the head of that people, divided into ſo many claſſes, the Han of the Tourbet alone continued loyal. The rebellious princes, with their tribes, were maſſacred, or diſperſed into foreign countries; and it was in theſe new and dreadful commotions, that twenty-thouſand families of the revolted *Eleuths* went and ſettled in the Ruſſian territories. We ſhall ſee, nevertheleſs, in the following Article, theſe ſame families return to their allegiance to the Emperor of China.

That Article, the fourth in this collection, contains the relation of one of the moſt ſingular events in modern hiſtory, and which deſerves a place among thoſe ſtriking emigrations in ancient times, that have made ſo much noiſe, and occaſioned ſo much ſpeculation. It is extraordinary that this event ſhould have paſſed, almoſt before our eyes, and that but about five or ſix years ago, and yet excited ſo little attention. The ſummary of this relation, as we take it from the authentic poetical monument, which the preſent Emperor of China has compoſed to tranſmit the memory of it to future times, is as follows:

In the thirty-ſixth year of the reign of *Kien-long*, i. e. in the year of Chriſt 1771, all the Tartars which compoſe the nation of the *Tourgouths*, arrived, after having ſurmounted innumerable difficulties and dangers, in the plains that lie in the frontier of *Carapen*, not far from the banks of the river Ily. They left the ſettlements which the Ruſſians had given them on the

banks

banks of the Volga and the Iaick, at a ſmall diſtance from the Caſpian ſea, and in a vaſt body of fifty thouſand families (which conſiſted of no leſs than 300,000 ſouls,) they marched thro' the country of the *Haſacks*, coaſted the lake *Palkaché-nor* *, and, after a march of eight months, they arrived, in the moſt diſtreſſed and deſtitute condition, at the place of their deſtination, and offered themſelves as ſubjects to the Emperor of China; who received them graciouſly, furniſhed them with proviſions, cloaths, and money, and allotted to each family a portion of land for agriculture and paſturage. Theſe *Tourgouths* were the firſt branch of the *Eleuths*, that renounced their allegiance to the Chineſe Emperor, and, under the reign of one of the anceſtors of *Kien long*, had ſettled in Ruſſia, under their chief Ayouki. It was under Oubaché, the great grandſon of this chief, that they reſolved to throw off the Ruſſian yoke, under which they were obliged perpetually to furniſh ſoldiers for the imperial armies, and did not enjoy the degree of liberty after which they aſpired.—— The year after their arrival at the frontiers of China (that is, in 1772) thoſe of the *Eleuths*, mentioned above, who had renounced their allegiance, and were diſperſed in the vaſt regions of Tartary, came voluntarily, with ſome hords of Porouths and the remainder of the Tourgouth nation, and ſubmitted to the Chineſe ſcepter. This ſecond emigration conſiſted of thirty thouſand families; and theſe two events form, no doubt, a remarkable epocha in the Chineſe annals. Accordingly, the Emperor has cauſed the hiſtory of this emigration to be engraven upon ſtone, in four different languages; and a grandee of the Empire has publiſhed it apart, in white letters upon a black ground. Father Amiot gives an account of this publication, in a letter to M. Bertin, ſecretary of ſtate, which contains nothing more than a repetition of the Emperor's narrative, and is therefore a very needleſs augmentation of the bulk of this Volume.

The two pieces of morality, entitled the *Grand Science* and the *Exact midale Way*, which conclude this Volume, contain the moſt excellent precepts of wiſdom and virtue, expreſſed with the greateſt eloquence and force, elegance and preciſion. In the preface to them we are told that they were compoſed by the grandſon of *Confucius*, and one of his diſciples, from the leſſons of that great philoſopher. If ſo, they are, indeed, uncommonly curious, and are equal to the nobleſt philoſophical remains of Grecian antiquity, of which they bear, in ſeveral places, a very ſtrong reſemblance. But one of the paſſages, which ſtrikes us moſt, and which far exceeds in clearneſs the prophecy of Socrates, is that which follows: "How ſublime

* This is called *Balkath nour* in the map given by Abbé Chappe.

are the ways of the *Holy One!* his virtue ſhall fill the univerſe, ſhall vivify all things, and riſe to the *Tien* or ſupreme deity. What a noble courſe is opening to our view! what new laws and obligations! what auguſt rites and ſacred ſolemnities! But how ſhall mortals obſerve them, if HE does not firſt give the example? his *coming* alone can prepare us for the performance of theſe ſublime duties. Hence that ſaying, known and repeated in all ages, the paths of perfection will never be frequented, until the *Holy One*, by way of eminence, ſhall have conſecrated them by the traces of his footſteps." This is certainly a remarkable paſſage, eſpecially if it has been tranſlated with preciſion and fidelity, from an authentic production of ſo early a date as the time of Confucius.

ART. X.

Journal Hiſtorique du Voyage fait au Cap de Bonne Eſperance, &c. An Hiſtorical Journal of the Voyage of the (late) Abbe de la Caille to the Cape of Good Hope, &c. Paris. 8vo. 1776.

IN this valuable publication, we have a collection compoſed of the following articles: 1. An hiſtorical diſcourſe concerning the life and writings of the late Abbe de la Caille: 2. The journal of his voyage to the Cape of Good Hope: 3. Remarks on the ſoil and territory of the Cape, and the manners of the Hottentots: 4. A refutation of the principal errors contained in the book which was publiſhed, under the name of Kolben, concerning the Hottentots and the Cape.

The *Hiſtorical Diſcourſe* concerning the life and writings of that great and good man the Abbe de la Caille, (who endeavoured in vain to conceal his excellent talents and virtues under the veil of uncommon modeſty) is one of the moſt maſterly pieces of biography that we have lately met with.

The order obſerved in this excellent diſcourſe is chronological. It begins with the birth of the eminent man, who is the ſubject of it, marks his early and rapid progreſs in the ſciences; the courſe of ſtudy which he followed; his growing merit and reputation; his diſcoveries, travels, acquiſitions, and projects; in a word, his great uſefulneſs to ſociety, to which he rendered the moſt important ſervices by his immenſe labours, and which he inſtructed and edified by a rare example of generoſity, integrity, and ſanctity of manners.—We ſhall extract from this diſcourſe ſome of the literary and moral anecdotes in the life of this great aſtronomer, which will give an idea of his undoubted title to the veneration of ſucceeding ages.

He was born in the year 1713, and, having finiſhed his academical education, of which our biographer gives a circumſtantial and intereſting account, he turned his views from the theological

theological profeſſion, for which he was deſigned, to the ſtudy of mathematics and aſtronomy. His firſt connections in this career were formed with the late M. Caſſini, who was aſtoniſhed at his genius, his talents, and his progreſs, and delighted with his virtues. While he was engaged in the obſervatory of this great man, he acquired the eſteem and friendſhip of M. Maraldi, and undertook to verify the operation of Meſſrs. Dominic Caſſini, de la Ayre and Sharaldi, *the elder*, who, in the year 1690, undertook to draw a meridian line from the ſouth to the north of France. M. de Thury aſſiſted him in rectifying ſome errors, in that operation, which were owing to the imperfection of the inſtruments then in uſe. This new undertaking was deſigned to facilitate a geometrical deſcription of the kingdom of France, with the execution of which M. Caſſini was entruſted in the year 1733; the new meridian line was to be drawn from Perpignan to Dunkirk, and the labours, dangers, and fatigues, which the Abbé de la Caille went thro' on this occaſion, were aſtoniſhing. They were followed by an amazing number of obſervations on the heavenly bodies, which made this excellent man paſs, in the eſteem of the learned, for one of the moſt conſummate aſtronomers of *his* age, or of any other. The greateſt part of theſe obſervations are inſerted in the regiſters of the Royal Academy of Sciences at Paris; they are circumſtantially recited in this diſcourſe, but are too numerous to be particularly mentioned in an extract. When we conſider theſe obſervations, together with the works that have been publiſhed by the Abbe de la Caille in the various branches of natural ſcience, and particularly in aſtronomy, geometry, mechanics, and optics, and reflect that he died in his forty-ninth year, we cannot but entertain the higheſt idea of his amazing genius and activity. The truth is, all the ardour of his ſoul was employed in the improvement of ſcience and the practice of virtue, while he diſcovered the utmoſt diſintereſtedneſs and apathy about his perſonal intereſts. His laborious activity, and his perfect diſintereſtedneſs, will appear abundantly by the two following anecdotes.

The authors of the *art of aſcertaining* or verifying *dates* had compiled, from ancient and modern writers, a chronological ſeries of the eclipſes which had happened during a courſe of 1800 years; and they laid this immenſe compilation before the Abbe de la Caille. The Abbe, perceiving from what ſources they had drawn their information, and knowing that theſe compilers were no aſtronomers, and could not, conſequently, verify the obſervations which they had inſerted in their work, imagined that theſe ſources were not exempt from error. The utility of ſuch a compilation, if exact, determined him to aſcertain,

by an exact calculation, the series of eclipses from the year 1 of the Christian æra, to 1800; and he employed, during five whole weeks, fifteen hours a day in that laborious operation. When he shewed the learned compilers the work he had gone through, they supposed that our astronomer had, by him, his tables, drawn up many years before, and that these five weeks were employed in looking them over. The truth was, that he had composed a chronological table of eclipses in that time, by calculating all the eclipses of the sun and the moon, whether total or partial, which had been seen in Europe, from the birth of Christ to the year 1746, and foretold those which were to happen, so far down as the year 1800. When he had given this inestimable fruit of his labour to the authors above-mentioned, he had so little thoughts of their being obliged to him, that he took it much amiss that they mentioned his name in the preface to their work.

The other anecdote which exhibits an instance of the disinterestedness of this illustrious philosopher, is as follows: when he was to return to France from the East Indies, he had obtained, from government, the permission of sending home his baggage and coffers, without their being visited by the excise-officers. This favour gave him an occasion of gaining prodigiously by commercial schemes: but the people, about him were much surprized, when they saw him filling a large trunk with straw, in which he placed some astronomical instruments, instead of Indian goods. It has been also known, since his death, that he refused an offer of 100,000 livres (5000 pounds sterling) made him with the most solemn engagements to secrecy, on condition that he would allow a merchant of his acquaintance to send, under his name, certain merchandises to Europe. He declared that neither his character as an ecclesiastic, nor as an honest man, would allow him to consent to this proposal.

The Abbé de la Caille's Voyage to the *Cape of Good Hope* raised his reputation, as an astronomer, to the highest degree of lustre. His principal design in this voyage was to acquire a complete knowledge of the southern hemisphere, which was, before him, known but imperfectly. How he succeeded in this, may be seen from one circumstance, that Halley, who went to St. Helena to draw a celestial chart of the southern hemisphere, observed only 350 stars in that new world, whereas the Abbé observed 9450 beyond that number. He began his observation of the southern stars on the 6th of August 1751, and continued it until August 1752, during which time he passed seventeen *whole* nights, beside an hundred and ten of which he employed eight hours of each, in contemplating the firmament of the southern hemisphere. Here he acquired that

precious

precious treaſure of aſtronomical knowledge which was diſplayed in the famous map that was publiſhed at his return by the Academy of Sciences. Theſe amazing efforts of induſtry, of which the detail, as it is here given, appears beyond the power of human capacity and application, were diverſified by other occupations; ſuch were his obſervations, made at the Cape, on aſtronomical refractions, on the meridian height of the ſun and the ſtars, on the oppoſition of Saturn and Mars to the ſun, on the eclipſes of the moon, and the eclipſes of the ſtars by the moon:—ſuch were his meaſures of degrees, ſo uſeful in perfecting the ſcience of navigation, his reſearches concerning the direction of the meridian, the winds, the temperature of the climate, the ſtorms, thunder, the periodical rains, the variations of the barometer, the twilights, the loadſtone, and the tides;—ſuch were his inquiries and obſervations relative to natural hiſtory; for, during his reſidence at the Cape, he went about the country, examining plants, trees, flowers, ſimples, birds, reptiles, inſects; and enriched the King's collection with treaſures of this kind, unknown before in Europe. On his return from the Cape, he paſſed ſome time in the Iſles of France and Bourbon, where he received orders to draw maps of thoſe places.

On his arrival in France, he entered the capital with that modeſty, which often accompanies rare merit. Inſtead of ſhewing any diſpoſition to draw the attention or collect the ſuffrages of the public, he hid himſelf in the circle of his friends, avoiding applauſe as others avoid cenſure. When the academy met, he was expected there with the ſame curioſity with which aſtronomers lie in wait to behold a ſtar on its paſſage: but his appearance beſpoke no conſciouſneſs of merit; his looks and geſture only diſcovered embarraſſment and timidity; which, contrary to his intention, increaſed the admiration of that illuſtrious aſſembly.

He was determined to retire into the ſouth of France, that he might give himſelf up to ſtudy, with leſs interruption. He had formed the deſign of compoſing a compleat hiſtory of aſtronomy, from its firſt commencement to the preſent time; and had alſo promiſed his aſſiſtance in the compoſition of an hiſtorical treatiſe of the navigation of the French in ancient times;—but death prevented the execution of theſe projects; and his pious reſignation in his laſt moments, to the order of Providence, founded on a perſuaſion of the truth of the Chriſtian religion, and of the reality and grandeur of its promiſes, gave a ſingular aſpect of dignity to the concluſion of a life, which had been dedicated to the purſuit of true philoſophy, and the practice of ſubſtantial virtue. What a ſtriking difference between ſuch

a man, and the greateſt part of that frothy and cloud-capt ſect, who call *themſelves* philoſophers, and are toiling through life, for a few moments, amidſt broken ideas, and crude incoherent ſyſtems of ſpeculation, with annihilation before them, or at beſt a *leap in the dark.*

The hiſtorical diſcourſe from whence we have been giving ſome few lines of the life, genius and character of this excellent man, is followed with ſeveral notes, that contain curious anecdotes relative to the incredible fatigues and perſeverance which he ſuffered and practiſed in his obſervations at the Cape, and more eſpecially in that arduous operation of meaſuring geometrically (in order to aſcertain the figure of the earth) a degree of the meridian (i. e. a ſpace of 139,338 yards) without any other aſſiſtance than that of the negroes; and that in a ſtrait line acroſs rugged mountains and burning deſarts, from Klipfonteyn to the Cape, &c. &c.

Theſe notes are followed by the *Hiſtorical Journal*, compoſed by the Abbé himſelf, *of his Voyage to the Cape.* He ſet out from Paris in 1750, and during the whole navigation, he obſerved every day the latitudes and longitudes, and inſerted them in his journal. His deſcription of *Rio-Janeiro* is curious and entertaining, and exhibits a ſtriking mixture of opulence, deſpotiſm, debauchery and devotion. The details of this journal, which relate to the Iſle of France, are divided into two parts, of which the firſt contains the geometrical operations of M. de la Caille, and the ſecond exhibits a deſcription of the iſland itſelf. This deſcription was inſerted in the *Memoirs* of the academy, and is re-publiſhed in the work before us, as alſo an account of the Iſles of *Bourbon* and *Aſcenſion*, which is neither new, circumſtantial, nor highly intereſting.

The pieces entitled, *Remarks on the Cuſtoms of the Hottentots, and of the Inhabitants of the Cape of Good Hope*——and *Notes and critical Reflections on the Deſcription of the Cape of Good Hope*, which was publiſhed by PETER KOLBEN, are inſtructive, and deſerve to be made more particularly known to our Readers.

Before his departure from the *Cape*, the Abbé de la Caille had committed to writing a certain number of remarks, to ſerve as materials for an *Hiſtorical Treatiſe* concerning the manners and cuſtoms of the inhabitants of that place, and of the Hottentots, which the importunate ſolicitations of his friends had determined him to undertake. His death, however, prevented the execution of this deſign, among many others: but his remarks (which are valuable on account of the inflexible veracity and the ſagacious diſcernment of the obſerver) are here publiſhed, together with his critical notes, on the relation of Kolben, who has too long deceived Europe by his falſe repreſentations

ſentations of the country he deſcribes, after the ſuggeſtions of a ſet of men, whoſe views he was employed to ſerve *.

The *Remarks* relate to a variety of objects; the firſt that preſents itſelf here, is the ſoil of the *Cape*, which, in general, is not very good, though interſperſed here and there with excellent ſpots, which have been judiciouſly choſen by the coloniſts. It is to this choice, to the temperature of the climate, which removes all apprehenſions from froſt and hail (which are only felt on the tops of mountains) and to the excellent manure, produced by the great numbers of ſheep that are fed in the colony, that we muſt attribute (ſays the Abbé) the abundance which reigns at the Cape. It is ſingular enough, that amidſt the plenty of freſh proviſions (fleſh and fiſh) which the coloniſts enjoy, the chief articles of table-luxury are ſtock-fiſh, and bacon, and hams, exported, (half corrupted and rancid) from Europe. Every kind of garden-ſtuff grows well at the Cape, except the aſparagus and celery; and yet in that fine climate where the peaches and apricots are good, the ſtrawberries excellent, the grapes exquiſite beyond expreſſion, the figs (which to *our ignorance* appears a caprice in the ſyſtem of vegetation) are indiffe-

* As the *Deſcription of the Cape* by Peter Kolben, in three volumes, was in great repute, the Abbé de la Caille took this book with him as his guide, but was greatly ſurprized to find, by comparing it with the objects it deſcribes, that it was full of inaccuracies and falſehoods, and deſerved rather to be conſidered as a ſeries of fables, than as an exact relation. The truth is: that Kolben having paſſed the whole time of his miſſion with his bottle and his pipe, was perplexed to find that he had nothing to ſhew in Europe, as the fruits of his ſuppoſed labours, and therefore engaged ſome inhabitants of the Cape to draw up for him that deſcription of the colony, which he impoſed upon the public as his own. The coloniſts ſerved themſelves, as well as Kolben, by this deſcription. They made uſe of it to convey to the States General, their complaints of the bad adminiſtration at *the Cape*, which had been intercepted by thoſe, whoſe intereſt it was to ſuppreſs them. They therefore put all they had to ſay into the mouth of Kolben, on whom they impoſed, and who knew nothing of the country; and embelliſhed their deſcription with marvellous ſtories drawn from imagination, and with ſome anecdotes relative to the Hottentots, taken from the compilation of Grevenbroek, formerly ſecretary to the court of Juſtice at the Cape. Kolben, delighted at the thoughts of being an author, with ſo little trouble, publiſhed his work in the Dutch language, as if tranſlated from his own, the German; and no work was ever read with more avidity. It made a ſurprizing impreſſion in Holland, and as the *political complaints* it contained, were well founded, though its accounts of other matters were inaccurate and fabulous, the Dutch government recalled, on reading it, the principal officers of the colony, and puniſhed ſome of them. The work was tranſlated into Engliſh, and the authors of the Modern Univ. *Hiſtory* have followed it, as a guide, in their accounts of the Cape.

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rent, the oranges inferior to those of Portugal, the apples tolerable, few currants and no plumbs at all.

The Winter is the finest season of the year in this region, as it is generally exempt from those cold winds and burning suns, that are equally disagreeable during the Summer. The income of the colonists, who live in the neighbourhood of the Cape, consists in the profits they make by the sale of their cattle and butter: those of the Cape derive their principal revenues from their excellent wines. They do not, however, draw from this article so much advantage as it might produce, if they knew better the art both of making and preserving their wines. The ordinary wine of the Cape would surpass the French wines of Frontignan and Lunel, if they did not manure their vineyards too often, and employ sulphur too freely to preserve their wines.

Tho' the best corn in the world grows in this country, the bread, which the greatest part of the inhabitants eat, is much worse than indifferent, as their mills are bad, their corn ill ground, their flour mixed with bran, and their dough ill kneaded. This however is not universal, for good bread is to be found in several places.

The wild beasts are, at present, at a considerable distance from the Cape. In all that space, which is included within the chain of mountains extending from the Eastern entrance of the False-Bay to the Bay of St. Helen's, there are neither elephants, lions, elks, wild horses, nor asses: sometimes, nevertheless, about the months of December and January, a few elephants come so far as Berg-River, because the Western coast of the Cape is dry and parching, and ill-watered. If a lion were found in the space now mentioned, the alarm would be universal. There are, indeed, in the more remote districts of the Dutch territory, wild beasts, but they attack nobody, and will even fly at the sight of a man, if they are not suddenly surprized in their skulking-places. Hence travellers, when they approach the banks of a river, where these animals generally lie hid, make a noise or fire a gun, which rouzes the beast, and makes him provide for his safety by flight. But these creatures, especially the tyger, the wolf, the wild dogs and the jacalls, make sad havock among the sheep, who, on the approach of one of these animals, fly into a corner, and mount one upon another until they perish by suffocation, through the fear of being devoured. If it be true, that a lion can knock down an ox with a stroke of his paw, and then carry it off on his back without drawing the victim along the ground, this is a singular instance of strength and dexterity.

The complaints which the inhabitants of the Cape form against their governors, turn upon the following articles: 1st, That they are not permitted to sell their corn to strangers, not

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2dly, To arm ſome coaſting ſhips to traffic with their neighbours, and particulary to procure wood for building and making houſhold furniture. 3dly, They complain of the high intereſt of money. And 4thly, That the Chineſe, who have been baniſhed from Batavia, are ſuffered to reſide at the Cape, where they ſubſiſt by the thefts of the ſlaves, whom they encourage to rob their maſters, by buying from them ſtolen goods, and retailing them again to the firſt comer.

There is little relative to the *Hottentots* in theſe *Remarks*; but they are preceded by *Preliminary Obſervations* upon the *Manners* and *Cuſtoms* of that people, compoſed by the Editor of this work (who is anonymous) and publiſhed as the obſervations of the Abbe de la Caille, who had repeated them frequently in converſation.

According to theſe *Obſervations*, the life of the Hottentots is pretty much the ſame with that of the ſavage Gauls, of whom Cæſar makes mention in his commentaries. They form *hordes* or clans, near rivers and foreſts, and each clan conſtitutes a ſort of village and independent republic, compoſed of a certain number of huts, ranged in a circular form. Theſe huts are ſo low, that the inhabitants cannot enter them but by creeping on their knees. They are indeed chiefly uſed for keeping proviſions and houſhold furniture; for the Hottentot never enters into his houſe but when it rains: when he is not at work, he paſſes his hours in ſleep and indolence at the door of his hut, lying on his belly, with his back expoſed to the ſun and open air. Now and then he ſmoaks a kind of ſtrong herb, which has an effect ſimilar to that of tobacco.

The Hottentot is a ſhepherd by profeſſion. His principal and almoſt only occupation is the care of his ſheep and oxen, of which each village has a flock and a herd in common. Each inhabitant preſides by rotation, in the paſtoral charge of defending the flock from the leopards, wolves and tygers, who, impelled by hunger, make excurſions from remote foreſts in queſt of prey. He ſends ſcouts all around to ſee if there be any wild beaſt in the canton, and when notice is brought him of the approach of any, he alarms and aſſembles all the inhabitants of the village, who march againſt the enemy, ſeek out his ſkulking place, and perform a chaſe, conducted by fixed rules of diſcipline, and which always concludes by the death of the aggreſſor.

The inhabitants of each village live in peace and fraternal union, but take cruel vengeance of the neighbouring clans, upon any provocation received from them. A ſtolen ſheep, or even a ſuſpicion of thieviſh deſigns, is ſufficient to produce a war, which is determined in council, carried on by ſurprize

and

and articles, and sometimes in the substitution of the second man, without distinction of age or sex.

The men of the house is the province of the women. Vegetables and fish are the food of the Circassians, and meat an article over which the smallest of a large family never passes the door of each hut. The vegetables are gathered with a sickle, and among these a kind of carrot, resembling a fine onion, is the most abundant.

Both men and women are dressed with long robes, of which the men make the outside of thinner, and the other of warmer cloth; but the women are the richest in jewellery, most remarkable in their hair, and all their dress consists, and in the latter part of their dress, with numerous folds to make them look fat.

The manners of the ladies in the interior parts of Africa differ but little from those of the Circassians. An Arabian gentleman with whom the Author of a Guide was acquainted, told him that he had married three wives, one of whom was a native of Africa, going to a place from over to over, and on parting with him, at the end of the first month, he left her with child, and two months after he married another, and left her in the same manner, and so on with the rest. The ladies of Africa have a custom which is not known in any other country, and which is as follows: They have a kind of grease, which they put on their heads, and which, as it melts, runs down their faces, and makes them look fat.

ART. VII.

Lectures on Mechanics, and on Natural Philosophy in general. By Mr Ferguson. To which are prefixed, Memoirs of the Author, written by himself. Edited, with Notes and Illustrations, by Sir David Brewster, LL.D. F.R.S. Lond. & Edin. Member of the Royal Academy of Sciences at Paris, and Professor of Natural Philosophy in the United College of St Salvator and St Leonard, in the University of St Andrews. Large 8vo. 1806.

In this excellent work the Author and Commentator have opened a field of knowledge that has been a sealed letter to the world. The treasures that daily unfold to the historian and the naturalist, the revolutions that have happened, and are

arts which have flouriſhed in that country, the exploits of its heroes, and the maſter-pieces of its painters, poets, and ſculptors, its manners and cuſtoms, have been ſo often deſcribed, that theſe intereſting ſubjects are well nigh exhauſted; but its *minerals*, which are ſo remarkable for their variety and abundance, have not been examined or deſcribed with a proper degree of attention. There are, indeed, ſeveral cabinets of natural hiſtory in Italy; and various branches of that ſcience, relative to the animal and vegetable kingdoms, have been treated by Italian authors in a maſterly manner; but Mr. *Ferber* and Baron *Dietricht* are the firſt who have opened an ample and accurate view of the minerals with which that region abounds.

Mr. Ferber was ſingularly qualified for this undertaking, by his natural taſte for the ſcience of mineralogy, his admiſſion to the Royal College of Stockholm, his connexions and correſpondence with the moſt celebrated naturaliſts in Europe, and the obſervations he had made, with indefatigable induſtry, in the mines of Sweden, England, and Hungary. His work conſiſts of a ſeries of letters, addreſſed to the Chevalier Born, from the month of September 1771 to the ſame month of the following year. The notes of Baron Dietricht, who travelled alſo into Italy, and obſerved the ſame objects that are here deſcribed by Mr. Ferber, are ample, inſtructive, and curious, and render this work a truly claſſical book for the lovers of natural ſcience.

It is not poſſible for us to enter into a circumſtantial detail of the valuable obſervations and diſcoveries contained in theſe excellent letters, nor to paſs in review the various kinds of ſtones, marbles, porphyries, granites, baſaltes, &c. which our Authors examine and deſcribe, nor their obſervations on the lava, the volcanoes, and other objects of that nature which the bowels of the earth exhibit to the penetration and curioſity of the naturaliſt. We ſhall only ſelect ſome particularities which may prove more entertaining to the generality of our Readers, and refer others for farther ſatisfaction to the work itſelf.

At Bologna Mr. Ferber met with Dr. Vianelli, who is well known in the republic of naturaliſts, by a treatiſe *De Noctiluca Marina*, in which he proves that this inſect is of the ſame ſpecies with that kind of worm, which, during the night, renders the ſea luminous and ſparkling, when it is in a ſtate of agitation. For a long time (ſays Baron Dietricht) it was thought that this phenomenon was a phoſphorical light; and this hypotheſis was maintained with a good deal of acuteneſs by M. de la Coudreniere. As this light never appears but when the ſea is in motion, it was natural to imagine that it might have ſome analogy with the electrical flame, and perhaps ariſe from that principle; and the *new* experiments made by Mr. Bajon, phyſi-

cian at Cayenne, gave a certain degree of probability to this hypothesis. But the experiments of Dr. Vianelli have entirely cleared up this matter, and ascertained, beyond all doubt, the true cause of this phenomenon. He filtrated a certain quantity of the luminous sea-water through a piece of linen, and perceived that the linen became luminous, and that the water lost that quality: but this was not all—for when he observed with a glass the small luminous points that were visible on the linen, he found that they were real sea-insects, which shone when the water that contained them was set in motion. The Abbé Nollet and Duquemare have confirmed this by experiments often repeated.

Mr. Ferber's account of the modern *Mosaic*, will not be disagreeable to such of our Readers as may be unacquainted with the mechanical part of this elegant manner of preserving the productions of eminent painters, by copies that equal the originals, and defy the ruins of time. The ancients (says our Author) mixed natural stones with the pieces of glass which they employed in their mosaics: and it is easy to perceive the difference between the mosaic of modern Rome and that which was employed in ancient times, and which is still in use at Florence. The Romans, at present, employ in their mosaic, only small cubes of glass, formed out of *frits*, which are generally made at Venice. These frits are cut with a diamond into little plates, and these are broken into small cubes of unequal dimensions, which exhibit an immense variety of shades, and are kept in separate boxes. When a figure is to be represented by a combination of these cubes, the manner of proceeding is as follows: The artist employs a flat piece of lime-stone, of a considerable thickness, and after having polished it on one side, covers that side with a cement composed of quicklime, powder of *Travertine*, and linseed oil. This cement is spread over the plate until it forms a surface as thick as the little finger: and when it is dried, the end of each little cube that is to be fixed in the cement, is to be cut into the form of a point or pyramid, that it may pierce with the more ease into the cement, and may be fastened the better. The cubes are arranged in the cement according to the form, colour, and quantity required by the model or plan which the artist has before him. The famous picture of the *Transfiguration* by Raphael has been lately copied in this manner, with amazing beauty and accuracy.

Mr. Ferber has given, in this work, a list of the most eminent writers in physics and natural history, who do honour, at present, to Italy, by their labours, their discoveries, and their writings. Among the Neapolitans we find Giuseppe Vairo, Professor of Chemistry and Physic, the only person (says he) perhaps at Naples (we put in an exception in favour of Sir William

William Hamilton) who is perfectly acquainted with the Veſuvius and the *Solfatara*—Dominic Civillo, an eminent Profeſſor of Botany and Phyſic, who has collected a famous herbal, and publiſhed in 4to an Abridgment of the Botanic Philoſophy of Linnæus—Father Antonio Minaſi, of the Dominican Order, who has publiſhed obſervations on the different kinds of ſpiders, on the currents of the Mediterranean ſea, on the Pharos of Meſſina, and on the cauſes of the whirlpools of *Scylla* and *Charybdis*—Mr. Nicholas Pacifico, a good mathematician, and a famous connoiſſeur in plants and inſects, who has formed a botanic garden, the only one (which is indeed ſurpriſing) that is to be found in the neighbourhood of Naples—Father J. Maria Della Torre, whoſe hiſtory of Mount Veſuvius is well known, and who has acquired much reputation by his controverſy with the Abbé Fontana concerning the form of the globules of the blood: to theſe our Author adds, the Abbés Gagliani and Gaetan Bottis, the latter of whom has publiſhed, in Italian, two treatiſes concerning Mount Veſuvius; Mr. Bovi, author of a Diſſertation on Corals; Father Paul Moccia, whoſe body has the remarkable property of floating upon the ſurface of water without ſinking, although that robuſt and vigorous eccleſiaſtic cannot ſwim; Father Antonio Piaggio, inventor of the machine for *unfolding* the manuſcripts of Herculaneum; and Dominic Cortunnio, Profeſſor of Anatomy, famous for his diſſections, anatomical treatiſes, and his curious diſcoveries on the mechaniſm of the ear.

This is a ſample of the care which our Author takes to make us acquainted with the learned Italians, in every city through which he paſſed. He alſo takes occaſion, from every foundation relative to philoſophy or literature, to inform us of the perſons by whom it was erected. More eſpecially ſpeaking of the cabinet of natural hiſtory, which does honour to the univerſity of Turin, he from thence takes occaſion to give us ſome intereſting anecdotes concerning the celebrated Vitaliano Donati, author of the *Natural Hiſtory of the Adriatic Sea.* This eminent man, a native of Padua, who was born with a predominant paſſion for natural hiſtory, was choſen Profeſſor of Botany at Turin, and was afterward appointed, by royal authority, to travel into Egypt, from which voyage many important diſcoveries were expected. But theſe expectations were diſappointed: Donati died of a malignant fever in Perſia: the collection of natural curioſities, which he had ſent from thence to Turin, were conveyed by the way of Liſbon, where they were kept a long time, not without ſome ſuſpicion of their having been opened, &c.—In ſhort, one way or another the collections of this induſtrious and ingenious man, as alſo his writings, were loſt, or irrecoverably diſperſed. If we may depend on the

judgment of Mr. Ferber, Donati was not very remarkable for his botanical knowledge; but he was a firſt-rate connoiſſeur in petrifications, corals, zoophytes, and, in general, in the knowledge of all marine bodies. His enemies were zealous in their endeavours to blacken his reputation: they affirmed that he was ſtill alive in Perſia, where he reſided in diſguiſe, and appropriated to his own uſe the remittances that had been granted for the purpoſes of his voyage. But this our Authors treat as a ridiculous fable.

With reſpect to the work now before us, it is certainly recommendable on account of the philoſophical ſpirit of obſervation which it diſcovers, and the accuracy of the deſcriptions it contains. An exceſs of accuracy and detail is, perhaps, its only defect; but it is by defects of this kind that the way to important diſcoveries is frequently opened.

☞ An *Engliſh* tranſlation of Mr. Ferber's Letters, by Mr. Raſpe, is juſt publiſhed; of which ſome account, ſerving as a Supplement to the foregoing Article, will be found in our Review for January, 1777; publiſhed at the ſame time with this Appendix.

ART. XII.

A. Ypei A. L. M. Philoſ. & Med. Doct. Acad. Fran. Botan. Lect. & Societ. Scient. Harlem. Socii, Obſervationes Phyſiologicæ de Motu Muſculorum Voluntario & Vitali.—Phyſiological Obſervations on Muſcular Motion, voluntary and vital. By Adolphus Ypey, M.D. &c. &c. 8vo. Lewarden & Franequer.

THE principal ſcope of this treatiſe, is to refute the opinion maintained by ſeveral modern phyſiologiſts, of note, concerning a *vis inſita* of muſcular fibres, diſtinct from, and not dependent upon, nervous influence. The Author attempts, on the contrary, to ſhew, that the irritability and action of muſcles are derived from the nerves ſolely; and in purſuit of this intricate and dubious ſubject, he offers many ingenious remarks concerning muſcular action in general, and ſome remarkable kinds of motion in particular, which appear well worthy the attention of perſons engaged in theſe ſpeculations. Some obſervations concerning the action of opium on the irritable power of the heart, are ſubjoined, tending to invalidate the commonly received notion of the ſtimulant qualities of this drug; whence the Author, ſupported by the practice of Sydenham and Boerhaave, argues in favour of its exhibition in certain inflammatory diſeaſes.

ART.

ART. XIII.

Ant. Frid. Buſchings Beſchreibung ſeiner Reiſe von Berlin über Potſdam nach Reckan. 8vo. Leipzig. 1775.——Buſching's Deſcription of his Tour from Berlin, by Potſdam, to Reckan.

(*By a* German CORRESPONDENT.)

THIS Author acknowledges, that he has no *taſte for travelling*, conſidered as a diverſion; he might have added, that he is equally *deſtitute of taſte in deſcribing his travels*. He ſeems to have publiſhed this five days tour in order to give vent to ſome of his geographical *collectanea*, to figure with ſome political propoſals, and to make compliments to all the honourables and reverends whom he met with in his journey. But, be that as it may, the Author is known, from ſeveral valuable publications, to be an excellent compiler of geographical facts; and in that quality he has obliged us, in this performance, by many particular accounts of that part of the electorate of Brandenburgh, which, above any other, has been improved and embelliſhed by the late and preſent Kings of Pruſſia.

The monopoly and duties of the ſnuff and tobacco trade being, in moſt of the European kingdoms, one of the chief revenues of the ſtate, we do not wonder to find it eſtabliſhed in Pruſſia. It produces, beſide a yearly dividend of ten per cent. amongſt the proprietors of the company (which conſiſts of a thouſand members) a clear income to the King; which ſeems to exceed the revenue from his conſiderable domains in the marches of Brandenburgh.

The tobacco planted in the different Pruſſian dominions, muſt be ſold at 11½, 12, or 13 s. per hundred weight to an officer of the company. This ſeems to bear very hard upon the planters. The Virginia tobacco imported from London and Hamburgh coſts at Berlin from 2 l. to 2 l. 10 s. or more, per hundred weight. By a natural conſequence of this monopolizing company, manufactured tobacco and ſnuff are dear commodities in Pruſſia; but foreigners having conſiderable drawbacks allowed, vaſt quantities are exported to Saxony and Poland.

The late King of Pruſſia made Berlin one of the moſt capital cities, both in reſpect to extent and regularity; the preſent King has made it one of the moſt elegant and beautiful cities in Europe. Beſide a great number of public magnificent buildings, the Crown hath, at its own expence, raiſed, in the moſt conſpicuous ſtreets, vaſt numbers of houſes; and theſe have been made a preſent of to the proprietors of the ground, or of the old inſignificant houſes, which diſgraced the place, and were, therefore, pulled down.

This royal bounty and magnificence hath introduced a good taſte in architecture into Pruſſia; and it is amazing what enormous ſums the preſent King, hath, ſince the laſt war, and eſpecially ſince 1769, ſpent in public and private build-

ings: even to the amount of many millions. This has improved the property of many, and given employment to thouſands. Some, however, are of opinion, that this royal liberality hath an ill effect on property in houſes, in ſo far as it lowers the rent; but that is a miſtake, and a very illiberal miſrepreſentation of the King's generoſity. It is fact, that houſe-rent, ever ſince the year 1769, has been obſerved to ſink, not only at Berlin, but almoſt every where in Germany: nay, houſes ſell even at Hamburgh in the proportion of one-third part of their former rates. This ſinking of the rent muſt, therefore, be owing to ſome other general cauſe.

The china manufactory at Berlin has been, ſince 1763, carried on for his Majeſty's account, with ſucceſs, and with good taſte. Five hundred men have conſtant employment in it; no foreign china is imported; and vaſt quantities are annually exported from Berlin.

We have the following account of the increaſe of Berlin, in buildings and population:

Berlin contained,			
Before	1617,	— —	1236 houſes.
In	1645,	— —	999
	1721,	— —	4312
	1732,	— —	4984
	1735,	— —	5271
	1747,	— —	5513
	1772,	— —	6170
	1774,	— —	6182

which ſhort calculation plainly ſhows how inſignificant it was before 1617, how much reduced by the miſeries of the Swediſh and Auſtrian war in 1645, and how greatly improved under the two laſt Kings. The houſes are generally ſpacious, high, airy, and elegant. They were inſured in 1775 for the ſum of ſixteen millions of dollars, or 2,650,000 l.

The inhabitants of Berlin were

In	1709,	— —	49,855
	1721,	— —	53,355
	1735,	— —	67,743
	1747,	— —	106,803
	1750,	— —	113,289
	1755,	— —	127,661
	1774,	— —	134,414.

We paſs over many other particulars, and haſten, with the Author, through ſeveral villages, to Potſdam, Sans-Souci, and the New Palace.

Sans-Souci is one of the moſt elegant country-ſeats of the King, as well in reſpect to ſituation, as of its gardens, buildings, furniture;

furniture, and noble decorations. The Author gives ſome accounts of it, from p. 73—97. It was built under the Royal Philoſopher's direction, by Baron Knobelſdorf; and is the common reſidence of the King. How it happened that Marſhall, in his late Travels, came to tell the untravelling Engliſh, that Sans-Souci is a ſeparated room, or apartment, in a garden, and that his whole deſcription of it is contained in this meagre line, is a matter above our comprehenſion. Had he ſeen, or only heard of it, from true report, he muſt have pronounced it the gayeſt and moſt elegant retirement ever inhabited by any King,—we need not add, or by any *Philoſopher*.

The new palace near Potſdam, finiſhed in 1770, is one of the greateſt and nobleſt works of architecture that hath been raiſed in the preſent age, and deſerves, in every reſpect, a better deſcription, than that which the Author has given us, of its vaſt extent, furniture, and decorations. M. Buſching is, indeed, a very good geographer, but a little deficient in that taſte, and in thoſe principles and feelings, by the aſſiſtance of which he would have had much to ſee, and much to ſay of this great object.

The accounts here given of the admirable police at Potſdam, are worthy of particular attention; but we muſt not extend this Article beyond its proportioned limits. Potſdam, which is the King's winter reſidence, is the moſt elegant, the moſt magnificent, and the moſt ſingular city in Europe, being erected in a very picturesque ſituation, and embelliſhed with the greateſt variety of excellent architecture. Many new houſes, on the fineſt ancient and modern plans, and at the rate of 1000 or 2500 l. each, have been raiſed by the preſent King, and preſented to the inhabitants. Together with the magnificence and good taſte of the public buildings, ſuch as palaces, churches, caſernes, workhouſes, and hoſpitals, they exhibit the richeſt architectonical views that are any where to be ſeen. There are not leſs than 1977 public and private buildings. The garriſon conſiſts of 7970 men,—wives, children, and ſervants included. The inhabitants amount to 26,968 men. It hath been the principle of the late and of the preſent King not only to encourage population, but, eſpecially, with paternal care, to provide for the ſupport of their encreaſing ſubjects. Hence thoſe various encouragements given to huſbandry and manufactures, moſt of which have been attended with ſucceſs. The little manufactories eſtabliſhed, eſpecially for the poorer inhabitants, at Potſdam, produced, in 1774, finiſhed articles, to the amount of 400,000 dollars, or about 70,000 l.

The eſtabliſhment for military orphans, or the children of ſoldiers, evinces the wiſdom and genius of the King. It

is an excellent nurſery for manufactures, and for the army. The noble building belonging to it contained, in 1774, 2263 boys and girls, beſide great numbers of outpenſioners.

The plantations of mulberry-trees have, ever ſince 1714, been eſtabliſhed by royal bounties. The country parſons and ſchoolmaſters were greatly benefitted by the royal orders, which, in 1752, directed them to employ their idle hands in planting this uſeful tree in church-gardens, and waſte grounds. The ſilk manufacture was a natural conſequence of them, and has been attended with ſucceſs. The raw ſilk produced, during the year 1774, in the marches of Brandenburg, Magdeburg, Halberſtadt, and Pomerania only, amounted to 10 500 lb. which is nearly the third part of that commodity uſed and worked every year in the Pruſſian ſilk manufactories.

The Author's chief motive to this journey, was to make a viſit to Baron *Rochow*, at Reckan, near Brandenburg; and, as we have with pleaſure given the above account of ſome eſtabliſhments of wiſe Kings, we ſpeak with ſimilar approbation of this reſpectable friend of mankind, who, though noble by birth, ſeems to be a natural brother of our GOOD Man of *Roſs*, celebrated by Pope. He ſerved, in the laſt war, in the Pruſſian armies, and was wounded in the battles of Lowoſiz; after which he retired from the ſervice, in order to live, at his country ſeat, a philoſophical life, equally for his own comfort, and for the benefit of mankind; but eſpecially for that of the poorer ſort of people belonging to his eſtates:—which, by his excellent plans he has improved; together with the morals and happineſs of his dependants. A noble example for country gentlemen, in an age which is equally famous for good reaſoning, and for depravity, and neglect of manners and principles. Many years ago this gentleman had felt the deficiency of private and public education; and he was eaſily convinced by Profeſſor Baſedow's late publications, that mankind in general might be greatly improved by *rational* education. This appeared the more conſpicuous to him in the lower claſs of country people, whoſe common education is not calculated to make them good huſbandmen, or tradeſmen, or ſervants; it only makes them ignorant Chriſtians, and teaches them, very indifferently, to read and write, with a little arithmetic. For theſe reaſons he publiſhed, in 1772, *A School-Book for the Children of Country People*; and, in 1773, a reading book, called, *The Friend of Children*. Theſe do not conſiſt of declamatory ſchemes on education, but are adapted to practical uſe. The good Baron did not ſtop here; he did more, by eſtabliſhing country ſchools at his own expence, on his eſtates at Reckan and Gettin.

We

We add, with farther ſatisfaction, that the King, in 1772, made a donation of 20,000 l. in order to ſet the country ſchoolmaſters in the marches of Brandenburg upon an equality in point of ſalary; that the Baron has raiſed the penſions of *his* ſchoolmaſters; and that he diſtinguiſhes the deſerving teachers with condeſcending civility, in order to make the hitherto unjuſtly deſpiſed condition of ſchoolmaſters appear with that credit in which it ought to be held, by every ſincere friend of mankind.

The general remarks on the marches of Brandenburg will furniſh very acceptable matter for our political calculators; and we are tempted to fill the meaſure of our prolixity by the following particulars:

The marches of Brandenburg contain 636 German ſquare miles, and 864,573 inhabitants, excluding the garriſons; this makes 1359 inhabitants upon a ſurface of a ſquare mile. The garriſons,—wives, children, and ſervants included, conſiſted, in 1774, at Berlin and Potſdam, of 37,510, and in the ſmaller places, of 19,000 men; upon the whole, of 56,510 men; ſo that the number of all the inhabitants is 921,083, which makes, for a ſquare mile, 1646.

France has about 1800 inhabitants for a ſimilar ſurface.

The Pruſſian part of Sileſia contains a ſquare ſurface of 709 German miles, and, in 1774, 1,345,877 inhabitants, excluding the garriſons; which, upon the above ſuppoſitions, gives 1921 inhabitants for a German mile.

In 1774 the King had eſtabliſhed 6000 new families of coloniſts in the marches, and is reſolved to ſettle 1600 more.

The annual contributions to the King are nearly equal to what the ſubjects pay in France and Denmark, about five dollars, or 16 s. per head.

The proportion of native ſoldiers to the number of the country people, which in Pruſſia are alone obliged to ſerve, is as 64,15 to 367,208; that is to ſay, the 29th part of the male inhabitants of the country are in actual ſervice; which is indeed a lower proportion than we ſhould have expected from the conſtitution of Pruſſia, and its numerous ſtanding armies.

CORRESPONDENCE.

WE are extremely ſorry to find * that Dr. Campbell has ſo far miſunderſtood our meaning, in that part of our critique on *The Philoſophy of Rhetoric* (in which we expreſs our ſurprize, that he had taken no notice of the ſimilarity between his ideas and thoſe of ſome former writers, particularly Lord Kaims and Dr. Akenſide, on the ſubjects of Wit, Humour, and Ridicule) ſo far as to ſuppoſe that we intended to place him before the Public in the light of a plagiary. We apprehend our words do not neceſſarily imply ſuch an inſinuation: if they do, they were improperly choſen; for the only idea we meant to convey, was, that it appeared to us rather diſreſpectful to writers of ſuch diſtinguiſhed reputation, to take no notice of what they had advanced on the ſubject, eſpecially as their ſentiments appear to be nearly the ſame with thoſe of Dr. Campbell. We are very ſenſible that ſimilarity of ſentiment is no proof that a writer has ſtolen his thoughts from another, and that it would be extremely hard if an author muſt be accuſed of plagiariſm for thoſe ſentiments in which he happens to agree with ſome former writer whom he has not quoted. In the preſent caſe, we have unqueſtionable proof that Dr. C. was not indebted to Lord Kaims for his ideas on this ſubject; for this part of the work was written in the year 1750, and read ſoon after to a Literary Society in Aberdeen, long before Lord Kaims's work appeared, as we learn from Dr. Campbell's preface. That ſimilarity of opinion does not neceſſarily ſuppoſe plagiariſm, and therefore that the former may be noticed without inſinuating any charge of the latter, the following circumſtance related in the Doctor's preface ſufficiently proves. After having tranſcribed the preſent work, a manuſcript of Dr. Beattie's *(On Laughter and ludicrous Writing)* was put into Dr. C.'s hands, "in which it gave him a very agreeable ſurprize to diſcover, that on a queſtion ſo nice and curious, there ſhould, without any previous communication, be ſo remarkable a coincidence of ſentiments in every thing wherein their ſubjects coincide."

* By a letter from the Doctor to a friend near London.

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ERRATA *in this* VOLUME.

P. 109, l. 10 from the bottom, for *from ceſſation*, r. *from a ceſſation*.
— 133, in the Latin quotation, for *Collinet*, r. *collineet*.
— 142, l. 4 from bottom, after *Chriſtian*, put a *comma*.
— 143, l. 36, for *feelings*, r. *failings*.
— 386, Art. III. for *flower*, r. *flour*.
— 390, l. 16, for *Yuerdun*, r. *Yverdun*.
— 395, l. *ante penult*. *Abraham*, ſet down an Antediluvian, was a ſlip, not adverted to, till the ſheet was printed off.
— 480, l. 8, for *Galinia*, r. *Gatmia*.
— Ib. l. 9, for *Sharvia*, r. *Shawia*.

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